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**Las Vegas Gay, Lesbian, Bisexual
and
Transgender Archives
Oral History Project Interview
with
H. Edward "Eddie" Anderson**

2000

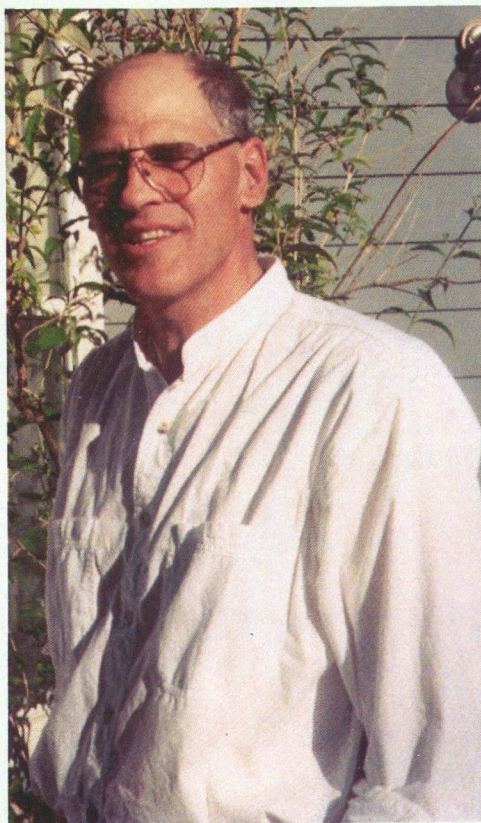


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Acknowledgments

I'd like to thank Eddie Anderson for spending three long days with me in October 2000 detailing his life and activism in behalf of so many progressive causes. His memories and stories are an invaluable addition to the history of Nevada in general and to the state's lesbian, gay, bisexual, and transgender community in particular. However, if it were not for Rob Schlegel in Las Vegas and Dorismae Weber in Reno who prevailed upon Eddie to talk with me, this history would never have been recorded. Jack and Carroll Gardner provided a home base for me in Reno during the recording and also provided space in which I could collect and process Eddie's personal papers and effects, which have been deposited in the Gay, lesbian, Bisexual and Transgender Archives in the Special Collections Department of the University of Nevada, Las Vegas Lied Library [MS 2002-27 (inventory included with this transcript as Addendum)].

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Las Vegas Gay, Lesbian, Bisexual
and
Transgender Archives
Oral History Project Interview
with
H. Edward "Eddie" Anderson

conducted by
Dennis McBride
October 11-14, 2000

Today is Wednesday, October 11, 2000 and I'm sitting with Eddie Anderson in A Rainbow Place,¹ which is the gay and lesbian center in Reno. We're starting a series of interviews today that may last the rest of the week—and they may go on when he comes down to Las Vegas for a visit in a little while.

But before we start the interview I wanted to ask you, Eddie, to tell me again, briefly, about a comment that was made to you by an activist that we spoke about over dinner very recently. To the effect that you didn't do anything in your life as a gay activist, and they're doing all the important things now.

John Kline. I met John Kline, I believe, in '94 during the Oregon Citizens Alliance [fight].² You have to kick start me. *I'm old!* [laughs] If it isn't Alzheimer's, my mind stops. So, help me with dates. But John Kline—I met 'im during the Oregon Citizens Alliance and I've kept contact with 'im through the years. He's more or less kept in contact with me as I've gone on to other things and he's called several times. Recently he called me one day and we were talking because he knows that I was supporting Question 2.³ And we'll get into why I do that and why I resent being called a hateful bigot as well

as others being broad-brushed as hateful bigots. But your question about Kline—his comment was, "Well, Eddie, you know, after all, the people today accomplished a lot of things and you and you guys, you guys didn't accomplish *anything*. You got nothin' done." And that really hurt. That hurt. I resented the remark and I cut the conversation short. I said, "Well, John, I've gotta go." 'Cause I thought, you know, I'm not gonna sit here I'm at a place in my life where I'm not about to have to defend myself anymore. He sort of brought home a remark that Merle Haggard⁴ once said when a guy stood outside his dressing room and the guy told 'im [*mimics a southern drawl*], "I gotta meet Merle," he says. "I just gotta meet Merle. I got every record he ever *sang*, I got every record he ever *made*, every album he ever *put out*, every gold piece he's ever stood for. And all the CDs. Gotta let me meet 'im. Before he retires."

And the man says, "Well, lemme go ask 'im." And when he asked 'im, he said, "The guy outside wants to meet you, Merle. He's been a fan all your life, got all your records, all your songs, gone to every concert, hasn't missed a beat!"

So John Kline's comment was almost what Merle Haggard reminded me I wanted to tell 'im: "Mr. Kline, you know at this point in my life I think I've met just about everybody I'm supposed to for one lifetime."

But I like John.



Las Vegas City Life, November 2, 2000, p. 12

But knowing about you what I do in the brief time I've known you, I think that that's a very fine preface to open the interview with. And people will be able to judge by the time we get to the end of this just how wrong Mr. Kline was.

So. Let's start.

I always start first by asking where you were born and when you born.

I was born December 5, 1946 in San Antonio, Texas. My grandparents ran a hotel called the Western Inn for the Western Pacific Railroad in Winnemucca, Nevada. As soon as I was born, I was in an orphanage. Actually, my mother⁵ died five weeks after I was born of tuberculosis, TB. And I went to an orphanage.

Where was your father?

He was in the army at Fort Sam Houston, at Texas. He was in the Dental Corps. And he made teeth. He was a dental technician and made teeth. And after my mom died and all of this—I was much too young to remember! *[laughs]*—I remember somewhere being told I had gone to an orphanage. I lived there for two years and nine months and I was two years and nine months old when my grandmother and grandfather got on a train from Winnemucca, rode the train to San Antone to get me out of this orphanage. I have to laugh to this day. I can see my grandmother tellin' me about riding across the desert on the train and I'm sitting on her lap and I see a bunch of cowboys rounding up cows out in the wherever and she said the first word I ever said to her—'cause I was so silent—was "Ride 'em cowboy!" *[laughs]* Little did I know that ... ! *[laughs]* Took me forty years to rope one! *[laughs]*

Anyway, yeah, San Antonio, Texas, and came to Winnemucca and I lived there until 1954 at the Western Inn, at this little hotel they ran for the Western Pacific Railroad in Winnemucca. My grandfather was an Elk and he died and I remember the flags lowered at half staff in Winnemucca and the town literally shut down.

What were your grandparents' names?

My grandmother's name was Laura and my grandfather was Grandpa Ed. In fact, my middle name is Edward. I go by Eddie, I go by his name, my Grandfather Ed. 'Cause I'm named after my father and my father's name is Harry. Little did I know that one day I'd be holding *Night Court!*⁶ *[laughs]*

Were these your father's parents?

Yeah, my father's parents. I never knew my mother's side of the family at all. It was years, years later when I was in my 20s that one day I heard about my mother's sister in San Antonio named She still lived there. In fact, one day I got the San Antonio phone directory, I got information and I called her on the phone. She told me all about my father and she told me about my mother. The pictures of my mom and everything. I know my life would've been different had she lived. [tears] I know it would have been a *lot* different. She graduated from the University of Chicago. She was highly educated, music was her major [voice trails away]

You said your grandparents raised you until 1954?

Yeah. And then my grandfather died and I went to the funeral and everything. And 1954 is when I saw my father for perhaps, maybe, the second time in my life at that point. I was really young at the time. I was, what, maybe eight or nine. But, anyway, he came to me and next thing I know I was on a train with my father, he took me away from my grandmother who stayed back in Winnemucca. And I went with my dad to Stockton, California. It was in Stockton, California, I was there about a week with my dad, and he had remarried to a woman named Ruth. And my dad took me to a place called the Children's Home of Stockton. [tears, voice weakens] I was in the Children's Home of Stockton

Why did he put you in the Children's Home?

I dunno. He thought it best. I don't know. It was later on in life that I finally came to terms with my father. [tears, changes subject] I lived there for I don't know how long. Couple of years, I think. That's where I [sobs] I was interested at that time in why they had schools for kids, why there were such places as homes for kids and all the time I wanted to live with my [grand]mother. My father and Ruth, I think, separated, divorced or something. He had come on occasion to visit me and take me out to dinner. I can't remember the place, but he'd take me to a place for dinner that made home-made blackberry pie. And if I ate all my dinner, I got a piece of blackberry pie. I was there [at the Children's Home] and I left. My grandparents finally came to get me. My grandmother remarried to a man named Al Evans. Alfred Evans was a good man. I went to live with him for awhile, he and my grandmother, in Roseville, California where he

worked for the railroad. Before that, he worked in Sparks for, like, thirty-seven years. And then he came to Roseville. Before he died, he had had a total of fifty-seven years of service with the Southern Pacific [Railroad] as a master mechanic. Here was a guy that worked hard, took the early bus, played by the rules, and had a third-grade education—but had more love and sense of compassion. [*pauses to cry*] He had common sense. He had common sense. He taught me that life holds a purpose.

My grandmother and my grandfather at that time God, I was going to grade school, Vernon Street School. And that was my first real experience with people who were different than me in *color*. I remember two events in my life, living with my grandparents. My grandfather was a strong union man, for one thing. And I remember him telling me I will walk the picket line with him. "Bring a lunch, Boy! We're gonna walk. And we're gonna walk for workers' rights. We're gonna walk for a thing called *justice*."

"What's justice, Granpa?"

"Someday, son, you're too young to know. But one day you'll know."

And I found myself marching with my grandfather in a picket line when they went on strike against the railroad. I don't remember the year. I remember the event. It was in that same period that my grandmother also demanded of me that I bring a lunch and walk with her one day. "We're gonna march with a bunch of women."

I said, "You gotta be kidding. Grandma, I don't wanna march with women. Women and girls scare me."

"You'll get used to it."

Little did I know that we were marching that day in the city downtown, the main drag, for equal rights for women. This was before the ERA was even *heard* of. A bunch of women got together in town. I think it had something to do with the anniversary of Women's Suffrage or something.

"Grandma, what's suffrage?"

She says, "Well, you're gonna learn what *suffer* means and you're gonna learn what the *suffrage* was. You're too young now, son, but I'll explain it to you one day. Meantime, you're gonna march with me and it's about women's parity."

"*Parity*, Grandma. What's *parity*?"

"You'll find out, son, what that means one day."

God! Words kept coming into my mind and I was building up a vocabulary.

My grandparents got into an automobile wreck just outside Sacramento. They both lived, but they were both in the hospital pretty serious. And my dad came back on the scene to get me. And I'll never forget it. I believe it was Wednesday, March 15 or 14,

1958. We pulled up outside this building in Stockton, California, with my uncle.⁷ My uncle was riding, my dad was driving. I was sitting in the back seat, [my dad says], "You wait here. Don't you get out of this car. I'll be right back." An hour or so later my uncle and my dad came out of this building and they were arguing. And my dad says, "OK, scoot over." So he got in the car and we drove out in the country. We drove up to this place called Peterson Hall. I didn't know at the time, but that was a juvenile hall facility. It was a juvenile facility, it was *juvenile* hall. But they had a unit there that was not lock down, that was not for *bad* kids, as I learned because I was not a bad kid. I remember my uncle arguing with my dad, "Why are you doing this?" And my dad taking me by the hand and walking in this building and this man and this woman coming out and taking me by the hand and walking me down a long hall that had green tile and black stripes along the floor. And [I] kept looking back and [saw] my dad and my uncle walking away. And little did I know I was going to be put in this place, Peterson Hall.

I remember at night, even though the doors were locked, going to the window and hanging onto the screen. There was a crack in the window and the night air could come through from the outside. For some reason the air smelled different. The air on the outside was the scent of freedom. [*tears, voice weakens*] The inside, the air, a sense of confusion. ... I didn't know where I was going or what was gonna happen.

I stayed there for awhile and I went to school there and I remember the white t-shirts and the jeans and the tennis shoes. Converse⁸ with the high tops.

Where was Peterson Hall?

It was in Stockton, California. San Joaquin County.

I don't remember dates or how long, but one day they came to me and said, "We're gonna put you in another home. We've found another home for you."

Wow. Lucky me. [*laughs*] 'Bout three miles down the road, which, at the time, I thought was a far away place and a long ways. I remember getting my paper bag with my clothes and the things I owned. [*cries*] It was in Lathrop, California, which is right out of Stockton, a place called Mary Graham Hall. It was at Mary Graham Hall. [*pauses*]

I gotta stop a second, gotta go back to my grandmother. I remember coming home when I lived with my grandma and grandpa Al, I came home from school one day. [*laughs*] Had a black eye and my shirt was all torn. I tried to sneak in the house and my grandma said, "Look at you! What happened to you?"

"I got in a fight, Grandma."

"Why?"

"I dunno. I called this little boy a *nigger*."

And she told me, she says, "You know, I'm not so concerned about the shirt and the torn pants and your black eye. I want you to sit down in that chair." And she said, "Who told you this word?"

And I told her, "I heard the other boys at school." [*cries*] It was my first lesson in mutual respect and she came down on me. I was to never use that word again. And the next day I was to go to school and apologize. And we became friends. That little boy and I, we ended up friends. Mike and I ended up friends and we ended up together from that moment on fending off all the other bullies in school. Not that I was a bully, but I got caught in a trap and I didn't understand. I guess kids'll be kids, but, *God!* You sure learn in a hurry.

But in Mary Graham Hall I had Mr. Hansen. he was my sixth grade teacher. Fifth or sixth grade teacher, sixth grade teacher. He was a nice man. Mr. Hansen. We had a school play, it was a Founder's Day play. Went to school—public school. French Camp Elementary. He was my sixth grade teacher. Mr. McPharlan was the school principal. George McPharlan. I really got close to Mr. McPharlan and Mr. Hansen. They sort of took me under their wing. I realized years later when I saw Mr. McPharlan for the last time, he said, "I knew in the sixth grade that you were made of something that was different than others." And he says, "That's probably why Mr. Hansen and I took a liking to ya." I'd go to their houses for dinner with their families and their wives and their children. It was a great experience.

But I'll never forget the school play. I didn't realize I had the lead part. And it took years later to realize that I had the lead part in the play. I had a sense of memorizing back then and that's when I would pick up quotes and I would memorize events and memorize things. And today, of course, I have to write everything down.. Even my dog is a step ahead of me today!

But I remember that. And I remember they encouraged me to go for my dream and what was it. At that time I wanted to be priest. I wanted in my heart of hearts to be a priest. I wasn't quite yet baptized. So the San Joaquin County Social Services Department—Mrs. Adamic was my social worker. Jerry Adamic was her husband. I don't remember her first name. [*sobs*] I remember I wanted to be priest. But you can't be a priest if you're not a Catholic.

Had you been attending any kind of church?

Yeah. I'd go to mass every Sunday. Gotta go to mass. It wasn't about just sharing the sacraments or saying mass. It was about the idea that you could do good. [*pauses to cry*]

Do you want to stop for a minute?

It was the kind of good that my grandmother

[*We shut the recorder off for a few moments so Eddie can compose himself.*]

It was the kind of good that my grandmother and my two grandfathers had instilled in me. And had told me about. I knew that somewhere in this world that there was maybe a parish or a country church that was right for me. So that I could help kids that were a lot like me find a sense of stability and belonging. And not all the world was like my father or was cruel or had no sense of fairness. That the world *was* good.

I left there one day after several months—I was so proud of myself, 'cause at that point I was starting to develop what I became in life. *Sensitive*. I left Mary Graham Hall and went to a foster home out in the country in the same part of Lathrop, California, out of Stockton again. I went to live with a couple of old folks, they had a couple of kids.

What were their names?

I don't remember. I remember Mrs. Beatty, living in Winnemucca, living in her house once. She baby-sat me. Marian Grauvogel,⁹ great teacher, taught me at Winnemucca Elementary School when I lived with my first grandfather and grandmother. I went to Winnemucca Elementary. Marian Grauvogel was my teacher. I remember going to the Catholic Church on Sunday and hurrying up with mass so I could run across to the Episcopal Church on the other corner and get the doughnuts. I was a great one for doughnuts. And then I got guilty. I thought, "God, I'm only going to two churches. Maybe it's not enough! [*laughs*] and maybe it's 'cause of the doughnuts!"

But I remember Lathrop and living on this farm with these people. They had a milk farm with all these cows and this man was nice. He says, "I'm gonna teach ya, Boy, the art of your hands and teach you the blessings of hard work." So I'd get up every morning at four o'clock, get dressed, and we'd go to the barn and it was my job to shovel shit. So I'd clean up after cows. And then I'd wash it down with a hose and then I'd get my little stool and I'd sit next to him while he pulled the tit and milked the cow. We'd go around and milk all those cows. [*laughs*] Yeah, that was great work. I'll never forget the day I

found a field mouse. I kept it in a tin can and thought I could keep it alive and it died. I felt so bad that we took it out in the middle of the field and we buried it, one of the kids I was livin' with. I can't remember the[ir] names. Anyway, I felt bad. [laughs] We said a little prayer over this dead mouse and we buried 'im. Swore up and down for years that little mouse went to heaven.

One day my dad and my grandparents came to visit me. I begged 'em to take me home. I couldn't go home. And they left.

Did they ever give you a reason why they wouldn't take you home?

I was a ward of the court, for one thing. At that point, I was a ward of the court and the court would not allow me *They* were in charge now. And my grandparents were really up in age. So Mary Graham Hall to the foster home. And one day the social worker, Mrs. Adamic, shows up, she says, "Do I have a surprise for *you!*"

I thought, Oh, *whoopee*. "I get to bring my little brown bag again and my clothes, right?"

"Yeah."

This time, instead of three shirts for me, I had four or five shirts and an extra pair of socks or so. That's what I added to my collection of what I owned at that point in life. I got in her car and she says, "We're gonna take a trip and it's a long trip but you'll like it where you're goin'. You're gonna go to a place in Watsonville, California, it's called Joe Amrine's Boys Ranch.

"Oh, boy, lucky me."

So I went off to Joe Amrine's Boys Ranch in Watsonville, California. It's in the Santa Cruz Hills, like in the little town of Freeman, which is right out of Watsonville. And it's right on the coast. And little did I know it would be at that place I spent a couple of years there.

If I can go back. When I was at Mary Graham Hall, when I went to the judge with Mrs. Adamic. She says, "We're gonna go down, see the judge in Stockton." We got to the court house to see the judge and the judge invited me into his office. He let me sit next to him. And the judge said, "So you want to be a Catholic?"

And I said, "Yes, sir."

He says, "Why can't you be a Catholic now?"

I said my father wouldn't let me.

And he says, "Well, I'm gonna sign this order, this piece of paper." And he showed me his signature. [*motions signing his name*] He says, "This is gonna be your paper that allows you to go out at your young age and you want to be baptized."

I says, "Yeah." And I found out the judge also was a parishioner at St. Mary's, old St. Mary's Cathedral in Stockton. Old St. Mary's Church in Stockton on Washington Street. Joe Artisi was my godfather. He worked for the church and he had a bookstore, a religious bookstore. I'll never forget. It was, like, that was the *greatest* day in my life. It was so important to me. It was so important. God, I was so happy! When I got to Joe Amerine's Boys Ranch, I got involved at that time as an altar boy. Now I could serve mass. I could serve the priest. I could be a part of the ceremony, the rubrics of the mass. *God!* Yeah. God, I was so excited about mass. I lived from Sunday to Sunday. And I remember studying the Latin. The Latin came easy. I remember studyin' the Latin, the *Dominus vobiscums* and the *Et cum spiritu tuos*. Yeah. I remember *Pater noster, qui es in caelis*. I remember those.¹⁰

That makes me want to ask the question—you became Catholic, you wanted to do the kind of good that your grandmother and grandfather had instilled in you. What was your understanding of the more metaphysical side of the Catholic religion? Your understanding of what God is and your relationship with?

I was told from the very beginning everything was God's work. Everything had a purpose. Somebody was in charge. Somebody made these things happen. What *was* confusing—I couldn't quite answer it, but I was willing to say, "Give me some time and I'll find out."—was why the human suffering. If God is all merciful and all loving and all understanding, how could he allow war and distress? Despair? The human suffering. And I never quite understood that. I probably, you know, don't really even quite understand that today.

Did you relate that question to your own life, which had been very hard?

Yeah. I came up with the conclusion that we all have a cross to bear as part of our own human sacrifice to get there. He doesn't give us anymore than we can handle. I still believe that today, although I don't really practice a whole great deal. But I believe that. Trust me, if I was gonna die tomorrow and I knew I was gonna die tomorrow, I'd be at mass today and I'd be goin' to confession tonight and I'd be gettin' my a[ct] together. In a New York minute! 'Cause I *fear* the idea of goin' to hell.

Today?

Today. I believe in God. Yes. I may have some questions with my religion, with my church. But I believe in it and I trust it. I don't always agree with all of its stand[s]—[its] position, for instance, with homosexuality. I don't accept the mere idea of *any* religion telling me It's a great façade that they have, and I have a problem with it, this idea that, "We love the sinner but hate the sin." To me, that's a wash. That's a cop-out. That's like Don't Ask, Don't Tell.¹¹ [laughs]

It's interesting, because it was at [Joe Amrine's] Boys Ranch that I found I could play baseball and I could throw a side arm curve ball and a sinker. God, it was great to be a pitcher. And I was fast at second and third and short stop. And I could bat home runs. First time in my life—the *first time in my life*—my peers wanted me. If it was just to play on their side in the baseball game. And that's what I felt. That's what I recognized. And it was then that I realized that, you know, I don't need my father's approval. Not even to play baseball. I can play baseball without 'im. And that idea of baseball lived with me for a long time. It was later in life when someone asked me, "What're you thinkin' about?"

I said, "Baseball game."

"Oh, really?"

I said, "Yeah. It's the bottom of the ninth, the bags [bases] are loaded, it's a tie ball game. I have a 3-2 count and here comes the pitch." And when I woke up they said, "How'd we do on the ball game?" I remember. I said, "We hit a home run." And that was the day that I had cancer and I lost my eye. And when I woke up from surgery I said, "Yeah, we hit a home run." Yeah, I've been hittin' a lot of home runs ever since. I said, "I'll never get away from the batter's cage."

It was also at that place that I learned to serve mass and my faith was growing. It was stronger. The idea of becoming a priest was so permanent with me. I knew what I wanted to do. I wanted to graduate from grammar school, I wanted to graduate high school, I wanted to go to the minor seminary and I wanted to study and one day I wanted my *tonsure*¹² and one day I wanted to get my theological degree, my doctorate in theology, and I wanted to be a priest and I wanted to be ordained and be the poorest among the poor. I didn't want a rich parish in San Francisco or in New York. And drive a fancy car. I wanted to go to places like communist China where I could stay on the cheap and baptize prisoners in a courtyard over a water fountain. That, to me, it might be theater, but that was *real* and that was *imperative* and *important*. And it wasn't until a couple of years later that that same dream shifted to places like Appalachia. And poor hamlets in

New Jersey. Places later in my life as an adult that I got to see. And I saw Appalachia. I saw Blacks in the South. And, yeah I can't explain it. All of that was like something you put in a bag and you carry it with ya. And I carried it with me all my life. Right now, today, I got my bag, my bag's sittin' right here! [*pats the chair next to him*] And it's the strength. It's where you draw your *strength* and you draw your *courage*. It's where you draw your *believability*, it's where you draw your *passion*. It's *gut-wrenching*, but it's wholesome.

Was this idea to become a priest born entirely out of your own inner nature?

I think it was my experience.

Did you have a mentor or a model?

Not until later. Which was coming up very soon.

It was Boys Ranch that I served mass. And I'll never forget. I was standing out one day and I was throwing rocks. And the chapel Our place was like an old mission, the old California missions. It was in that style. And the swallows from Capistrano every year would come to our mission, to our chapel. And they would build their mud nests up in the eaves of the chapel. One day I thought it'd be nice and smart [to] take rocks and throw rocks and break all their mud nests. Joe Amerine come around the corner one day, he says, "*You come here!*" I held my hands out and he took a steel bar and he whacked me on the hands across the knuckles and they swelled up and bled. He was *tough*. He said, "Don't you ever, ever, ever, ever, *ever* be mean or cruel to another animal. They're defenseless. They cannot fight back." It was another lesson, another thing I put in my bag.

I remember bandaging my hands and going to school. It was a one-room school house we had. We had all the grades in there. It was at this school that I later learned some things about *me*, and that *boys will be boys!* [*laughs*] God, did I learn boys will be boys!

Is that when you first began to understand that you were gay?

I was *different*. I didn't know what gay was. It was *different*.

How did that manifest?

I thought I loved this little boy. His name was Pat. He lived in Iowa and had a corn field in Iowa. I remember one day kissing 'im behind the chapel! [*laughs*] I remember going in and washing my face and my hands. God, that Saturday I went to confession. I remember at one point there was this kid and I, Toby, one night we snuck out over the dorm and went to the kitchen and we broke into the food locker and we got all the apples they used for canning. We didn't know. Apples were apples. And we stuffed the apples in our shirts. And we left a trail of apples from the food locker all the way down the path over to the dormitory. That's how they caught us. We sat in bed that night eatin' apples that we had stolen out of the food locker. That's when I started gettin' into mischief. There's a terrorist side of me here! [*laughs*] God's not gonna be pleased, but that's all right. I'll take care of that Saturday when I go to confession. My mistake. I always thought it was an easy slide—but it wasn't quite as easy as I thought it would be.

My grandmother came to see me, my grandparents, couple times. I remember going into Watsonville and being able to spend the weekend with them. They'd get a motel room and it was so much fun. I remember us going to the Salesian High School where the Salesian Brothers¹³ taught and we'd play baseball against the guys and God! it was good to kick their ass! I could swing a bat. I'd come up to bat and they'd all back up, the back field would back up, the infield would back up almost to the outfield. And I would play games. No pun intended, but I would switch hit.¹⁴ I learned to bat left-handed *and* right-handed. And I could look at you and take a stand and then all of a sudden switch a position—not hands, but switch a position—and drive a ball right over the right field fence. I was a place-hitter. I could place hit.

I remember the cold chapel. The chapel was so cold on Sundays. God! I'd rub my hands [*rubs his hands*]. I had to start the fire goin'. And the priest would come in from town and go, "Haven't you got that fire yet?"

"No, Father, I'm still workin' on it."

And it was then I discovered *wine*! I go, "God, this is *good*!" [*laughs*] In those days you couldn't eat before mass. I'd get up from a sound sleep, [*say*], "God, I'm hungry!" Many a morning I'd eat a couple of the hosts that were unconsecrated because I was hungry and I'd drink a little sip of wine. Always kept my fingers crossed I'd never get caught. And I didn't!

We had a card room where every year we got together and we'd send out Christmas cards, like Boys Town¹⁵ would do. We sent out Christmas cards to all the donors and we'd get tons of money. We'd have every year an Alpine Festival 'cause they were Swiss. And I remember how fun it was to be one of the tour guides, take a whole bunch of adults and take 'em through our school and I was *proud* of our school! I'd show 'em our trophies

that we got in baseball. My pride and joy was showing our little chapel. It was really a garage converted. I was proud of that chapel. I remember it sat up in a corner by itself with a big eucalyptus tree outside.

But I remember the card room. We called it the card room 'cause we sent the cards out [from there]. The first time I ever masturbated with anybody.

Tell me about it.

[*laughs*] This guy named Mark Adams, his father was a cop in San Jose. Little blond boy. Mark one day says, "Hey! I found this neat place and this neat thing to do!"

And I said, "Oh, wow, really?" [*laughs*]

He said, "Yeah!"

So we'd sneak up the back side, get up on the card room laying on the roof. Nobody could see us. And then *na na na na na!* [*motions masturbating; laughs*] God! Jesus! [*laughs*]

Mark became an altar boy.

Were you altar boys together?

[*laughs*] We were altar boys together! God, were we altar boys together!

One day one of the guys, kids, ran away. And the authorities showed up at the school. The guy said that Joe Amrine beat 'im. I said, "Joe Amrine never beat anybody." I was so angry that they were gonna shut my school down. They were gonna take my school away. My one place that I had spent two, maybe three years. It was *my* place. It was *my* house. This was *my* home. This was where I played baseball. This is where I served mass, where I got educated. And this is where Joe Amrine used to talk to me about responsibility, and talk to me about decency and good and he talked to me about *trust*. And I remember the one [term he used]—*intestinal fortitude*. First time I ever heard the term. He said, "You gotta have some *intestinal fortitude*." I didn't quite understand what he was talkin' about till later.

I remember we used to go to town sometimes, to the big church in downtown Watsonville. Then I remember the seminarians from St. Patrick's used to come down every summer. St. Joseph's Seminary was a minor seminary, and St. Patrick's in Menlo Park was a major seminary. So I remember all the guys—Marty Snellus, who today is a priest in San Francisco someplace. But Marty Snellus was one of the seminarians. I remember Marty was just a seminarian in college. But I used to love summers because

they'd take us to the beach in Santa Cruz and we could camp out and we could fish and we would go swimming in the summer at the pool and we would do things and we would camp. Summer was fun! Yeah. And I thought, "One day I'm gonna be like you, Marty. I'm gonna be a seminarian."

And one day it all came down. This kid [who had run away] lied. And I remember walking up to Joe Amrine the day I left when Mrs. Adamic came back to get me in the car. I remember Mrs. Amrine. I told her I loved her and I thanked her. [*cries*] I thanked her for her strength. I thanked Joe for his toughness. I told 'im I loved 'im, I said I'd never forget 'im.

Did they close the school?

[*nods*]

I got in the car, I got my brown bag out again, and I took my baseball glove [*pauses, sobs*] A few more clothes in a couple of brown bags and my baseball glove and a ball. And [Mrs. Adamic] said, "We're gonna take another long ride."

I said, "Yeah."

Went to Ukiah, California. Place called St. Albert's. St. Albert's, we called it the Albertinum, it was run by the Dominican Sisters.¹⁶ Already the ground work had been laid for my religion. It was already there, it was in place for what I wanted to do. And I knew it. I was dead set. My vocation was there. It was there. It was *real*. Man, was I in for it!



The Albertinum in Ukiah, California, ca. 1965

Went to St. Albert's, as you'll see. The Albertinum. They didn't have a chapel. They were tearing the chapel down when I got there. Said, "We're gonna build a new chapel." And you'll see in those pictures [*indicates a file of photos he brought for copying*] I graduated in the eighth grade where I was an altar boy. I would serve mass for the nuns in the convent every morning at five o'clock, for three years, seven days week. The only time I didn't serve mass for them was when I was at summer camp. I'd go to summer camp for three weeks or a month every year in the summer. I'd stay the whole month of June. School'd get out May 31st or June 1st. I'd spend the whole month of June up until maybe the middle of July, through the whole process of the various segments that had to go to camp. And, God! They'd leave up there in the Noyo Valley in the Redwood Empire in northern California in the mountains and I loved it. That's where I found the idea of retreat. I can't explain exactly what it was. It was the most moving thing that ever happened to me, the idea of living out in the woods. I would walk out in the early morning, I would walk up to a faun and I would hold my hand out and he would lick my hand. And never run. [*cries*] Birds would stand still and they would let me walk up to them, kneel down, and give them bread. And they would stay and peck at my feet. I thought birds were supposed to run away and fauns were supposed to run, scamper into the woods. But none of them ran from me.

But the Albertinum was a part of my life that was absolute. We had two Prefects of Discipline, called the Sommers Brothers. Bob and Richard. Robert and Richard. God, they were *mean!* [*laughs*] They would call me names. They would stand [*you*] against the wall and come up and take your head and bang it against the wall. I remember marching to class wearing corduroy pants. It was a whole different Catholicism. I was seeing another side of the church, and another side of this whole scenario I thought was all loving. I began to see another side of it. I saw the cruelty in these disciplinarians. And I say *cruel* because it was later in life that they almost got prosecuted for what they did to us. I was never *sexually* abused, I want to make that clear. I'm sure that there were kids that *were*, but I was never. I was probably too religious for them to fuck with me because I would have gone right to God or the nuns with this.

But I remember serving mass. I remember getting on my hands and knees with a toothbrush and scrubbing the halls. I remember having to do things that a lot of other kids didn't have to do and there was a *resentment* there. There was a resentment I felt because *they* thought that *I* thought maybe I was better than everybody and I *wasn't*. It was just for some reason I was in a different time area than those people. I was a block ahead of 'em without knowing it. I knew what I wanted to do. And it was at that point, too, that I went to Sister Marilyn, who was the teacher. Sister Marilyn. I remember we had wood

sheds back then. We had corporal punishment in that school, too. But I went to Sister Marilyn and said, "We want a school newspaper and we want freedom of access to write what we want." Well. The Supreme Court said in later years that schools have a right to regulate school papers. So we wrote an underground paper. And one day they *popped* my underground paper, they found it. Oh, God! All hell broke loose because I'd written this scathing editorial against these two bastards [Sommers Brothers] that were so *mean*.

I remember the auditorium—we used the auditorium for a chapel until the new chapel was built So many things with that. That's when I learned to memorize. I knew I could memorize. That's when I learned, "Little Orphan Annie came to our house to stay" I dunno. Something "... and brush the crumbs away." But I remember a school play that I emceed. I got to say my poetry. I was very proud of that.

Was this poetry you'd written?

Poetry, no, someone else had written. But I learned to memorize.

There were so many things in my life then. And then one day, one day it was an accumulation of everything my grandparents had taught me about justice. Justice and good and decent. One day I'm at school. And I became school president, student body. That was the first time I gave a speech. I remember reading things in mass, standing in front of people. It was years later I went [back] to that chapel. Just in the last couple of years I went back to my school. And I walked in the chapel. Chapel's the same today as it was then, thirty-some years ago, almost forty years ago. And it's still there today. And I walked in and I'm looking and I just cried. The altar's still where it's always been.

But, one day I was at school and Sister Marilyn came to me. She said, "Harry"—at that time I was Harry—"Harry," she says. "There's someone here who wants to meet you. And he wants to get your permission to talk to the student body. After all, you are their president.

I said, "Wow, really Sister? That's neat. Who is it?"

She said, "Well, come with me." Sister Josephine was the prioress of the convent, so she was there, Sister Marilyn was there, and the principal of our school was there. I thought, "Wow, these are big people." So they took me out of class and we walked across the street to the main administration building. We walked in the door and there was a tall man standing there. [*pauses, sobs*] Bigger than life! I'll never forget. He walked up and stuck his hand out and he put his hand on my shoulder.

He said, "Harry Anderson?"

I said, "Yes, sir?"

He says, "I'm Jack Kennedy and I'm running for president." [*cries*] God! "Oh, Mr. Kennedy! Mr. Kennedy, what can I do for you?"

He said, "I'd like to talk to the student body." I'll never forget. I'll never forget.

Sister said, "I'll go back and get the students together in the auditorium. You talk with the Senator."

We sat there and Senator Kennedy said, "Well, I'm a Catholic."

I said, "Yes, sir." We talked about mass and I told him what I wanted to do in my life. And he said, "Why?" And I told 'im.

And he said to me, he said, "One day when you're old enough. You'll study the wrongs of apartheid in South Africa."

"What's *apartheid*?"

"You'll study places like Appalachia and you'll study about poverty and you'll study about people who are not adequately clad." I'll never forget that term—*not adequately clad*. Keep warm in the middle of winter. Kids without proper education. And about people and school lunch programs. I heard words [from him] like *poverty*. And he shined. He just And I was so impressed. And I'll never forget when I stood in front of that school, boys on one side, girls on the other. The girls stayed at the convent part of the school called the El Rosario. I sat there and I looked. I'll never forget my knees were knocking. All of a sudden I started speaking. I'm supposed to introduce this guy.

I said, "It's my pleasure and my honor to introduce someone who'll give us a new sense of direction in America, who will lead us into the 1960s. Who moments ago told me about one day we will share in a race for space and we'll tap the depths of the ocean and we'll find the greater fiber in the hearts of man. We'll find a finer peace between us and the Soviet Union." I'm a young man! I'm talking like this to these kids. It just all came out. I got that from talking with Mr. Kennedy for just a few minutes. And I said, "The man who will give us a sense of justice and get us there."

So, anyway, I remember that. I said, "Ladies and gentlemen, Sisters, I give you the next present of the United States, the great senator from Massachusetts, John Fitzgerald Kennedy." [*pauses, cries*] I stood there. I knew somethin' was different. He came up and he shook my hand and he smiled that great smile. I remember how tanned he always looked. And I stood there and tears were just I remember Mr. Kennedy, Senator Kennedy, talking a few minutes about staying in school and doing good, becoming good citizens. Told us about the art of politics. And all of a sudden I was more confused than I ever was. That moment it seemed like I went from the priesthood to I wanted to hold political office! [*laughs*] And I remember he said—he looked at me and he said, "Hey, I'm counting on you!" And he looked across at all the students, he says, "And all of you."

Will you help me?" God, the next day we had brochures and we're going door to door. [*raps the table*] "Hi, I'm Harry Anderson and I'm here for Jack Kennedy of Massachusetts. He wants to be your president." And I found myself wanting more houses, more houses, more door knobs. I could knock on doors and I could change a mind and I could talk to someone about things. And people looked at me and said, "How old are you?" I was fourteen, thirteen, whatever. Thirteen, fourteen years old. But I *knew*. There's something here. And I got a nice letter from Senator Kennedy. And it was years later that a lot of things in my life were destroyed in a fire in my home, in my grandparents' house. And that was later, finally after I got to live with them. It wasn't till after the eighth grade. But I'll never forget that [visit from John Kennedy]. I'll never forget that as long as I live. It wasn't but maybe a few years later that I met Pierre Salinger¹⁷ and Theodore White, who wrote *The Making of the President*.¹⁸ And Mr. White told me about when he first wrote the first book, *The Making of the President 1960*, with John Kennedy. And he told me of his experience in his conversation with Jack Kennedy. And I was *fascinated!* I met him at a train depot at Roseville where Mr. White told me, sitting on the stoop, about the tale of Jack Kennedy. I was so impressed with it. And there was Pierre Salinger telling me about the stories. And it was later in life also, in 1972, that I met Kenny O'Donnell,¹⁹ who was a great aide to Jack Kennedy, told me about President Kennedy, told me about the New Frontier. He told me about the Bay of Pigs²⁰ and the challenge of the race for space. And he told me about his [Kennedy's] vision for South Africa and his Alliance for Progress in Latin America.²¹ How imperative it was that we have an association, an alliance with the people of the South [Latin America]. My life started to change. I said, "No, I don't *have* to be cloistered. I don't *have* to be a priest to do good things. I can live in a secular world and still do just as good, still maintain a faith and a belief." And it finally dawned on somebody at the Albertinum at St. Albert's, "Have you ever had your first communion?"

"No." I didn't know that was part of the party. You need your first communion. You always got to have it to remember. And I'll never forget my first communion. It was all white and the whole bit. It was later in life I kind of chuckled to myself, "God, maybe I should have had mine *off-white* because pure people get white!" [*laughs*] And I'll never forget it was the first time at the school I got to sit down with real silverware and real cloth napkins. We had bacon and eggs and toast! And milk, and they even poured us *coffee!* [*laughs*] And we're sitting there with the big people.

And then one day they finished our chapel. I met the man whose money made it possible to build that new chapel. A guy named Andy Hoffman. Old Andy Hoffman died.

He was richer 'n' ... I used to serve him breakfast every morning. I had no idea who this guy was. One day I said to 'im, "That's Andy Hoffman—he lives to eat!"

He looked at me, he said [*mimics an elderly voice*], "Are you crazy?" [*laughs*]

There was a nun named Sister Siegfrieda. She ran the kitchen. She was from Germany. Her parents were killed in the war. But Sister Siegfrieda, she had an impact on my life.

God, I used to play baseball there, too. I used to place hit. The playground was here [*draws an imaginary plan on the table*]. I'd hit from over this fence, the right field fence, sometimes the left field—I'd break the neighbor's windows out of the house across the street! I used to break his windows when I place hit.

Then we used to play St. Anne's School. "Man, we're goin' to St. Ann's today." They used to say, "Watch it!" And this time I was playin' third base. They used to call me Stretch because I could stretch [*stretches his arms out*] and I could get that ground ball, that low hit. God, Almighty, I remember we beat St. Ann's. And, *man!*

Then the second big highlight of my life was my confirmation. I can't remember the church it was in. It was in Ukiah, California. And they said, "The Bishop will be here to see you." And *da-da-da-da*. I remember the Bishop. I was confirmed and I took the confirmation name Augustine. Augustine of Hippo because Bishop Augustine of Hippo, St. Augustine, was the great sinner.²² I knew all my life I wouldn't be great, but I would be a sinner. But I needed some help along the way to help me understand it, get through it. And that's why I took St. Augustine's name. Edward is my baptism name, also.

But one day it was time to graduate. My grandparents came to see me a lot in those years. And then one day I graduated and my grandparents came to my graduation. And I remember walking down the aisle of the chapel to get your diploma. And I remember genuflecting, getting my diploma, genuflecting and going back to my seat. The sacristy was still consecrated.

What class was this?

1962, I think.

Was this junior high school?

This was grammar school. I was the high school class of '66.

So, anyway. I remember the Cuban Missile Crisis.²³ I remember everyday going to the Prefect of Discipline. In other words, if I sucked up enough he'd give me fifty cents to run down to the corner two blocks from the school and buy 'im a paper so I could read what

Jack Kennedy was doing. I remember the Cuban Missile Crisis and all of that. God, I can remember going through that.

But I remember the dedication of our chapel. That was so important to me. I served one of the first masses in that chapel. The church is still there to this day. But I remember graduating grammar school from St. Albert's, getting in my grandparents' car and looking back and I knew it was over. I knew a part of my life from that point on I *knew* that June day my life was going to be changed and I would not be the same. I *knew* it was going to change somehow. I *knew* at that point. I was confused, but I *knew* in my heart, I said, "I may not be a priest. But I am gonna go out and do some things."

I wrote something down. I'll never forget it and I wrote it down because I wanted to remember it. [*unfolds a piece of paper*] President Kennedy said something. [*reads*] "Political action is the highest responsibility of citizen[ship]." I *always* remembered that. I always remembered that and it stayed with me. Political action. I may not be president, I may not be a congressman, I may not be a senator or an assemblyman. I may not be *governor*. But, by God, I'm going to be *something*. If I do anything in my life, I'm gonna stir enough shit and create enough waves that there will be an outcry for social change, that one day there will be a change and there will be an outcry where people will go from the curb to the water's edge and dare to face the opposition and make challenge of their condition. And I didn't realize for what purpose. I thought at that time it was because of parity and freedom for Blacks. It was in high school that I went with my journalism and spent a summer, three months, living with a Black family in 1963 in Selma, Alabama. I saw the [Ku Klux] Klan, I saw the baseball bats, I saw the burning crosses, I saw hatred. And I'm so proud I was part of a movement that said, "We have a right to be here and there is no fallacy in Black and White. That it's real." And I knew. And when I left school, my grandparents drove away and I looked back and I'm just so sorry, so sorry, so sorry that it took all those years for me to go back [*and visit the Albertinum*].

But I got involved in high school.

Were you living with your grandparents then?

I was now living with my grandparents. I now was able to get the release from the state and I was given to my grandparents.

Where did they live then?

In Roseville, California. So I went back to Roseville. He worked for the railroad still. And I remember going to school and the kids laughing at me the first couple of days in school because the teacher'd call on me and I'd stand up. That's what I was taught. And everything was, "Yes, sir, no sir." I knew no different. If you came in my class, I stood up. "Good morning, Sir." I knew no different. That was the way I was taught. And it makes me believe today that we ought to have a little piece of that in our public schools today. A little "Yes, sir, no sir," stand up out of respect for folks. And it wasn't all bad. A little religion in school wasn't all bad. I'm not saying that today we should push the envelope in that direction. I'm just saying I find it ironic it's OK to burn a flag in school but we can't pray in school? That's another day and another subject, but it's a good argument. It's a good test of reason. See where our values have gone. That flag is a piece of cloth and it can be replaced. But it's a symbol of *something*. Somewhere out there there's an enclave of folks that really believe that flag does represent something. But we're getting off on something. Into existentialism or something here! *[laughs]*

But it was in high school that I had a history teacher named Jim Gill. Jim Gill taught me a lot about politics. He taught me a lot. I heard the word *precinct* for the first time. I wasn't twenty-one but I was goin' to Central Committee meetings. I was going into meetings every month and I was listening to things like *fund raising* and *precinct meetings* and *caucuses*. I thought, "God, these are great words! Whadda they mean?"

Which party?

Democrat.

God, Almighty, I remember meeting Jess Unruh, who was Speaker of the Assembly, Big Daddy Unruh of California. I met 'im with Governor Brown, Edmund G. ["Pat"] Brown, the great governor of California. I met 'im at a carpenter's union hall meeting one night at a Democratic dinner. Jim Gill, my history teacher, and a guy named Don Muir—who died just a few years ago, who became a lobbyist in his days, he also taught at Sierra College, political science in California. But he was a great friend and a great mentor. Talk about mentors in the priesthood, I'll tell you about one or two here in a minute.

But Don Muir and Jim Gill, two guys that had the greatest impact on my political being, giving me birth to this idea. One day they said, "How would you like to go to this dinner?" And I met Jess Unruh and Pat [Edmund G.] Brown and I met Bob Crown, who was chairman of Ways and Means in California—one of the most powerful men in the legislature. Well, we became friends. It got so in my life through my high school and later in life that I had the opportunity—and I didn't abuse it—that I could pick up the

phone and call them and say, "Mr. Governor, how are you? Pat, how are you? Can I come by and see you next week? Why don't you come by here and we'll have lunch."

How was it you got involved with the Democratic Party rather than the Republicans?

Because Jack Kennedy was a Democrat. He told me he was a Democrat. I thought, "That's what I want to be—a Democrat." My grandfather was a Democrat. My grandfather told me, "You're gonna be a Democrat—don't you *dare* be a Republican!"

I've gotta tell ya a true story. One time President Truman stopped at my grandparents' house in Winnemucca at the Western Inn. Truman on a train, came through on a train, got off the train, walked across the street to my grandparents' hotel. Met my grandparents, sat there and shook my hand. Had no idea who the hell this guy was. No idea. If I'da known then, probably I'da asked *him* then about gay rights.²⁴ [*laughs*] 'Cause Harry Truman probably could've taken it. A whole lot easier than Richard Nixon did! [*laughs*] That's another story. I didn't think about things like that then.

It was in high school in Roseville, California that I also started going to dinners and working for guys like John Begovich and Steve Teal, guys who ran for [California] State Assembly and State Senate. And one day I met a guy named Gene Chappy, who was a Republican and an Assemblyman. He was from Cool, California, outside of Auburn. He said, "Will you help me?" And I said, "Sure," because I believed in what Gene was doing and he was a Republican. But he was a *good* Republican.

What was he doing?

He was running for the assembly. I thought, "Well, it's a two-year job, he can't do any harm, he's not in the senate for six." [*laughs*]

What made him a good Republican?

'Cause he was ready to allocate dollars necessary for housing, necessary for In those days, before Head Start,²⁵ but programs set aside to enable young kids to get a footing in school, [get] an education. I agreed with that. I kept saying to Gene, "Why aren't you a Democrat?" Because he believed in entrepreneurship at the time and I had no idea what the *hell* that meant, but I thought, "Well, maybe it's something I don't want to be affiliated with." Later in life I found that entrepreneur[ship] is the backbone of this nation. It took enterprise in this country to build it. And it takes labor to keep it going. So, I mean, there

is room at the table and it has to be a square one, it can't be a round one. If you have to turn your head to see somebody, it's not worth doing. You have to look at 'em right in the eye and you need a place where you can look right across the table at 'em. That's another theory I've learned. Right along with *strategy*. Strategy and theater. You garner more sitting at a square table than a round table. Don't sit at an oval one, it'll really throw you off. Because there's too much distance between you and the guy down at the other end. The closer the better. But people at arm's length—that's where you want 'em. It's a good euphemism, but it's true.

It was also at this time that I made a *cursillo*. A *cursillo* is like a short course in Christianity. It's like a retreat, except you don't have to shut up for three days. It's Spanish. I used to work the Spanish *cursillos* and then I used to participate in the men's English-speaking *cursillos*, also. But I was one of the youngest ones ever to make a *cursillo*. I was seventeen years old, I was in high school. It was unheard of.

What does it mean when you say make a cursillo.

When you make a *cursillo*, it's like *attend* a *cursillo*. You make a retreat or attend a retreat. It's the same terminology.



Eddie Anderson [back row, third from the right in a white shirt] at the Our Lady of Guadalupe Cursillo Center, ca. 1965

What is the purpose of a cursillo?

Actually, it's to re-instill, perhaps, maybe, a sense of faith? To recharge your battery, re-energize your enthusiasm for your belief system. It served a purpose for me. It didn't get me thinking so much about the priesthood, but it gave me an incentive to continue You gotta understand, in the 1960s religion played—whether we recognize it or not The Catholic Church played a very important role in the movement [for] civil rights. The Catholic Church run by various entities—the Salesian Fathers; the Redemptorist priests²⁶; the seculars, which were the ones who were non-order, they were the ones who could own anything, and a lot of them did; the Franciscans;²⁷ but most of all, it was the Jesuits.²⁸ The Jezzies, as we called 'em. The Jesuits were the teachers and so were the Dominicans²⁹ a teaching order. OP—Order of Preachers [Priests]. But the Jesuits, like in St. Ignatius High School in San Francisco, part of the curriculum was you were taught and you were told your responsibility as a Catholic, your *moral* responsibility, was to march for justice. Your moral responsibility was to touch the soul of others *less* than you. And by doing so wasn't necessarily to sit down on a stoop and talk about God, but sit on a stoop and talk about social change. Because all of this came from somebody upstairs. It began then at that time that I began to realize that all of this connected. And there was a deep-seated tie to a sense of not just getting on your knees and saying the rosary or going through the stations of the cross—which represent the suffering of Christ and his crucifixion. But had a very important tie. Had it not been for the Salesians, had it not been for the Dominican priests, had it not been for even some of the Franciscans, had it not really been for the Jesuits—who were the *legal* arm of the church, I might add—who told us, "It's OK to listen to Bob Dylan. It's OK to have a wine or two and it's OK to go out and have a cigarette to release the pressure on occasion. But what's not OK is to sit at the table and surrender a belief system that enables you to care about people." That's the picture. That's what came to me. I can't explain it any more than that's how it came together. It's like a wheel. Religion was my spoke. Jack Kennedy, politics, politicians, all of the issues, all of that were the spokes, came out from the hub. And somewhere in your life, to make that wheel complete is when you're willing to wrap yourself around those issues and around those peers that made a difference in your life, the people that gave you a sense of being and a sense of belonging and a sense of conscience. As I say, conscience is also one of the lessons learned. I learned in my life very young, and I learned it in high school, and I learned it, perhaps, in Selma. It's not enough to have a *conscience*. You must be *conscious* of your surroundings. You must be *conscious* of the

less than, of the *less* fortunate. You must be *conscious* of the people who work hard [and] take the early bus. You must be *conscious* of the people who play by the rules and pay their taxes and struggle to raise a family and put their kids through school. And it's the *same* family, the *same* people today, with the same thread in the fiber of our society. Deep-seated beliefs. Whether it's in Catholicism or Protestantism or whatever. That believes today that Question 2 *is* correct. It doesn't make them ignorant, it doesn't make them hateful, and it doesn't make them a bigot. But they're a very positive force in our society. And if we are willing to recognize their sense of justice, their sense of conscience and become conscious of *their* conscience, then we have made a proper step forward. We have gained a great foothold in the argument for justice. And it's at that point I truly believe in my heart that we can sit at a square table and we can look across at the opposition and it requires no courage to sit at a table and talk to each other, to agree with each other. It requires *real* courage, if not *raw* courage to have the conscience enough to sit at a square table with the opposition. And soon we find ourselves going from differences to similarity.

Do you want your children taught that a same-sex union has the same moral authority as marriage?



In Vermont same-sex unions have been given the approval and power of the state. Here is what is happening right now in Vermont Schools:

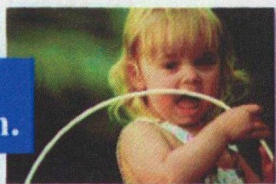
- There has been a wholesale revision of classroom discussion of marriage and family.
- Sex education now involves instructions for both heterosexual and homosexual interaction.
- A same-sex union is taught as a viable and healthy alternative lifestyle, violating the beliefs and desires of parents.

It's happening in Vermont right now, and homosexual activists want to export that system to us here in Nevada.

Question 2, the Protection of Marriage Initiative, gives constitutional protection to Nevada's current definition of marriage between a man and a woman by adding just 18 words to the Nevada Constitution: "Only a marriage between a male and female person shall be recognized and given effect in this state."

The impact of Vermont's cultural shift will be seen for generations to come.

Let's not experiment with Nevada's children.



 Protect Marriage

VOTE
YES On 2

November 5th

Or Early Vote: Oct. 19 - Nov. 1

Coalition for the Protection of Marriage in Nevada mailer [2002]

The high school you went to was a public high school?

Um, hm.

*What was the program you were involved in that took you to Selma?*³⁰

I was a journalist. I was studying journalism. And I kept reading the papers and it was the news. And one day I was sitting in a class and people sitting around one day and it was like March or April. I remember it was cold outside. Somebody was talking about the yearbook, which comes out about May. "God, we gotta get ready for the yearbook." And *da-da-da-da-da*. And Jack Kennedy was still president. We were talking about summer and somebody said, "God, what're we gonna do this summer?" One guy said he was gonna go off to Santa Cruz and go surfing, learn how to do it or bump 'is head, one or the other. I had my classes arranged to where my teachers would let me out in the mornings because I carried my grades well. And I could carry my grades well and I had like a 3.5 grade point average, which wasn't the best, but it got me down the road. But the point is that I could go to the [California State] legislature in the mornings and then in the afternoons come to class. But somebody said, "What're you gonna do in the summer?" And this one guy said, "I'm gonna go to the legislature, probably work the summer session."

I said, "Really? What're you gonna do?"

He said, "I'm gonna volunteer to [be an intern]."

I said, "Really?"

He said, "They have high school kids that do this."

I said, "God, that's great!"

Then all of a sudden, there was this one guy and he was like me a lot, inasmuch as we had a faith and we went to mass together. We were friends, we played on the baseball team. I looked at him and I said, "You know what? I got a better idea. Why don't we go to Selma and help register Blacks [to vote]?"

He looked at me and says "Are you crazy?" He says, "Shit, man, they'll *kill* us!"

I said, "No, they won't." I said, "If they do, man, they'll chalk you up as a martyr. But we ain't gonna think about martyrdom. We're gonna think about solution and conclusion here. We ain't got time for martyrdom. We're too young for that." But I said, "I believe if we put our money together, we put our heads together, I'll bet we could find a place to live and I'll bet we could help."

He looked at me, he says, "Eddie Anderson, you're *crazy!*" By now I'd gone and changed my name to Eddie Anderson. I still have Harry, and that's legal, but I'd gone from H. Eddie Anderson. I didn't want to tell anybody my name was Harry, because that's my father's name. I wanted absolutely no affiliation with him at all.

So [my friend] said to me, he says, "Eddie, you're crazy. How we gonna do it?"

I says, "I dunno. We'll figure it out. We'll have to do somethin'. We'll have to figure out how we can do this. I dunno. We'll do this."

So, anyway, I went home to my grandparents and I said, "Do you mind if I go away this summer and do something this summer?"

[Grandma] said, "Go away where? Whadda ya wanna do?"

To get her to think my way I had to put it in her lap. I said, "Well, you're a little responsible for the way I am. You made me march once and you made me do this, this, and this. And, Grandpa, you made me walk with you one time on a picket line." God, I thought it was the end of the world. There was just *stone silence*. I said, "Mark [Adams] and I wanna go to Selma and work this summer with the Freedom Riders."³¹

"You wanna *what?*" [*laughs*]

So my grandfather stood up and said, "I'm proud of you. You wanna do that?"

"Yeah."

He says, "Promise to be safe?"

"Yeah."

He said, "I think that's a good idea. That's what you wanna do, you do it. Those college kids in the East can do it, my grandson in the West can do it. And he's only in high school. You wanna do that, you do it."

I says, "Well, Grandpa, I need some money." [*laughs*] He gave me the bus ticket. And my friend Mark and I, we jumped on a bus one day and we hadn't been out of school and started summer a week, we bought ourselves a one-way ticket. Didn't get a round-trip because we didn't think we were comin' back. We joked about it and we laughed. We knew we had more balls than brains. [*pauses, sobs*] That's what it was about. All those years, as young as I was, it was already planted. Destiny was already there, so I gotta get on this bus. I didn't think I was comin' back. I think that's why I hugged my grandfather and my grandma. I didn't wanna let 'em go. I told 'em how important they were to me. That because of them I gotta go do this. [*pauses, cries*] And we did. And it took us damned near a fuckin' week to get there, but we did it.

Once you got to Selma, who did you stay with? Where did you go when you got there?

Were they a White family or a Black family?

Black family. No White. We was it. I mean, we be *scared* and shit! [*laughs*] Nobody's gonna believe this. Mark had a camera, kept takin' pictures.

"Will you put that sonovabitch down and quit *click-click-click-click*? You're takin' pictures like you're just a fuckin' memory? Put that fuckin' thing away. Isn't enough time for that."

But they introduced us to the van riders, to some van people that would take the food to the various marchers and the churches would prepare the different events and festivities. Everything coordinated around the churches. I knew how to drive but I didn't have a driver's license. There was no way I might have had balls but I wasn't brave enough to try drivin' and get stopped and then they'd *really* have my ass. But I got to a place where I'd sit up in the van and I'd be White guy—'cause Mark'd ride in one van and I'd ride in the other van, and we'd be the only White guys in the van. All Black people. And you know how many times we drove over the Edmund Pettus Bridge?³² And it was later in life, over the issue of gay rights that the Edmund Pettus Bridge—realized that if the gay community *anywhere*—if it's Altoona, Pennsylvania or Reno, Nevada—we're gonna have to build and create our own Edmund Pettus Bridge. 'Cause no one's gonna give it to us. If we're gonna reach the other side, we're gonna have to walk our *own* paths and we're gonna have to walk our *own* Edmund Pettus Bridge. We're gonna have to be foot soldiers for justice. I knew we would.

And that summer The nights I'll never forget one night. About two o'clock. Mark and I slept in a barn, a little room in a barn. And one night a truck come down the road. You could hear a bunch of people yellin'.

[*whispers*] "What the hell's that?" We look out over the loft window—we wanted to be up high enough to see in case somethin' was goin' on, we could get the hell outta there. Go get help or *help*, or whatever. Didn't wanna be to the ground level. We could hide up there.

'Bout seven White guys showed up. Three guys had sheets. And they took a cross and dipped it in this kerosene or this oil and they erected it, stuck it out in the front yard, out in the driveway by the mail box, *torched* it. And then sped off. And I remember. I remember Joe [Stevens] and his wife runnin' out to put the fire out. And we come down from the loft and helped put the fire out. And there's Mark, "Lemme get my camera!"

"We ain't got time for this camera, man! You're gonna get us *killed*. Put that sonovabitch down! Flash bulbs flash in the night, man, they'll give us away." I mean, we were scared. And it was reality had set in. What we had done might have been brave and

it was ballsy, but at the same time, perhaps we were a little foolhardy. But we were determined. We believed in what it was we were doin'. We got home, trust me, there was a sigh of *relief*. That our honky ass was *safe*. [*laughs*] I gotta tell ya, that was the first time I ever been exposed to collard greens. Collard greens and chitlins and black-eyed peas and grits. I think that's what we lived on.

What was it you were doing down there for the Black people? Were you registering them to vote?

I would take the van of the people that were registering the Blacks. I would work in the van. Whatever they needed—I was their gofer. Tell me go get the lunches, I'd go get the lunches. If they needed somebody to hand out papers and distribute pamphlets or something, I would do that. I'd never register. It wasn't legal [for me] to do that. But that's what we did. We did our part. And in a small way it was our contribution to the civil rights movement. We were not fortunate enough to meet Dr. Martin Luther King, but we heard about 'im. We heard about Ralph Abernathy. We heard about him. We also heard about H. Rap Brown. We heard about Malcom X. And [Louis] Farrakhan. So there were two arguments to the issue of Black history. And I'll tell ya, too, later, a couple of years, I finally met Huey Newton, Eldridge Cleaver, and Bobby Seale in Oakland [California]. And how they looked at me, "Honky, what'ch you doin' in our park?"³³

"I come to help."

"Help what? What the *shit* you gonna do?" [*laughs*] Thought I was a plant.³⁴

"I ain't no fuckin' *plant*. I wanna help."

How long were you in Selma?

We were there almost three months, just short about a week of three months. 'Cause we got home just about time to buy school clothes, get ready to go to school. And it was such a great adventure. It was such a great adventure.

What was the lesson you took away from it?

There were a lot Black people are just like us. I mean, the basics are, the people are like us. *Us*. The only thing different is their skin color's a little darker than ours. For one thing. The other thing, they got a knack for cookin', if you can get used to it. For me, it was *religion*. There was a deep-seated faith in those folks. They sang about it and they

talked about it, through blues, through jazz, through music. Through hymns. Their hymns brought me back to my early days in the Catholic Church. I could tie my Catholicism in with their Baptism. They were Baptists. It came together in a unique way. You had to be there to understand what I'm sayin'. You gotta go to a Black church to get the feeling. You gotta understand what it's about. It's more than just rhythm. It's so deep that it's almost [infinite]. They do nothing without God. They do nothing Martin Luther King was evident in that. "I may not get there with you," he said. But the monocle of justice and the search for truth, he got that from inside, way down here [*presses his chest*] and when I walked away from that event, from that experience You had to reach down to get it. It was so deep. You had to reach down to get it to understand it, and when you got it out, I could see what my grandmother was talkin' about and I could see what my grandfather was talkin' about and I could see what my Catholic religion was teaching me. And I could hear it in the hymns and I saw it in the soul of those Black faces. I saw it. I saw what it was like to look into a face with wrinkles and the man was thirty years old. I saw puffed eyes. I saw worry and I saw callouses. I saw hands that were broke. And that was a terrible price to have to pay for justice. But it was worth it. It was then. And I saw that in the Black people. The Black women with their harmony in church. I'd sit in the back of the church. They stuck Mark and I in a corner. We'd go to their Baptist Church, then go to mass all the time I was there. I didn't wanna be the new boy in town. So I hung out in the Black section of town. I stayed in that side of the tracks. And it was comfortable 'cause I was with them. Same time, it was scarier 'n' shit. 'Cause if I'da got caught, I *know* what they would have done. I *know* the repercussions. I know they would've thought nothing of killing Mark and I. "What you *nigger sympathizers* doin' here?" That was a word and that was a clause that just was in the air. That was their terminology and that was the language they used. I knew what they were doin' to the White college kids. I *knew* that they were attempting to torch buses. The family was great. We prayed together. We said our prayers before we ate our collard greens. God! We prayed at night. It was still. It was in the summer and you could hear the crickets. We were down by the creek and Mark and I'd look up at the stars and we'd talk about what's goin' on at home, if so-and-so made it to the legislature for his internship. Or, you know, wondering what this girl was doin' or that girl was doin', with who and what. [*laughs*] "Who's gettin' some and who isn't?" Mark says, "*We're* sure the hell not!"

"No, we're not!" But we knew what each other was doin' when it was quiet! [*laughs*]

I can't explain it. It's like we were meant to be there. I gotta tell ya I was scared. I can't tell ya every day was fun. It was scary. It was the fear of getting in that van and getting down the road and somebody seeing me. Somebody stopping that van and pulling us out

and doin' somethin' to us. Or havin' us witness something done to *them*. That was worse. It was scary. There were times I was so scared I crouched down in that van. And I waited till we got to the church and to the hall before I got out. After awhile I could hold my head up and I didn't care who saw. But it took me a good four or five weeks to finally get over that. But even when I was willing to raise my head and sit up straight in the van or to walk down the street in the Black section of town, on that side of the tracks, I was still scared, but my balls were bigger then. And I knew I could walk and I knew I had a right to be here. And I knew that Bobby Kennedy's Justice Department wasn't gonna let anything happen to us. I knew that, too. Yeah. So I came home with a whole lotta lessons. It was an inner peace. It was like I could sit down and write a book.

Fact, I was foolish enough because the following summer I damned near did it again when I read the book, *Black Like Me*.³⁵ "God, if I could do that. You know, I *could*." Then, "No, I wanna do something, but I don't wanna push the envelope *too* far because my luck may run out. And I don't wanna die. I got other things to do." And I knew I had a lifetime ahead of me and I didn't wanna die. "I wanna do some more." I'm glad I went there. Glad I was there.

How long were you with your grandparents this time?

Well, the shock of my life came in the middle of my senior year [of high school]. My father attempted murder on a woman he was married to. Tried to kill 'er. Not that I had any association with 'im, but my world crashed. It came down. I was not responsible, but I blamed myself, and I don't know why. I did. I blamed myself. My dad was living in Reno. It's interesting—Bill Raggio³⁶ sent 'im to prison in Carson City. To this day, my father, Harry Anderson, Senior, blames everybody but himself. "*They* did it. *They* made me.

What did he do to her?

He stabbed 'er. Three, four, or five times. Thank God she didn't die. [*long pause*]

How is it that your world came crashing down when that happened? You hadn't had much to do with your father for many years, had you?

No. About six months before that happened my dad had come to visit me. Introduced me to his new wife and she had two sons. I thought it was neat. My God, first time in my

life maybe I'll have a brother. 'Cause I had no brothers or sisters. This might be neat after all. And it was sort of like a time of, "Maybe it's time to forgive. Maybe it's time to let go and maybe it's time to move on. Maybe it's time to give my dad a chance to be my dad." He came at a time when I was popular in school and I wanted to share that with 'im. I wanted to tell 'im I wasn't the dumb kid. I didn't fail. "People *like* me. I don't have to be the top in my game, but people like me. And people come to me because they see that I'm interested in issues. They come to me because they know that I swim on the swim team, that I play baseball, and that I haven't got my head in the sand. I'm not just all wrapped up in cleric cloth. There's other things in life that are important to me." And I wanted him to share in that. 'Cause I said to 'im one day, "You know, why can't you just be a dad? Why can't you just be my dad? I'm just like every other kid. I study a little more, I read a little more, I have a little more outreach in areas that are not as orthodox for people my age. But I'm proud of that fact. I'm proud of the fact that I know Governor Brown. I'm proud of the fact that I know people of both parties. I know enough and I have enough common sense. I'm proud of myself [that] I'm able to go to those people and say, 'I have a problem. There's an Indian family living at such-and-such an address.' I feel good about that. I don't have a degree in science. I can't practice that, but I know I can do it. I'm not a doctor, but I can heal a wound. I'm not a priest, but I can help save somebody, somehow, from something. I'm not a scientist, but I can find great answers to great questions if you give me the opportunity. I will seek and I'll find and I'll search and I'll be there."

But my dad ... I thought he was coming around. And then the phone call came. How I felt responsible, I don't know. It's like I opened myself up and shit, man, here come the hurt again! And I think that was it. It was like, you know, "*Fuck!* I opened myself up and I let this *motherfucker* in there and I let 'im see me and I shared a part of me with him, and then he does *this*."

I quit high school. In the middle of my senior year. People came to me, said, "You can't!"

"I don't wanna stay."

Did the people at school make remarks about the trial that was going on? Why did you feel compelled to abandon everything?

I don't know. I don't know. I said, "I gotta go. I can't explain it. I just want off the edge. I can't deal with this. I don't want it. I don't wanna do any more. I'm done. If this is how life ends, I don't wanna go no more. I don't wanna do this." And in the middle of my senior year. I was gettin' ready to graduate. I had applications off to various schools and

universities and I was ready to go out and take the world by the tail. Make a great spin of it. And do good things. This was November 1965. 'Cause I was gonna graduate that year in '66. Jack Kennedy had already been assassinated and that That hit me. Shit, that was the worst. I started getting letters from Robert Kennedy at that time. Bobby and I would write. He would write once a week and I would write him once a week. Angie Novello was his secretary. If she's around today, she could verify this, 'cause those letters are somewhere. I lost my letters from Bobby because my grandparents' house burned and everything went. I'm ever so sorry I lost those letters from Bobby Kennedy. But there were things written like, "Dear Harry, I'm so proud of you." When I dropped out of high school, I didn't let 'im know.

How was it he was aware of you in the first place that he would write to you?

Because I would write to him. We were sitting around and I dunno, it was in English class one day, and I remember somebody said, "You know, we oughtta write a letter to somebody we just read about, knowing we'll never get an answer." One guy wrote to Queen Elizabeth or somebody—and got an answer! Somebody wrote a letter to J. Edgar Hoover and got a letter. "Miss Hoover ... !" [*laughs*] Anyway, I said, "I wanna write a letter to Bobby Kennedy." So I went to Jess Unruh and Bob Crown, Chairman of the Ways and Means in California, and I said to Uncle Bob, as I called 'im back then, "I wanna write a letter to Bobby Kennedy."

He says, "I'll help ya." So I wrote the letter. And he says, "I'll drop 'im a note, too." And it was his letter, I know, that helped. I would've probably got an answer anyway. But I got a hand-written letter back from Bobby Kennedy.

One day I didn't let Bobby know I quit school. It was about a year. One day I wrote 'im. He had written me a couple of letters and I didn't respond. It was, "Dear Harry, Hope school is fine. Have not heard from you. Miss hearing from you. One day you need to come to Washington and meet my family. I have a very large family. You'll be most comfortable here and you'll love the house in Hickory Hill in McClean [Virginia]." And I'll never forget that letter. But it got burned, as well. I'll never forget one day I finally got up enough nerve to write 'im a letter and I told 'im [I 'd quit school]. And he sent me back a letter that he was so sad. But he encouraged me not to give up. He *encouraged* me to go back to school. He *encouraged* me to use my faith and to get my strength back and to go on with my life despite what my father had done. It was about a two-page letter and it was very personal. He wished me well and said he'd always keep me in his prayers. [*cries*]

One day I got a letter from him. He said he was running for president. He says, "I'm busy in my campaign now. Maybe we can connect in California." 'Cause we had never met. Well, I take that back. We had met in Vallejo in the Cesar Chavez thing. But it was brief. And we had gone to mass with Cesar Chavez and Father Lucas. And that was in the march from Delano to Sacramento.³⁷ I participated in that march for the migrant farm workers against Shenley Products and S & W vegetables, or whatever it was at the time, too. And it was in that march from Delano [that] Bobby Kennedy came and they said mass off a flat bed truck outside Stockton, California.

How is that you were with Cesar Chavez?

Well, at the time, I had made a *cursillo*. And in Spanish, *cursillo* means a short course, and it's like a short course in Christianity. And a *cursillo*'s like a retreat, except you don't shut up for three days. You get to talk, you get to sing, and you meet a whole lot of other folks that are just like you who have an interest in getting their lives together spiritually, inside, taking some sort of comfort in knowing that their lives really are not cast on a sea with no hope. That somewhere out there we're given the opportunity, [by] the grace of God, for a belief and commitment that there is someone greater than we are. It kind of helps us along to draw the map to chart our course across those rough seas. So I was fortunate enough at seventeen—the youngest ever that I knew of to make a *cursillo*. Being involved in my church as I was at the time. So it was like a three-day weekend. And the *mariachi*³⁸ showed up. I learned a lot about myself in those days. And that, along with this idea that we have a commitment to each other, and that somehow we have to make a difference every day in someone else's life. As Robert Kennedy used to say about the tiny ripple of hope every time a man stands for something. When you stand up against enormous odds and you're a ray of difference, and you do that, you send forth a tiny ripple of hope. And over a course of time it, too, like our imagination, our sense of courage and commitment, it ripples. It *does* have an effect.

Anyway, it was through the *cursillo* I met a priest who became my mentor and a great friend, Father Lucas, Father Eugene Lucas. Gene Lucas was a great guy. He's the guy who introduced me to the *bruseros*, the Mexican migrant farm workers. I lived at Our Lady of Guadalupe for awhile in Sacramento at Seventh and T. *Iglesia de Nuestra Señora de Guadalupe*. I think, you know, *Buenas Días; Buenas Noches; Muy bien, gracias—¿Y usted?* That's about as far as my Spanish went, but it was enough to get me through the door and into their fiestas. I was treated with great respect with those folks, the Hispanic

community. Back in those days they called 'em *Chicanos*. Today they're *Hispanic*, and now *Latino*. Anyway, that's another day and another subject.

It was through that And Father Lucas was right in the middle of all this. He was friends with the Spanish community, Mexican community, Mexican-Americans. MOPA—the Mexican Political Something organization.³⁹ So there was that. And Father Lucas was saying, "Well, you know they're gonna have a march from Delano, California to Sacramento and they'd like to see Governor [Ronald] Reagan." Yeah, *right!* [*laughs*] Fat chance. Anyway, Father Lucas asked me, "Would you like to go to Delano and get on the march?" And he was always kidding me and says, "'Cause you're a *gringo*, man, you can help with the dishes. And cook. *Serve.*" Great. Whatever it takes. So I was hanging around with people from U[niversity of] C[alifornia] Davis at the time, couple of professors, Dave and his wife, Dave and Harriet Lewis. Dave Lewis. And he gave me my first guitar and I learned how to play folk songs. [*sings*] *Michael, row the boat ashore Da-da-da-dum.* Yeah. *We Shall Overcome.* My, God, we went through acres and acres of *that!* And another man named Pat Smith—Patrick Smith, I caught up with years later in San Francisco. Had a beard and long hair and, "Ahhhh! Patrick, you've *changed!*" What a neat guy.

Nevertheless, they had gone to Mexicali every year and at one point I had an opportunity to go to Mexicali with them one year and it was during Easter break. And I said, "God, what a way to go and spend two weeks' Easter vacation doing something that these guys are so involved in." What they were involved in was not just talking and going down and hosting classes on, quote, taking the church to them. It was an opportunity for me to go down and repair the roof and work in the hospital and do that sort of thing. So that was a lot of fun.

When you say they and them, who do you mean?

Pat Smith, Dave Lewis. And this was all through the auspices of the Newman Center, which is very common on college campuses.⁴⁰ I'm in high school, and I'm hanging around places like the Newman Center at the University of California, Davis. Pat Smith and other great professors, as well as the hierarchy of the Catholic Church. Anything to get involved in the movement, and the movement, whether it was for Black parity, for freedom for Black folks to vote, or the Freedom Riders to get there to help 'em to do so, or the Mexican farm workers to work in the fields but still stand up for a sense of dignity and demand the right to equal pay and equal time and those sort of things. I mean, this, to me, was my cup of tea, this was my milk. That and my faith. That was the basis of all my

activity. And it was through that that I met Cesar Chavez. I remember going to Delano and I'm out in the fields with Cesar Chavez, his sister there, Arturo, who is now the president of the United Farm Workers [Union]. Arturo Rodriguez, I think. Arturo. *Arthur*. Anyway, he's the head of the farm workers' union today down in Delano. I mean, I was just a kid. I could barely shave. But this was *great!* This was *exciting* for me! These were exciting times. I remember the sheriff of Kern County coming up on the property with loaded guns and the guys that owned the farms. I thought, "Wow! This is so reminiscent [of Selma, Alabama]! Only thing missing here is the fact this is broad daylight and they're not wearing sheets!" [*laughs*] "My, what a big *gun* you have!" [*laughs*] Yeah, so off we went and there was this big march.

It was interesting because they carried the statue of Our Lady of Guadalupe that whole trek from Delano to Sacramento.

You marched with 'em?

I marched with 'em. We slept in fields and we had mass in the fields and we ate in the fields. We were in people's barns. On the sides of roads. We marched. The sun. I'll never forget it. We were coming close to sundown. It was so close to sundown. And the sky was just an orange and I was tired from walking and I had to sit down for a few minutes and rest. And the marchers were going by. And all of a sudden it was like a black silhouette, an army of black silhouettes walking above me, up against this piercing orange sky. And there was crosses and there were banners and all this. Yeah. Those were the '60s. Those were exciting times.

Did you go all the way to Sacramento?

Yeah. Yeah. We went to Sacramento. And by the time we got to Sacramento, other folks had come on aboard. We had grown, God! I can't tell you. A thousand people, maybe?

Were you harassed or endangered along the way?

No, not really. There was a lot of banter back and forth between motorists who would pass us by on the road. There was banter, maybe, with other farm workers along the way. Other ranches, for instance, who didn't get into the union thing. I don't remember any bad. All I remember is the good. I remember going to Yolo County, right outside

Sacramento, this big building. I can't remember where it was. It was the night before we were gonna cross the bridge, the Yolo Causeway. We made it to Sacramento, man. It was such an emotional thing. And that night we stayed in this barn, or this *place*. I remember the energy in that room and it was ¡*Viva la Huelga! Long Live the Strike!* ¡*Viva la Huelga!* Ohhhh. We sang the *cursillo* song: *De Colóres, de Colóres, Son las corítas ...* . It's a song about a rooster and the colors of the rooster and what the colors represent. The rainbow aspect of the cross-section of folks who stood for this sort of thing.

It was in that same period that they had the labor strike at Camp Parks Job Corps Center in Pleasanton. I marched on the line with Clark Clifford⁴¹ and Robert Kennedy. So, I mean, those were brief times with them. I didn't get to spend a week with them. I didn't get to do that. I wish I had've. But they were a brief afternoon on occasions and I'll forever remember that. I'll remember [Robert Kennedy's] gray hair and his toothy smile and his charm and his great wit. But we always communicated by letter.

And then I got the letter about [his presidential] campaign. And it was about a week later from Angie Novello, his secretary, and she said, "Senator Kennedy had asked me to drop you a quick line saying that he appreciated your last note and that he will be in touch with you as soon as the California primary's over and he's back in Washington. Before the convention, he'll take a few moments and drop you a line."

Bobby never left. I never heard from him again. [*cries*] Some bastard shot 'im.⁴²

That was '68.

June 1968.

I had come to Reno. And it was then that I met Bill Raggio. And I met Bill Raggio through Chief Elmer Briscoe, who was chief of police in Reno at the time. Briscoe was later asked to resign or fired from the Reno police department, or something, I don't know. Left 'is badge in a hotel room or something. I can't remember all of it, but anyway.⁴³ Elmer Briscoe, he was a good guy. He was good to me.



William "Bill Raggio, ca. 1972-75

Why did he introduce you to Bill Raggio?

Because he knew I was a good Democrat. And he introduced me to Bill Raggio, who was a good Republican. [Briscoe] said, "I have a friend, a district attorney, he's a good Republican. Maybe you can plug in and go do something with Bill and he'll keep you busy."

So I met Bill Raggio at the Red Carpet.⁴⁴ I met Bill before the Red Carpet, but somewhere in the interim, Elmer Briscoe introduced me to Bill Raggio. I think it was either at the police department or at Bill's office. Bill was district attorney, he was DA of Washoe County at the time. Bill and Dorothy had [taken] me into their home and made me a part of their life. Other than my grandparents, this was the happiest time of my life. Bill was very staunch. He was a disciplinarian. Very tough-minded. Fair. Very fair. Very

compassionate. Very loving. I know a side of Bill Raggio a lot of folks don't. To this day I have so many deep regrets about He thinks that maybe I hurt 'im, but I didn't. And I hope I didn't. I'm forever grateful for them, but I'm forever sorry that I did not see Dorothy before she died and get a chance to apologize or to tell 'er that I loved 'er.⁴⁵

Did you actually live with them?

Yeah. I had a room. I lived in the basement, in a room in the basement of their house. 795 Robin [in] Reno. Leslie, Mark, and Tracy were the kids and they all lived at home. They were a family. They were probably the first real family I ever had in my life. Bill damned near made a Republican outta me!

He was aware of your father? You said that he was the DA who

Yeah, he was aware of my dad. But we never got into a whole lot of that. It was during this period that Bill's Senate campaign He ran against Howard Cannon, I think, or Ed Fike, the first time. In 1969. '68, '69 he ran against Ed Fike for the United States Senate.⁴⁶ Well, he ran against Fike [in] the primary, and Fike beat 'im. Bill had a strong belief in his Catholicism and that was part of the attraction [for me], part of the connection there. He used to kid me, he used to say—he probably knew I was a bad guy. I'd say, "We gonna go to confession?" He said, "We don't have enough *time*." [laughs] We'd be there forever. One of [Bill's] themes in 1968, runnin' for the U. S. Senate, he used to tell people in the campaign in places like Yerington and a place outside of Yerington, a little miner's camp, or a little town, Weed Heights or something. And there's another little place called I'll never forget [he used to say], "There's no such thing as *responsible* civil disobedience." [laughs] I used to go, "Whoa!"

I had a girl friend at the time and she took me down a path that [laughs] Bill was sure I was gone in the depths of corruption. First time in my life I smoked marijuana. [She] taught me even how to *hold* it, let alone light it. She talked to me about getting laid—God, it was *daily*!

Only talked about it?

No. I mean, *Jesus*! It was, like, the era of free love! [laughs] Shit, I didn't know you could smoke a roach, eat a roach, and get laid and still carry on a conversation all at the same time! [laughs] Bill was bound and determined I was going to hell in a handbag. I

missed my childhood, is what happened. I missed the misadventures. So here I am, I'm on the verge of damned near twenty-one years old, and now I'm catching up. Now I'm doing everything I should've done years ago. Gotten in trouble, used the car, stayed out late and did those things. I didn't get 'em until late. I didn't do it until I got Bill's T-Bird [Thunderbird] and stayed out all night. I didn't do it until I got his family car with his daughter, Leslie. Down in Las Vegas we went out for ice cream cones, got back to the hotel, Bill's in his boxer shorts and God! he's mad 'cause he's got a meeting to go to and give a speech! He's tellin' the rest of us, "Tomorrow you're *all* outta here!" [laughs]

But he treated me like a father and he treated me like I was his son. And he loved me so much, he and Dorothy. And I Somewhere I screwed up so bad. I got to a place where I was so angry with the world that I took out *all* of my emotions, *all* of my energy, and *all* my frustration, and I took it out on everything and everybody I ever loved. I spent a couple of years doing that.

How did you do that to Bill and Dorothy?

I stopped seeing them. Soon as I got into radio I started ranting and raving and cutting people down. And I started finding myself attacking some of the *good* people. In my quest for trying to bring people together I was really *fracturing* a lot of folks and not realizing it. I was the radical I had always feared I was going to be. I didn't want to be that person, but it was like the rage had built. And a lot of it had to do with my father. I was so *fucking* angry at my dad I coulda killed 'im. If nobody else did. Could have wrung his neck. And here I was torn with emotion. God, I can't explain it to you. I was torn inside because I wanted to get married and settle down and have a family. I wanted to have what everybody else had. And somehow or another it had been taken from me. It was denied me. When, in reality, today, several years later, I now sit here standing back in true perspective and look and say, "God, *they* didn't do it. *I* did. *They* weren't responsible. *I* was." And all the chastis[ing] in the world that I lay on myself is not gonna get Bill, in my heart of hearts as I fear, he'll never forgive me. And I'm ever so sorry for that.

When you got into radio, it was some years later—in the 1970s? '80s?

'80s. And that's when I got on this thing about I The rage in me. I saw things in casinos with women where their interest and performance was graded on their performance in Room 212. *Not* behind the craps table, the dice table, the ability to carry

cocktails. But on the shape of their legs and the size of their chest. That's their rating system. And I knew if they did that to *them*, I wonder what they're doing to *men* who happen to be *different*, who happen to be *gay*. Witch hunts in the casinos. What an absolute outrage! I was torn because of *conscience* and *religion* [*pounds his chest*] and my own life in such disarray in the sense that I had no father who gave a shit. That instead did what he did. And I was trying to reach out to grab something. I wrote something once on a keno ticket and I memorized it and I'll never forget it. It said: *So deep and intense am I that at times I question even my own sanity. For the troubling question is, How long can this cold, yet warm, this ruthless, yet perhaps loving self continue to exist or subside within itself as statue-like I stand, reaching out at visions of ghosts, groping into the darkness? Yet they're all so real. Is it dancing neon in a rain across concrete in a paved city? They dance back at me offering lip service to love and care that's mere mockery to the likeness of once-taught divine law.* And when I wrote that, my soul, my guts, my heart, *everything* was on that piece of keno ticket, on the back of it. And that's what I wrote. I knew years ago, too, I had an ability to write. And I knew years ago, too, that I had an ability to stand before crowds and talk to folks about things that really mattered. But it was so confusing. Somewhere in the interim of all this I got lost in perhaps my own schizophrenia. And I read a book about Who's the artist went crazy and cut off his ear? I said, "You know, that guy's not all that bad." Van Gogh. The only thing sure [is] I don't have the *nerve* to cut my ears off.

But I damned near took my life once. *Fuck* the world and *fuck* life! Damn, be damned! Take your Catholicism, take your belief and your care and your love and all your passion and all your family shit. You take it, I don't want it because it *hurts*! I want off. *Today*. And I knew when I lost my wife and my child, that's it. I'm tired. I'm tired. I've been in better fights and I'm gonna give up. I don't want no more fights. There's no more left in me. I've lost my heroes.

You know somethin'? I'm glad I didn't succeed [in killing myself] that day. I'm glad I got to stick around. I'm glad I got to stick around because now I can look behind me and I can tell [*pauses, cries*] And I thought all those years that I blamed Bill [Raggio] for me not seeing my daughter. I thought he was the one responsible for keeping me from her. And he wasn't. I'm ever so sorry. And if I had [*voice fades away; pauses; cries*] Bill, I love you. Please forgive me. [*cries*] Yeah. And I thank God for letting me live and not being so foolish as to get the right chamber with the wrong bullet. 'Cause *It was in my loneliness that I found there was in me an invincible summer*, someone wrote. Camus, I believe.⁴⁷ It was in the midst of winter I found there was in me an invincible summer, and I'd like to think that it was in my loneliness that I found—*alone*—the best of myself.

I [spent] three months in the hospital trying to put my pieces together. I walked out with twenty-seven cents in my pocket. No wife, no kids.

How long were you with the Raggios?

Off and on, probably, I dunno, an association off and on for about ten years.

You went into the military at one point.

I went in the navy. God, it was like You know the old saying? I'm one of those guys that's got luck. You can walk in shit, come out like a *rose!* The hardest part was saying goodbye to Bill and Dorothy at the bus station that day. [*pauses; cries*]. Leslie was there, Mark and Tracy. The whole family. No—Bill was at the DA's office, he was at the office that day. Dorothy and them took me to the bus station. God, it was cold. It was February 5, 1969. It was cold. It was raining out. It was ugly, it was muddy, and it was depressing. And we said our goodbyes and did what we did. That afternoon, on the way to the bus station, I had gone to the DA's office. Bill was coming down the hall—it was a long hallway—and I stood in the glass door and they opened the door and let me go down to meet 'im halfway down the hall. I remember I ran up to 'im and I put my arms around 'im and I called 'im *Dad*. And I told 'im I loved 'im. And I thanked 'im. And he was proud of me, he says, "Go do good things." Yeah. God, it was tough. Hardest part was emotionally being stable enough to handle that. It was so hard. It was *so* hard! I got through boot camp, got through basic, graduated number 1 in my class. In fact, I led my whole company. I led my company. I was in front of my company on the parade ground, the reviewing stand, graduation day, *man!* I remember even while I was in basic, I came home, Bill and Dorothy and I and all of us, we went to That was great. Somewhere in the *Reno Gazette-Journal* you'll find it. Bill Raggio, my adopted father, had a picture of Nixon and I having visited. Somewhere in the *Gazette-Journal*, they've got in the paper down there. It's in the archives somewhere.⁴⁸ It was while I was home on leave that Bill and Dorothy and all of us went to Las Vegas and that's where I met Frank Sinatra. God, if you mention gay rights to Sinatra, I figured you'd get a mob hit, so I wasn't gonna get into it. But I was fighting, mentally, all of that. I was a good boy. I was a nice sailor. I was serving my country and I was straight and I wanted my family.



Anderson's Navy portrait, San Diego Naval Station, spring 1969

You had an opportunity on board ship to talk to Nixon.

The Blacks on our ship Nixon's coming aboard. We were out on several lunar missions. I was out on the Apollo missions, my ship, the *U. S. S. Arlington*. We were out

in the South Pacific and we were the relay communications ship, and while we weren't doing that we were breaking code with the Vietnamese, picking up their code, breaking it up so we could know what the North was up to. Fourth of July 1969 we're playing baseball, havin' a cookout on the A Deck, the flight deck, right off the coast of Vietnam. There's the war and the bombs and the ships and the planes dropping bombs killing people, dropping napalm on innocent citizens and villages—we're over there eatin' our asses off! We're havin' a good time—but we're waiting to go down to meet the president, though. We're gettin' ready that same month to go down past Guam and the Solomon Straits and go down and meet President Nixon. We've got a chance to wave at the *Hornet* and see all the astronauts—[Neil] Armstrong coming back from the moon, *One small step for man, watch it, you'll step in it and the rest of it's for mankind!* [laughs] They took all the Blacks off the [Arlington] and put 'em on Johnston Island because they all wore one glove on the right hand and they kept raising their fists and the captain didn't wanna be embarrassed with the president coming! Oh, what an opportunity.

And the day they called me in—my division commander called me in, said, "I want you as a side boy for the president in the honor guard."

I said, "*Me?*"

So the presidential chopper landed, Chopper One, landed on the A Deck. The steps came down. You see it today on newsreels. President [Nixon] comes down, I was right there, man! Man, I was smart. So somewhere in the interim, my division officer called me to report to his quarters. Well, he lived in Officer's Country, what they called Officer's [Country]. I'm an enlisted man. You don't go to Officer's Country. The president's up there, for one thing. Secret Service for days. They're hanging out on the ship everywhere. And Melvin Laird is Secretary of Defense, he's on the ship. So, anyway, I get to Officer's Country, I open the hatch and I walk through and there stands the Secretary of Defense, Melvin Laird, and President Nixon, and my division officer. He says, "You've been invited to meet with the president."

Man, to *meet* with the *president!*

"Yes, Sir."

Mr. Nixon come over and we got our picture taken with each other, captain standing behind us and all this 'n' that. And afterwards, we went into the captain's quarter. The captain walked out, the president and I sat there. Melvin Laird sat for a few minutes, the Secretary of Defense, Secretary Laird. We talked about, you know, it was a nice day and how was the trip, and the flight and *da-da-da* and how was Washington, and I said to Mr. Laird, "Want to know the truth, Sir? I'm homesick. How's home?"

He says, "Well the real world's going on." It's going *da-da-da*, and he left. So Mr. Nixon says, "Would you like a hamburger?" [*mimics Richard Nixon's distinctive voice*] "I've ordered some cheese burgers and some french fries. Would you like some?"

"Yes, Sir, Mr. President, if it's all right for you, Sir."

And we sat there. He said, "This is quite exciting."

And I says, "Yes, it is, Sir. You know, we need a female astronaut, Mr. President."

"We need a *what*?"

"We need a woman astronaut."

He says, "Well, maybe someday there will be."

"Maybe someday there'll be women serving in the military."

"They already serve! They're nurses in Vietnam."

I said, "No, no, no, Mr. President. I think that they'll be brigadier generals someday. And women will be part of the Joint Chiefs of Staff."

And he looked at me. And then it was like, we were talking, and the subject got changed to Senator [Ted] Kennedy and Chappaquiddick,⁴⁹ and it was, like, he wanted to get out of *that* conversation, and we went off to something else about the navy.

"Yeah, I was in the navy, too."

Da-da-da-da-da, "Yes, Mr. President." *Da-da-da-da-da*. And I told 'im about Bill Raggio. [Nixon] went to Whittier College, but Bill Raggio went to Hastings and how the two of them are great Republicans and I suggested then Bill to this day does not know, but I suggested then to Mr. Nixon, "Next time you have a Supreme Court appointment, you'll have to think about appointing Bill Raggio to the United States Supreme Court." I said, "He would make a great, an *outstanding* Supreme Court Justice." I looked right at 'im.

After awhile, he says, "That's something to think about." And never heard another word. To this day, Raggio does not know what I did.

But the *real* bomb was when he asked me, "It's quite unusual for sailors to come up with ideas like you have. But I find 'em extraordinary and a little before [their] time."

I says, "Yes, Sir, Mr. President. And maybe someday we'll have a path open for homosexuals to serve in the military, too."

And, wow! It was like a *bomb*! He says, "Wait, a minute. I draw the line. We have a question of *morality* here." It was a question of *cohesion in rank*.

I said, "Well, Mr. President, do you think that there are none now?"

He said, "Well, I don't know if they're out there or not! If they are, they're keepin' awful quiet about it!"

I said, "Well, I imagine they are, Mr. President." [laughs] I just kind of left it at that. But I said, "Mr. President, I appreciate this, but I've got to say that, like women, [homosexuals], too, will have a place in the military someday. And they, *too*, will be on the Joint Chiefs of Staff. They, *too*, will be brigadier generals and commanders and vice admirals in the navy. Even admirals. They'll serve above the rank of enlisted and they will have positions of great power and strength in this country."

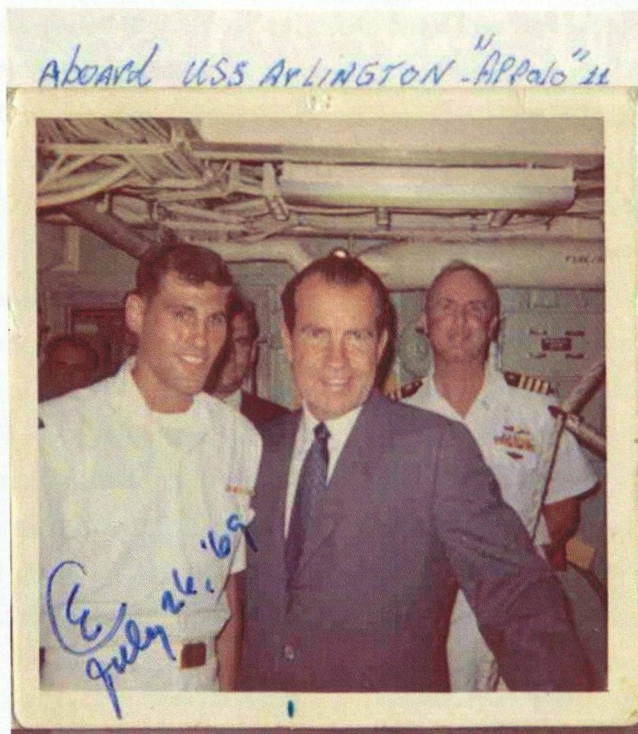
And he says, "You're awful willful for a young man your age."

I said, "Mr. President, with all due respect, I don't mean to take away from your position as Commander in Chief."

He says, "Oh, no, no, no, don't worry about that, son. I'm glad to have you in my company. You're very well educated, very well informed. Some of your ideas You need to go to college. You'll learn a lot of things different." [laughs]

And that was about the end of it. And from that point on, we talked about the moon, we talked about the landing, we talked about Mr. Armstrong, we talked about history being made. I asked 'im about ABM [an anti-ballistic missile treaty], he said, "We're gonna find a definition for ABM. We're gonna define that missile and end up either getting it or not." And how long to the war—God! I wanted to ask 'im, but we didn't get into that.

But I have no regrets growing up in those times. If I could, I'd stop the clock and go back to 1960. 1962, even. It was an interesting time. I enjoyed living in the '60s. And then the anti-[Vietnam] war movement after the service. God, what a *bastard* war. Yeah. And I saw the fallacy of hope. Fifty-eight thousand people died. For what? But, you know? I gotta say something in defense of Nixon, although at the time Had he not gone into Haiphong Harbor. Had he not decided to bomb in May of '72, I think it was, had not decided to bomb Haiphong Harbor and shut off the supply [lines] of the North, I think that war would have drug out even further. Nixon took a lot of heat and a lot of shit from a lot of folks, and I was one of 'em gave 'im shit about the war when I came home. But I have no regret about going into the streets and demonstrating against the Establishment, as they say, or against the war at that time. I have no regrets about it. I think Nixon, he did some great things and it's gonna take history awhile to give 'im credit. They're starting to do it now. The opening of the channels to China. He had enough foresight to see that. He did some extraordinary things. I think the SALT [Strategic Arms Limitation Treaty] meetings and the treaties as a result of SALT with [Leonid] Brezhnev and those people at the time. Yeah.



Eddie Anderson and President Richard Nixon on board the *U. S. S. Arlington* during the *Apollo 11* splashdown, July 26, 1969

You've given me the flag from the [U. S. S. Arlington]. Tell me the background of that flag—how it was you went to get it, how it was flying. Just so we have some background on it.

I'm always picking things up. Not that I'm kleptomaniac, but I'm always picking up thing for memory. I'm a pack rat. I could show you stones, as I gave you one, where it was, what date, and how old it is. I have a rock at home, for instance, when I was back years ago traveling with the [San Francisco] Giants and doing a pre-game show. I remember I left Shea Stadium one night and we were going to the team bus, 'cause we rode with the players in the bus back and forth from the ball park. The players called it the ball yard, from the ball yard to the hotel. And I reached down and I picked up a rock out of the parking lot. I still have that rock today. "Why don't ya throw that rock away?"

"Well, no, that came from Shea Stadium."

But I knew that the day that the president landed on the *U. S. S. Arlington*—I knew that not only was this historical in the fact that, you know, right a few yards away was the *U. S. S. Hornet* and aboard the *Hornet*, waving at us as we waved back is Neil Armstrong

and the Boys, as we called 'em. They had come back from the moon. But prior to their landing—and because Nixon had gone there, too, to greet them as they came aboard the [Hornet] as they were recovered from the ocean. But the night before is when Nixon was aboard *our* ship. See, even back then, I think, Nixon had a sense of parity. "I'll do you [on the *Hornet*] and then we'll do *you* guys [on the *Arlington*]." [laughs] No pun intended! But it wasn't until '74 we realized what he did to the rest of the country! [laughs] But, nevertheless, it was an historic occasion, it was a *personal* occasion for me. And I wanted to remember. It was more than just getting a picture taken with President Nixon, who at the time, also, in all due respect, was my commander-in-chief. You know, despite the politics at home, I knew what the man was doing. I thought he was the most brilliant mind in our generation in foreign policy that ever occupied the White House. I defy anyone to tell me any different. It's too bad Mr. Nixon wasn't around for the demise of the Cold War and the crumbling of the Berlin Wall. It would have been an exciting time for Mr. Nixon. I mean, I didn't support the man, but I recognize greatness.

But on that day [he came aboard the *Arlington*] I recognized the moment in the history of this occasion. I'd gone down to the fan tail and a friend of mine was in charge of putting the flags out. 'Cause they had gotten a new flag, is what they'd done, for the occasion of the president. It cost me a few beers on liberty, but I asked the man if I could have the flag that flew the morning of [Nixon's] landing, and we replaced it with a new one. And he said, "Sure." So he folded it for me and it's folded as he folded and it's never been unfolded. And I gave it to you for your museum or whatever it is you're doing. It came from the ship that the president was on. And I incidentally happened to be on the same ship. You understand.

It was exciting meeting the president, and I've gotta believe in my heart of hearts, God forbid, if there was anyone else before me, 'cause I apologize and I give you credit if you were there before me—but I gotta believe I'm the *first* guy that ever approached a U. S. president about homosexual rights.

Why did you feel compelled to talk to him about homosexual rights?

I dunno. I haven't got a clue. I couldn't tell you. I *couldn't tell you*. I *knew* that the military would have to expand. I saw so many, quote, *straight* faces in the crowd. *Macho* in the crowd. I knew a lot of people who were in the closet in the navy. I knew what was goin' on on *my* ship. That old salt laying out on the A Deck, that old chief, I knew what he was up to. He'd been in the navy a long time. Maybe he'd been at sea a little too long to where maybe the skipper looked good. [laughs] You know, I knew if *he* was there, I

said, "My God, there's *thousands* out there, too. They're laying on flight decks all across America and all around the world, there's a flight deck with a queer on it!" [laughs] And I know in the marine corps [mimics John Wayne's voice], "Hi, my name is the Duke and I'll bet *you* bend over, too!" I knew that if there was a queer on the A Deck, there's gotta be some queen out there wearin' an army uniform or walkin' around a little more macho than Gomer Pyle. [laughs] I think that that was probably the enticing thing. Is the fact that women were serving in Vietnam and I was aware of the fact they were there. They were *nurses*! And they were in the struggle of the battle of the same frontier and the male counterpart and getting less, and less, and less recognition for their efforts against the war in Vietnam. And I saw that and I said, you know, "Goddamn it! If *they're* there, I know there's some *queers* in that jungle. I know this is war and they ain't got time for *tea room*,⁵⁰ but there're some fags in that jungle!" [laughs] "There's some *girls* hangin' in them trees, and I *know* it!" [laughs] I knew it, and I guess maybe that's what compelled me [to talk to Nixon about it]. 'Cause I knew there were minorities serving in the war. And among those minorities you can't tell me that the majority would be homosexual, pardon me. But in the *real* world, I knew there was somebody out there serving their country wearing a uniform of any branch of service that was female, Black, lesbian, and Jew. They had all the strikes against them. But they're also all in the closet. The service cannot be totally straight and conduct itself You don't put men on a ship for ninety days at a time, where it's more than just *dolphin count*! [laughs] So maybe that was the thing. Maybe I opened my mouth and I inserted my foot and I just got on a roll. But that roll and that tendency to talk, sometimes, has gotten me in trouble and it has lost me friends. You know?

[Your discussion with Richard Nixon about equal rights for gay people happened] right after Stonewall.⁵¹

Yeah.

Which was in June '69.

Yeah, this was like a month later.

Were you aware of Stonewall?

No. At that time, I knew nothing about Stonewall. I was on a ship, I was out in the middle of the drink. I got no news about Stonewall. I knew absolutely about Stonewall. I had not heard about Stonewall. I didn't hear about Stonewall It was about a year later. It took me a year to catch up with Stonewall. Somebody one day said to me We were having a conversation—I think it was probably at UNR [University of Nevada, Reno]. I can't remember, in fact, who told me, but it was about a year later in a conversation that someone told me, "You ever hear of Stonewall?"

"Stonewall Jackson?"

"No, no, no. *Stonewall*. You know Mayor [John V.] Lindsay of New York?"

"Yeah." I liked Jack Lindsay at that time. For some reason, I liked Lindsay, 'cause I thought he was like a Wagner of New York, in a sense, only a little more speed to 'im.⁵²

So somebody said, "No, they had these great homosexual riots."

Gay was not a word then. *Gay* still, you know, was *happy*! [*laughs*] That's when I heard about it. 'Course, I was aware of the bohemian kind of lifestyle in Greenwich Village. And it was somewhat like Haight Ashbury.⁵³ It was kind of like the Haight of the East and the Haight of the West. You know, Haight Ashbury was like Greenwich Village. But I didn't even know the address [of the Stonewall Inn], 53 Christopher Street. I wasn't even aware of any of that. I was really amazed. I said, "God, you're kidding!" Then I heard about the Black Cat⁵⁴ and heard about a lot of other things. And my interest grew, and I thought, God!

But I gotta tell you something, and I hope you understand this and I hope no one ever holds this against me. But I was determined in the beginning that if I was gonna do anything about, quote, *gay* rights, I could not succeed Because many, many people have come to me in the straight community over the years and said to me—they have said it as recently as in the last three or four years—"If you were gay, I would've never listened to you. I only listen to straight people. But you have an empathy for gay people and you made me realize that not all gay people are bad." And I got to think[ing] that I may be wrong, and I may be ridiculed and hung up and crucified for this by the gay community—but I can sleep, knowing that had I said I was gay, I don't believe we'd have come this far. Because the gay community was perceived as *lisp*, it was perceived as *feminine*, it was perceived as *dress-raisers* and that sort of thing. I mean, we're all Hollywood Indians, using an old euphemism. God, does your age show when you use *that* term. Kids today don't have a clue what a Hollywood Indian is. But, you understand what I'm saying? It was that that got me to be able to sit down and break through some of those barriers, some of those stereotypes. 'Cause I didn't talk with a lisp. I didn't go in [*clucks his tongue in imitation of an effeminate lisp*] and camp it up, as they say. It's not a

disparaging against the gay community. I'm just telling ya like it is. I think that enabled our cause. The time was right to be straight. It was not a time to be gay. But it was a time to knock down barriers, enlightening people that there *were* gay people in the crowd.

Tell me the story of how you acquired [this] brick from the Stonewall Inn.

I had gone to a bar in Greenwich Village and got to talkin' to the bartender and a couple of customers and talked about Stonewall and talked about 53 Christopher Street. One of the men kind of laughed, he said, "You know, there's not much there. There's a few things left, but it's mostly vacant, but they have a plaque there." And this is several years ago. He says, "If you walk out that door and walk down about ten feet or so, it's right down the street here." And I did. There, with other artifacts—rocks and stones and a few bricks and things—I just reached down and picked it up. I been hauling that thing around, too. It shared the same altar site as my rock out of the parking lot of Shea Stadium.

What was it that the Stonewall riots meant to you personally?

Oh, I wish I coulda been there. I wish I could have been there. I've never run from a good fight in my life. You know, I guess Stonewall to me was no different than the Blacks and the clenched fist. It's anger, it's outrage, it's the pain, and it all comes back. I was unaware of Stonewall. I was on the *Arly* boat, as we called it. I was on the *Arlington*. And when I spoke with the president, Stonewall had already taken place. It was like a month old. But I didn't know that. We didn't get newspapers. We didn't have access to news. The only thing that I had heard—I didn't hear about Stonewall. The only thing I heard, and I don't even know where I got that—whether it was from the com[munication] shack or where I got it from—but somewhere around.

Senator [Ted] Kennedy and Chappaquiddick. And, 'course, that was the other thing that I asked Mr. Nixon about—how Ted Kennedy was. I don't think [Nixon] was quite ready for me! [laughs] But I'm quite honored that I got to meet the president and quite honored that I had the opportunity to talk to him about some things that I thought were of importance at that time. And without having known that Stonewall had happened. It was several months later that I found out. It was almost a year later, in fact, that I found out. I kind of chuckled. I thought, God, I hope he didn't think I was recruited in New York and signed on just so I could see *him*! [laughs] I've been lugging that piece of brick around from the Stonewall all these years and I knew somewhere in my travels someday I'd find a final resting place for it. I'd find a home for it.

What we haven't talked about is the development of your own sexuality.

[long pause]

You'd kissed the boy behind the chapel all those years ago.

And then when I was at the Albertinum at St. Albert's ... [I] had a little play thing with a guy that worked in the scullery with me. But I knew it was safe with him because there was a... [laughs] 'Cause I knew he was runnin' around with one of the Sommers Brothers, the Prefects of Discipline. That's what made it such a hypocrisy. You know? That's what was so hypocritical, because I *knew* what this guy was doin' with these kids, see? So, I mean, you can't help, but ... I gotta tell ya, in all due respect, though, honest to God, despite all the stories you might hear about Catholic priests, there's never been a situation in my life where I've ever had a circumstance with any finger-fondling friar! [laughs]

When did you begin to recognize yourself as being gay?

High school. But I was a *macho* sonovabitch! There was no way in hell I could tell someone. But I knew I was [gay] in high school. I knew I was. I knew I was different. But I never actualized it. I never let it interfere. I kept it under wraps. I kept it constantly under wraps. I would never tell anyone. And there was no one I was gonna tell.

Did you ever [express] it at all?

No. No. Bear with me when I tell ya this. I *knew* what I wanted to do in my life, but I was scared to do it as a gay person. I said, "The only way I'll succeed and ever do what I want to do, what I know is right, I can only do it as a straight person. I can't march unless I'm straight. I can't be civil unless I'm straight. I can't go for Blacks and parity and freedom and a sense of justice unless I'm straight. I can't even fight for gay rights unless I'm *straight*. Because *THEY will not talk to us.*" You can't ... It's ... Proof in the pudding, trust me. Tell me if I'm wrong. Don't trust me, but tell me if I'm wrong. Today, the same problem exists. Not for me, but for others. Gay people today ... I'm all for the Gay Pride Parade. But do you know what loses the cause in the Gay Pride Parade? And I know it's camp and I know it's fun and I know what it is and I know it's no different than

the thing in Louisiana every year. What is that? The Mardi Gras. It's no different than Mardi Gras. But when gay people dress up in feathers and show their [ass] cheeks and flaunt and throw it in the face, we lose a step back. I'm telling you. You may not see it in this lifetime, but you *will* some time, [hear them say], "We're wrong. *Cut!* We need to do this whole thing over again. We need to show up dressed for the war, dressed for battle, and find ourselves a square table. The march for freedom with our clothes on. The march is sincere. It's not fun anymore. This is sincere. This is reality. This is *war*. We have to do it if we have to wear suits. The camp is fun for the bars, but what we do in public, people see that and that manifests their desire to defeat us." That's what I'm saying. Even today, *today*, this moment, *right now*, I refuse to tell you I'm gay. I'm not done yet. The day that I die, I'll probably tell you. I'll tell you and the rest of the world and then they will know. But until then, I've got to maintain where I'm at. Question 2—this is why [we're] losing the fight. You come out of the chute calling people rabid hate-mongers and bigots. Those are fire words. You build a wall, you've thrown up the barricade. You might as well come out with your flowers and your streamers and your [ass] cheeks showing. Because they *hear that* and they *see that*. Do you understand what I'm saying? There are two things that defeat us. We're dead before we open the door. I say, keep your clothes on, sit at the square table and let's get the issues out there and instead of differences, let's find similarities. And let's try that path. When you march, march and have a celebration. But don't do it The Sisters. Lemme tell ya. The Sisters of Perpetual [Indulgence].⁵⁵ You know. *I* understand it, *you* understand it—but keep it in the bar. You put it in the public, that is offensive. And that is a *defeat* for us. *Trust me!* *That* is a defeat.

Jack Edwards, good friend, dear, dear friend of mine. He's gone public with his dress and his *Frisco Follies* and he does benefits, but he has a *place* and he wears his pants in public.⁵⁶ He understands the difference. We chip away at a system and we can win the battle. And over all, in the end, we *can* win the war and we can conquer. But every time we take two steps forward in our battle, we lose our step because here comes some queen with her [ass] cheeks.

You kept that part of your nature absolutely [hidden]?

Yeah. Because it gave me the ability How do you think I had the ability to sit down and talk with the governor? The governor may suspect I'm gay. He don't know nothin'. Governor [Bob] Miller. But when you sit and talk to the governor and ask 'im to come to a gay bar, if I'd've shown up with a dress and *da-da-da* and whatever, he'd've laughed at me. There'd've been no way he'd've walked through that door. I *guarantee* you, he'd've

never walked through that door. And it's not just for me I'm tellin' you. I have great respect for a lot of people in Las Vegas, for instance. There's Kevin Kelly and there's Rob Schlegel and others.⁵⁷ They're gay, but they're not out there with their They sit at a square table. They're ready to do "Let's talk." That's the persona. And the question of sexual orientation is never an issue. It's never an issue. That issue may *be* an issue, but theirs? No, it's not an issue. It's not important whether I'm gay or straight. If you're willing to follow me, fine. If you don't, then create your own path. I suggest you do so, because we're all headin' in the same direction, anyway.

So maybe there is some animosity [toward me from the gay community]. "He lives in a closet!" So what? I've done more in the closet than a lot of queens I know standing around on street corners playing the part. And I'm not being disparaging against 'em. I'm just tellin' ya. If ya wanna win, you gotta dress it up a little bit.

Tell me about your marriage.

God. [*rubs his hands together*] I married twice. Once wasn't enough, so I had to do this twice. Yeah. God. I got married the first time to Joan. We were only married just a few months.

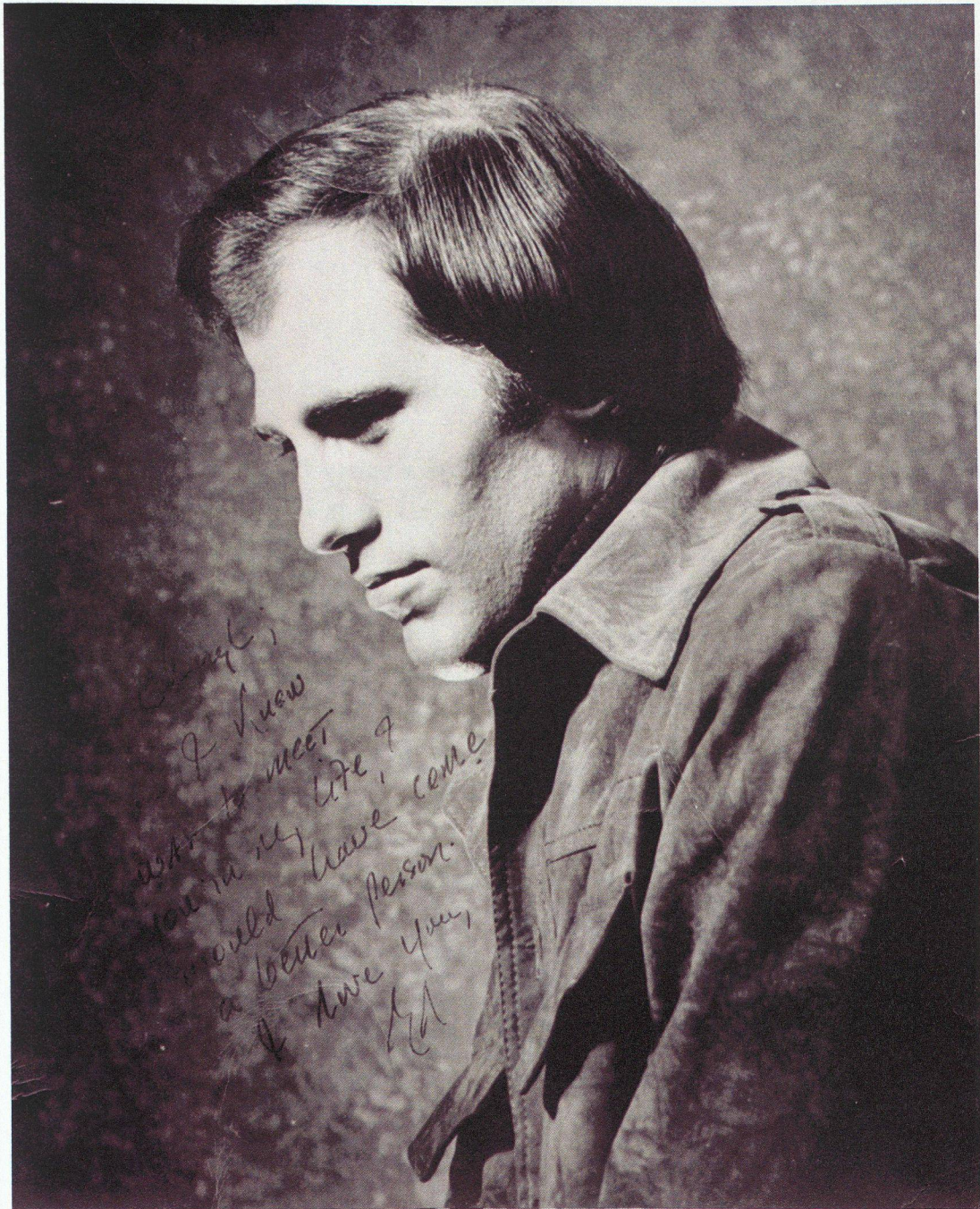
Joan who?

Joan Cox. And then we got a divorce. Bill Raggio got me my divorce, in fact.

How old were you?

I was, like, twenty years old, twenty, twenty-one. Somethin' like that.

And then Patty and I got I was workin' at the Riverside [Hotel]. I was the maitre d', I ran the showroom for Jessie Beck. One year in February, about 1974, we decided we were going to take Johnny Vanelli and Linda Lee, his sister, and another act, the Hagers from *Hee-Haw*,⁵⁸ and some others, took 'em out to the Fallon Naval Air Station and do a show for the sailors. And while I was out there I met Patty, who later became my wife. I met her parents, and then I later met her.



Anderson, 1974

Patty who?

Patty Blumgarten.

Was she living out at Fallon?

Um, hm.

How did you meet her?

Through her parents.

And her parents were ... ? I mean, what was the connection between her parents and you?

They had come to the Riverside a lot. They were patrons, they were customers in the casino. And they lived in Fallon. He was in the navy. And, "Hot damn! man," I said. "This is an opportunity here. I'm gonna get myself married and have a family and settle down." I was gonna do what was, quote, *right*. Well, didn't quite get married. Patty got pregnant and [my daughter] Courtney was born in '74. Patty and I got married before Courtney was born. I said, "God, we gotta hurry up and do this The kids'll be grown!" [laughs] Anyway, off we went and we got married. God, I was workin' the Cal-Neva [Hotel] as a bartender and that's when I Shit, I was sneakin' off to Paul's Lounge,⁵⁹ downtown at the time. [Patty] was livin' in Fallon, I was stayin' in Reno during the week, so I was playin' all week. I was wrong. I was [only] half-assed into my marriage, I guess. I don't think we split because of that, because she never knew anything about it. We split because, you know, like young people, we struggled, we couldn't get ends to meet, and we couldn't balance the check book. And I figured if we still had paper in the checkbook, we still had money. But it didn't work that way! [laughs] And one day it was over. And when it was, I was at work, I came home and everything was gone. I walked in my house, walked upstairs, and the only thing left in that house in Fallon—[we] lived in Fallon—was Courtney, my daughter's, her crib was in the corner. And a picture that we had made up, a picture of her with blocks in front of her that said *I Love My Daddy*. That was leaning against the corner of the crib. That was *all* that was left. It took me twenty-five years to see what was finally the result of that little picture. And I just saw my daughter for the first time last year.



Courtney Anderson, ca. 1974

Why were you kept separated from her for so long?

The parents You know, her parents and that whole family, they're all Mormons, for one thing. So. Yeah. And I imagine I was so angry back then I'da probably done anything. As a result, that's when I had my nervous breakdown and I went to the hospital for a few weeks. And that's when I put my head together and I decided to pick up the marbles and get back in the game and quit doin' the bullshit and straighten myself up and go down the road and get on with my life.

Was that the time you tried to commit suicide?

Um, hm. Yeah. It was when I went out and played Russian Roulette out at Lahontan.⁶⁰ Turned the music up, got myself shit-faced—and the bullet wouldn't hit the right chamber, the chamber didn't come around. I must've swung that thing ten times and nothin' happened. I said, "There's somethin' wrong with this picture. I even fuck up a good suicide. I can't even *die* right." You know. But it was an inner turmoil, it was a great fight, it was a big struggle for me. And, so, yeah.

That was about the same time that you had your cancer.

Um, hm. You know what's really interesting? I went to Hawaii—this was in February of '75. I went to Hawaii. I worked for the Sheraton [Hotel] chain, I ran a showroom over there for the Platters⁶¹ for about six months, and then I came back from there and that's when I had my crack-up. I was with Bill Raggio and Dorothy, in fact, up at [Lake Tahoe] at Tahoe Keys, in a condo, and that's when I came crashing down, that weekend. Bill came down from the lake, Dorothy came down from the lake, they came to the hospital to see me. I damned near died. They were just absolutely, totally upset and all kinds of stuff. One thing led to another and finally it was Bill Raggio who saved my life. He said, "I love you enough, you're my friend, I want to get you some help. You can't be walkin' around the streets tellin' your wife you're gonna get rid of her if she doesn't come back to you. This is not right. You're gonna get it together, *now!*" And that was the tough side of Bill. He says, "You're gonna grow up. You're gonna get ahold of yourself, you're gonna be mature, gonna be a man about this, and this is what's gonna happen." So, yeah. But, like I said, I blamed him all those years as party to my daughter being gone, and he was absolutely innocent in that whole thing.

How was it that you would imagine he would have anything to do with it?

Because he said to me one day, he says, "You know, she can remarry and [her new husband] can adopt Courtney if he wants." And I thought then that, God, Bill's gonna turn on me. And that's what I thought. Little did I know, he didn't. He was the last person in the world'd turn 'is back on me, him and his wife, his family.

Tell me about the cancer.

It was about a year later. My vision was failing. I kept getting halos over my eyes when I was driving at night and headaches. The *pain!* And one day this friend of mine told me,

he says, "Well, you need to go to an ophthalmologist." I'd been going to an optometrist for about nine months getting reading glasses. Well, for what I knew about ophthalmology, I coulda gone to a gynecologist. So I was there and saw Dr. John Bryant here in Reno. So he sent me to San Francisco for a biopsy. It was really weird. They told me I had cancer, "Melanoma. It's into the membrane of your brain lining and it will kill ya. We need to do surgery." And all of a sudden it was That was the morning I went in: "Whadda you think about baseball? Bottom of the ninth, the bags are loaded. I'm at bat, it's a three-two count." And I said about three or four *Hail Marys* and I woke up and [the doctor] said, "How'd we do?" I laid in that bed, tears rollin' down my eyes—from what I could see, there was this big thing in my head here. [laughs] My face was all puffed up and swollen and black and blue. I said, "I think we hit a home run." And I knew then, I said, "I'm gonna stand up, I'm gonna get outta here, I'm gonna put my life together, I'll hit home runs from now on I'll never look back."

But I was sorry that I couldn't keep that relationship with Bill and Dorothy. I was ever so sorry. But I kept it for a couple years more. And then when I got into radio, I really went off the All of a sudden, it was like, *now's* my chance for a bully pulpit, *now's* my opportunity to sit here and tell the whole world what I think is wrong with the world. "I may not be right, but I'm gonna tell ya." And I told 'em about the people and the women being judged not according to their content or their character or their progress upstairs, but what they did with the size of their chest and the length of their legs in room 210. I said, "That's wrong." Talked about plant closings and workers and economic injustice. That's violence against families and workers who struggle. I talked about the disparity between gay and straight in that world, and how people struggle with AIDS and the abandonment [by] their families. And the pain and the infliction of pain felt because people are different. And it was like Robert Kennedy said, according to Tennyson or Bernard Shaw, "Some see things as they are and say why? I dream things that never were and ask why not?"⁶² Why? That's all I wanted. Questions as to why.

* * *

You and I have talked about this from time to time, and now is your time to go on the record with all of it. The problems and the successes with the Reno Gay Rodeo up here.⁶³ Now, I believe they did have a first gay rodeo up here in 1976? And had it for a few years [after that] before they ran into trouble.

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Phil Ragsdale - Director

Reno Gay Rodeo flier [1979]

Phil [Lane] Ragsdale, who was also my friend.⁶⁴ Phil was involved in the Court,⁶⁵ but he was also The rodeo was a result of Phil. That was his dream. He brought it to fruition here and he made it happen. Phil's no longer with us. I remember Phil and some of the fun stories we used to share. I figured at the time [laughs] This has nothing to do with the rodeo.

Say!

There was a three-hundred dollar cab ride he told me about. [laughs] He met this guy and he took 'im to the lake [Tahoe]! [laughs] *In a cab!* And then brought 'im back down [to Reno] in a cab! [laughs] Has nothing to do with the rodeo, but you've got me going, now! There's a story about I can't remember who it was. Mop Top? She has the Mop Top hair place over off of Wells Avenue over here.⁶⁶ God, what's her name? She's a hoot! She's the only one I know got 86'd from a robbery! [laughs]

86'd from a robbery?

The VIP⁶⁷ was being robbed once. They had all these queens in there and she's up there threatening to beat [the robbers] with her purse and all this! [laughs] "God, you gotta get this *bitch* outta here!" 86'd from a hold-up! [laughs] I love it! We had some great characters in those early days. We had some great characters. And she also got 86'd from an airline flight, I guess. United. "You're not on this airplane, lady. Out!"

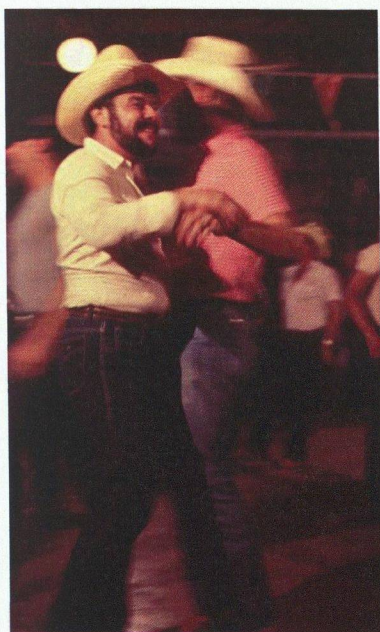
But the rodeo. Those early days, we had problems, but, I mean, you know, it was small and they just did it. There was a crowd always across the street that would, you know, raise their banners—*We'll Have No More Gay Rodeo* and *No Gay Rodeo* and *No Rights for Sodomites*. I remember the standing joke back then: What's the difference between the straight rodeo and a gay rodeo? The gay rodeo, they say *Ride That Cowboy!* [laughs]

I thought it was gonna be able to be an ongoing thing. It happened one year and people kind of missed it unless people saw it on the inside happen and it was a good thing. Couple of times later they saw it. All of a sudden somewhere on the [religious and political] Right, they caught wind of the fact that, "Hey, man, they got all these gay cowboys!" Well, cowboys are supposed to be, [mimics John Wayne's voice] "Why, hello, Pilgrim! So you wanna ride my horse, do ya?" Supposed to be macho shit heads like the Marlboro Man [who] stands on a billboard.⁶⁸ Little did they know. I'll tell ya sometime the story about Christian Haren, who was one of the many Marlboro men, who was also gay and a friend of C. Everett Koop who appeared on my radio show at Kimo's at Polk

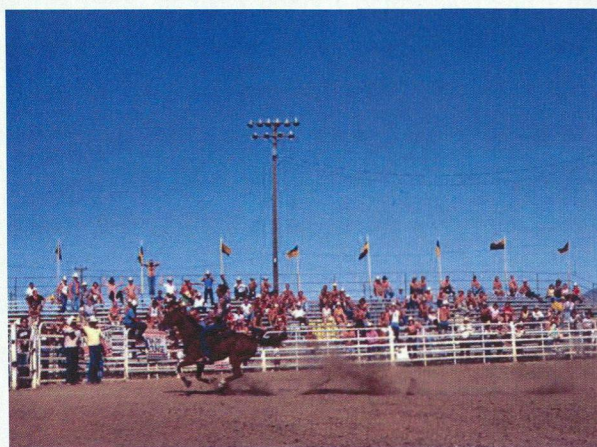
and Pine [Streets] in San Francisco back in about 1987.⁶⁹ We talked about the struggle of AIDS research and dollars and that sort of thing. Christian Haren, the Marlboro Man—he has since passed on.

But the radio, you know, it was going.

And then all of a sudden all this backlash [against the gay rodeo] started happening. I was aware of what was going on, but I was so busy at the time trying to get my radio thing going and getting my own thing moving on, that while I was aware of it, I thought in the back of my mind, "They don't need me. They're handling it well enough on their own." They had Phil Ragsdale, who I thought was very strong and he was very determined in his effort to have the rodeo. And he wanted to get past and beyond all the bullshit and all the clutter and all the rhetoric that was going on and just keep focused. Phil had that happen. One of his strengths was that he could stay focused on that issue and I admired 'im for that. So he didn't need me. And it wasn't until, probably, I guess, about '82. '82, or was it '83 that all of a sudden [the backlash] was the biggest thing on the gay rodeo. That was when we went down to the County Commission meeting and they were talkin' about all this stuff. I think that year they had a rodeo, didn't they? In '83, '84?



Reno Gay Rodeo [1980]



Reno Gay Rodeo [1980]

Leavitt Urges 'Queers' Off Public Property

CARSON CITY (UPI) — Lt. Gov. Myron Leavitt, saying "queers" should not be allowed to use public property, supported a move Wednesday to block the annual gay rodeo in Reno.

"I'm strongly opposed to queers using public property," he said. "If you give them the fairgrounds, you're condoning their lifestyle and I don't think we should do that."

"Their behavior is not normal and natural. We shouldn't condone deviant behavior by allowing this," he said in throwing support to Washoe County Commissioner Belie Williams who says the contract for the rodeo should not be renewed.

Las Vegas Sun, March 25, 1981, p. 1

They did. Now, '88 is when you got involved in Fallon.⁷⁰ That was later. But a little bit earlier, yeah, they did have one.

I had attended the meeting that day [in 1988] at the County Commission and I had supported Phil with the idea that, you know, "Phil, you're doing good. Hang in there." 'Cause he had had some help, and I think the ACLU [American Civil Liberties Union] was in on it at that time. The *genuine* ACLU. Don't get me started about the ACLU! Well, that's neither here nor there. The point is, I think [the gay rodeo] had the ACLU with them at that time and I think the county finally just figured, "We're gonna get sued if we don't let this happen. This is America and everybody else has just as much right to use the fair grounds. Our taxes support the damned thing, so why not?" And that was Phil's idea. So, yeah, I think '84 they got it on.

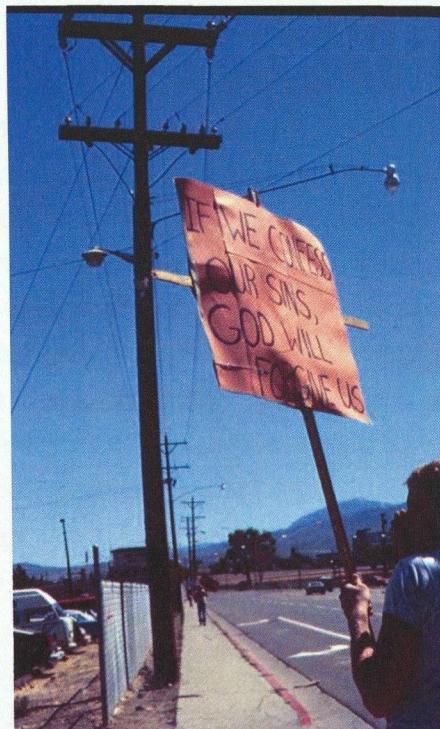
Do you have any idea why it took so long for the backlash to build? It did seem to be all of a sudden.

The rodeo'd been going on.

For some years.

You gotta understand, that's why people in the South [*affects a drawl*], some of 'em, they're their own fathers! They're a little slow at the switch. They're not too quick at the draw. You ask why it took 'em so long, it's sort of like, Why can't Reno be like Las Vegas? Because up here we still have a nucleus of folks who think that Lawrence Welk is too racy. Progress is a sure thing, you just gotta wait on it. [*laughs*]

But they were there, and they were a sleeping giant. And they were part of that., quote, Silent Majority, at least, you know. They *thought*. And all of a sudden, they reared their ugly head and here they come. Dan Hansen and the whole nine yards.⁷¹ They came on with a *fury*! But I had had my dealings with Dan Hansen, prior to that, over the war in Vietnam up at the university [of Nevada, Reno] when he came up to the Pine Room, up at JTU one time—Jot Travis Student Union—and he and I had gotten into it over this idea of the war in Vietnam. And he said the peace sign at that time was like the sign of the *chicken* [coward]. They were serious then. By the time the gay rodeo hit town and I'm involved in that, [Hansen] wasn't quite ready for that. For *me*! Dan and I, it became almost a personal thing between us for years. 1988 was the height. That's when it boiled over.



Reno Gay Rodeo [1980]

When the shit really hit the fan.

Oh, it boiled over and the shit hit the fan. Yeah.

What happened that year that became such a cause célèbre all over northern Nevada over the gay rodeo?

Well, the County Commission had said no rodeo. People had denied access to the rodeo. And there was gonna be no rodeo. Yet, it was interesting. The city of Sparks, under Jim Spoo, who was mayor, I believe, at time, had said, Yeah, the Gay Pride thing—the *first* Gay Pride thing, by the way, I might add, under the auspices of my dear friend, Doris[mae] Weber. She and a lady who came to be my friend, was Lynn Bremer.

But Jerri Russo, run a barbershop in town. You get ahold of Jerri, she'll tell you about those early days. But there was she and, I know, Doris Weber was very much involved—they brought about the first Gay Pride parade. And the Gay Pride festival. It was out at Deer Park in Sparks, and I thought, Wow! That's great! We've come a long way. It took awhile to get there. That was their project and they did an extraordinary feat and they overcame great odds and they did it. Reno was kind of still dragging their feet. They weren't quite ready. But somewhere in the interim is when we had the meeting with Mayor [Barbara] Bennett, too, in all of this. Which I'll have to tell you about.

But if you're asking me about 1988, about the rodeo, I was in San Francisco on the radio at the time. I was doing a sports show every day, baseball and that sort of thing. I was involved in my career and havin' a great time about it. And getting home on weekends. Well, I get home on weekends and I hear all a little rumbling in the bars and what the newspapers were all saying about the gay rodeo. I'm thinking, "Are we still dealing with *this*?" Phil was sick, I think, or not here. Sick, I think. Phil was out of the picture and a couple of other people were in it. But we had another bar at that time called Floyd's. It was out by the Barracks, another bar. Shared a compound way out on West Fourth Street. It's not there anymore. The Barracks building is still there, but the Barracks isn't the Barracks anymore. It's something else now. I think Floyd's burned.⁷²

But the gay rodeo was coming to town and there was a whole lot of riff about it and this young kid named Corey—I can't remember Corey's last name—he came up to me and he was crying. I said, "Corey, what's the matter?"

He looked at me and it just all of a sudden hit me and it *hurt*. He stood there and he said, "Eddie, why do they hate us? Why do they hate us so much?"

And you know what? I stood there and said, "Corey, I can't answer that except that they're stupid and they're ignorant. We'll have to deal with their ignorance in time. But meantime, we have to be strong enough to hold it together to see through this." And all of a sudden it was like within an instant, I was *angry*. I was absolutely outraged.

I said, "You know? This is it! *Fuck* this, man! Enough is enough. You're not gonna continue to sit here and play your biblical fucking gymnastics with the truth. Sitting here talking about God and Jesus and all this nonsense. You sit here and distort his view according to your own whim. How *dare* you think you have the audacity, the power, and the instruction to think that you can sit here with your misogynist necrophiliac values and set us back forty years. *Fuck* you!" And that's when I said, "We're gonna get a meeting, we're goin' out to Floyd's and we're gonna get a meeting." So there was Doris and Jerri Russo and a whole lot of folks and we had a meeting about a week later. Couple days later. I was so mad, I wanted it *yesterday*! But we had to wait three days to get the fliers up and get everybody there. A nucleus showed up. A lot of the, quote, *drag* community didn't show up because they're not political. And I used to beg Jack [Edwards], "Jack, you've *got* to get political."

"Well, it's in our charter."⁷³

"I don't *care* what your charter says! Really, Jack, I'm tellin' ya man! The Redcoats are comin'! And if you sit here and dangle barbells and worry about makeup and compacts, you're going to *lose*! These people aren't interested in bird seed. They're not interested in your *cleavage*! They're not interested in your dance, but in your rhythm and how fast you can pace and get the hell out of town with your ideology. They're coming after you, Jack." It was years before I could get Jack one day to stand up publicly. And he did it one night at Bad Dolly's.⁷⁴ "Well, I guess I have to be political this one time!" and the crowd went, "Yeah!" [*claps his hands*]

Anyway, we went to Floyd's and I told 'em then, the gay community, "I *challenge* you. Get a list of the businesses that hate you. Quit going there. *Don't go there*. It's that simple. Don't ridicule 'em, don't call 'em names, don't throw rocks at 'em, don't stick your tongue out, don't do anything. *Just don't go there*. We'll let them know why we don't go there." I said, "We're gonna put together a task force." And that's all of a sudden when Silver State Gay and Lesbian Task Force [was born]. And there was Doris and there was Jerri Russo. Don Grady was there. "Let's put this together." I had an idea how to do it, but I had *no* idea what I was in for with the gay community. [*laughs*] God! And I love 'em all and I hold no animosity against any of them and I beg their forgiveness for anything I might have done or said that they took, perhaps, as personal.

But, anyway. It was so frustrating. It was between trying to get the gay and lesbian task force together and all this and that and all of this nonsense about the rodeo. And then they said, "Screw it! We won't have the rodeo in Reno. We're gonna take the rodeo to Fallon!"

I thought, Oh, my God! From the frying pan right into the *fire*! [laughs] It's like being gay in Auschwitz and telling Hitler, "We want a rodeo and if we can't have one in Auschwitz, then we're gonna go to Dachau!" [laughs] Jesus Christ, man!

Well, a farmer, I guess, or a rancher out in Fallon told the gay rodeo folks, "Yeah, you can have your rodeo [at my place]. It's private property."⁷⁵ Well, the neighbors got into it and *here it comes!* It was the *dust*, it was the *mosquitoes*, it was there's no place to park. We finally went before the county commission.

The Churchill County Commission?

Churchill County Commission. And I said to Doris Weber, then, I said She had to work. And I said, "Doris, I'm gonna go to Fallon." And Doris, God, she begged me *not* to, first of all. She said, "Eddie, they'll kill ya. And if you *do* go, you be careful and don't stay long and get out and come home." [laughs] She grabbed my hand and she said, "Eddie, I love you and be careful."

So next day I got in my car and I drove to Fallon for the County Commission meeting. Three members on that board, the county commission, and we went in a room that's so small it was the size of a double-wide mobile home. It was like 24 [feet] by 60 [feet], and that's about it. Well, imagine seven hundred to a thousand people crammed in this little bitty room, pouring out into the hallway, down the stairs and into the front. Even out in the foyer downstairs and out on the sidewalk in front of the County Commission building. Here, ol' me, I pull up. I find a parking place in the parking lot. I get out and I'm walking through this crowd out on the street to get upstairs to the meeting. People were saying, "Hiya, pardner, how ya doin'?"

"Hiya, pardner, how are ya?" Yeah, right! I thought, If you only *knew*! That day I saw guns, I saw anger, I said, "Man, I been here *before*! This ain't nothin' new." These people downstairs with the guns, I hope they don't make it upstairs, 'cause that's where I'm goin'. 'Cause if that shit hits, I don't wanna be there within range. So I go upstairs and I get through the hallway and I'm squeezing through this mash—"Pardon me, folks, pardon me. 'Scuse me. Can I get up there?"

People sayin', "There ain't no room up there!"

"I don't care, man. I'm goin' up. Pardon me, 'scuse me." I make it upstairs and the room is packed. They're lined up along the walls, they're sitting in chairs, There's *one chair*.

Oddly enough, there is one chair open in the middle of the room. In the middle of this *whole sea* of folks determined to kill anybody with a lisp! Let alone a limp. And I find this chair. So I walk up, I get through the crowd and I said to this woman, "This anybody's chair?"

She says, "No. Please, help yourself." And she's reading her *bible*.

And I'm in the middle of this room, *surrounded*. And I'm thinking, "This is *funny*!" And crammed along the sides is Channel 4, Channel 2, a couple of the TV places.

And they're having public comment. I mean, *everybody* gets to talk. And I thought to myself, "No, I'm last. But I *will* talk. But I'm not gonna follow somebody and then somebody come in behind me. I'm gonna wait 'til this whole room has everything they've got to say. I want them to get it all out." *Strategy*. It's like being the last one to walk in. I don't know why, but there's a chair left and it had my name on it and there was so many people waiting to get in. And I don't understand. But it was like that chair was *there*. I was meant to come in last. And everybody looked. But nobody knew who the hell I was. And I could hear all these people talkin' and these people over here, and this one over here. I was being just as courteous as I could and I was letting these people ramble about, "Can you imagine the silverware? It'd be a loss, my God, if they ate in our Nugget we'd have to throw away the dishes. And imagine, my God Almighty, the bedding and the pillowcases and all the sheets and everything in the motels. Let's, see, they'd have to fumigate the motels, we'd have to bring in the sprayer. That's gonna be costly! This is absolutely Why do these homosexuals want to do this to our town?" And they were going off on just every tangent conceivable. Every excuse. *Anything*! And it was absolutely amazing. I'm going, "God! When God passed out brains, somewhere someone was right when they said they thought he said *trains* and I don't wanna ride." 'Cause they missed it. And the County Commissioner, he'd say, "All right, all right. *Next!*" And he'd call off somebody else's name. I must have sat there for two hours and listened to every sperm sample talk! Every hormone and his brother from Fallon, talked. And finally, it was about a good two hours later, he said [*mimics a drawl*], "Well, we've had over five or six hundred comments. We've got more than enough to say that we don't want this kinda culture in our town or activity. Now, I'll close it to public comment and now we'll take a vote." And he looked down at the board and he looked up and I happened to be standing with my arm up.

He says, "Yessir?"

I said, "Sir, beg yer pardon, Mr. Chairman, but you closed out public comment [and] I didn't get a chance to [talk]."

He said, "Oh, well, pardon me. By all means. One more'll be a nail in the coffin of *this* issue!"

And I stood up. And those cameras along the side from the news organizations, they just stood there the whole time and listened to people. I stood up and said, "Good afternoon, Mr. Chairman, members of the board. Citizens of Fallon. My name is Eddie Anderson and I'm here to *support* the rodeo."

Man, them cameras all came on and these people went, "*Huh?*" It was like all of a sudden I stole their show. It was like, you could hear a pin drop. I said, "I'm here to support the rodeo. I've sat here and I've listened to everything to how they're gonna destroy the sheets, to the dust, the mosquitoes, to decaying your nightlife, to disrupting your cowboy culture, to how you'll have to dump the silverware in your major restaurants because of something they might leave on 'em. You know, this is insidious. You people—there's something wrong with your thinking here. How many of you have someone in your family who is gay?" No hands. *Nothing!* I said, "Well, I venture to guess that there are seven hundred of you in this room, and I'll bet you twenty-five of you do. *At least.* If not two hundred of you do. I can push the ante to three, but I'd like to get out of this room alive." And they kind of laughed. "But you know, you're not gonna believe this, but my God's the same God you've got, only mine gives me different messages than you. Besides that, my son is gay.⁷⁶ And I want you to know somethin'. He has every right in the world to ride a horse, whether it's in Reno, Fallon, Fernley, or wherever the hell he wants to ride, he can ride. I don't quite understand what your problem is. But we need a new day. And when you go home tonight, before you go to bed and you want to pray, you find somewhere in scripture where God talks about lions and lambs that lie together. And I think in that phrase somewhere in between the lines where it's written, I think if you'll search your hearts you'll find that it's within reason that you'll come together at a common trough and drink from the same water. And you'll find that a dry mouth is just as prone to reason as one that has been wet down a little. And I think somewhere I hope in your hearts that you'll be able to find the peace that *I've* been able to find in my lifetime. And I find that the only struggles I have is when I run up against folks like *you*. You're nothing new to me. I saw you in Alabama. I saw you in Delano, California. I've seen you on the campus of [the University of California] Berkley. You're no different. We have to come to terms here. It's not about dust and it's not about sheets and pillow cases and silverware and disrupting your traffic. Those people'll park well off the road and they won't take up any space. But, really, the decision is yours. Don't think when I leave here that you got a blank check to tell these people no. 'Cause out of this whole day, you've got one vote that said [yes]. And that was mine. And I thank you for

your time." And I turned around to walk away—you coulda heard a pin drop. And I got through the people, I got out past the door and people started coming up to me. Cowboys, biggest rednecks you ever saw in your life: "Pardner, I wanna shake yer hand. You got no brains, but boy, you got balls!" One person said, "I disagree with you. I hate what you stand for, but I respect you and I hope my son is just as courageous as you are." And she shook my hand. And another guy came up and said, "I'm prouda you. I, too, am Nevadan. I have a problem accepting what it is you're saying, but I'd really like to sit down some time and try and understand what this is all about. What makes people do those things. It's strange behavior."

I says, "It's not behavior. But we don't have time for that now."

So I got those kinds of comments and I got through the crowd and I got downstairs and the news people were there and it was like, God Almighty, people were sayin', "How come you didn't do that to us?" All of a sudden it's a different turn of the crowd. I didn't say anything. I just looked at 'em. And the news guy said, "We'll interview you in a second, let me get [Eddie Anderson] first."

"Oh, OK."

I told the news guy, "Don't do this to me. Tell them you're gonna interview 'em."

News guy told me, "You gonna be all right gettin' outta here?"

I said, "Yeah, I think so." And so there was a deputy sheriff, and he said, "Are you leaving town?"

I says, "Yeah."

He says, "I'll help you get out of town." So he followed me all the way out till I got clear up almost to the Lahontan turnoff. But, you know, that was interesting because I knew then what I was up against. I knew then what the gay community was up against. And the gay community, unfortunately, didn't get to go and see what I saw.

Why didn't anybody from the gay community come?

They're scared. They're scared. And it's not that I'm brave. It's just that maybe I'm foolhardy. I just did it. I did it because I believed in it. Somebody's gotta step forward. Somebody's gotta say, "That's it. Enough." Somebody's gotta go and find the square table and sit down eye to eye with those folks and say, "Listen. Let me tell ya somethin'. It takes nothing to sit at this table and discuss each other. You and I share the thoughts, we share the same agenda. We can sit here and rub each other, feel good, and our egos are stroked and we go home and we feel better for it." The real challenge, what's really required is the audacity, the mere audacity to believe that you could sit at a square table

with those who oppose your views so adamantly that they will *kill* you over it, but you're willing to sit there and you soon find the discussion of differences turns to similarities. And then you reach a form of common ground. And it's in that instant that all of a sudden it's like a birth. The mere, slight, piece of light that comes through the darkness that gives you a sense of hope that you're gonna survive sitting at this table. You're gonna get up and shake hands and you get another day at this table to talk about something else. That's why I went. That's why I encourage others to go. And that's why I've seen others attempt to go to the table that walk from the door because they're scared. And I understand. I understand. I know some people that are gay and it doesn't mean that they're less than anything. I'm not saying that. I'm just saying they don't have the strength to fight. There's a certain stature required, too.

What do you feel that that incident accomplished, as far as the rodeo goes?

Well, obviously, it didn't do any good! [*laughs*] It was all these no's and one yes. So, obviously, the reality was the rodeo didn't happen. But what *did* happen, was, I've got believe, several of those people went home and I would hope for the first time in their lives they had a discussion at the dinner table not about *me*, but about a group of folks that just want no more and no less than anyone else.

Didn't you have a debate with Janine Hansen about that time?

Yeah. At the public television. You gotta understand. I went into that debate, and already there was some splinter faction in the gay community here. And in no other cause is it ever so prevalent as it is in the gay community, and why, I couldn't tell you. And it's unfortunate. But it's like everybody volleys for position. Everybody wants to wear the hat. I didn't want to wear the hat. It's just I didn't see anybody else stepping out to wear the hat. I just happened to say, "Let's go do this." And in my gut, it's part of my instinct. It's taking back to when I was a little boy, that first walk [on a picket line]. My grandma took me by the hand, we stepped off the curb, and into the white line in the center of the street, and here we go for *freedom!* To me, it's like drinkin' water and tyin' shoes—it's normal. It's customary. So, there was some feeling [about me in the gay community], "Oh, he's too *radical.*" Listen, if you're quiet and you're mundane, you'll get absolutely nothing. Don't ask these people for it—you *demand* it! You're at a point in the history of your lives, quit pussy-footin' around! [*mimics a limp-wristed queer*] "Tsk. I don't want to *upset* 'em. We gotta go slow."

"OK. You wait here and I'll be back!"

We had gotten in a couple of arguments that afternoon [of my debate with Janine Hansen] over the course of this whole thing, so by the time I got to Janine that night, I was ready for bear. And there she shows up with this *face!* Just as condescending as she could be, and that *pissed me off!* And she had this paper that had this thing about the psychological She starts off on this tangent about the NAMBLA [North American Man-Boy Love Association] thing.⁷⁷ I looked at her and I reached over and I grabbed the paper out of her hand and I looked at it and I said, "You know, it's this kind of trash This is trash. You're a purveyor of trash, Miss Hansen. You're a purveyor of trash. Innuendo and non-truth. You sit here and you play your little biblical gymnastics. You twist and distort anything to fathom your own imagination and you create things that aren't really there." I was so angry, I was so caught up that I almost punched her fuckin' lights out! [*laughs*] I was *so close*. Then, all of a sudden I said, "I'm really losin' this. I'm losing this because I'm so fuckin' angry because of not only what's happening outside that door in the next room with some members of the gay community all pissin' and moanin' and fightin', but I got *this bitch* over here!" And I'm like, "Why am I doing this? Why am I here?" And finally, [Janine and I] ended up with a discussion. I think she probably won the argument because she had more control than I did. She knew how to push my button. And I thought, you know, *You sonovabitch! I let you do it. OK, chalk one up.* But I said, "You know, there's gonna come a day, Janine, where I'm gonna beat you. And I'm gonna beat ya good." And I told 'er, "I'm gonna getcha. I'm not gonna hurtcha in any way, but I'm gonna getcha and I'm gonna beat ya good. I'm gonna throw your ass out in the sunshine and the light of day and let the people see what you really are. You and your whole *ilk*," as I called 'er. God, I was mad! And I was so upset with myself for that. I was so upset with the results of that debate. I walked away and I thought, "God, Almighty." And all it did was feed what was goin' on on the other side of the wall [among my critics in the gay community]: "See? Told ya! *Radical!*"

What was the debate supposed to be about?

[*laughs*] It was about the [Silver State Gay and Lesbian] task force. We're setting up a task force and it was a debate over that. They were against the task force.

"We don't want a task force."

"Well, you can have your task force, but we're still gonna keep the laws." We had a sodomy law on the books.

"Oh, the sodomy law! Let's talk about the sodomy law, Miss Hansen. Let's talk about the fact that cop had no right to go in that house walk down that hall and find those two men in bed. That's called breaking and entering by any other standard."

That was the Hardwick vs Bowers case, wasn't it? 78

Yeah! And I said, "That cop violated that right of privacy.

She says, "Well, they broke the law."

"No, no, no, Miss Hansen. Let me understand this. On the one hand, you don't like it when someone does that to you."

"Well, no. It's a violation of my rights."

"What do you think it was to *them*?"

"Oh."

I got angrier and angrier and angrier, and I thought, *I gotta get outta here. Let's get this over with. I'm gonna kill this bitch before it's over.* But I got outta there, we got it over with. And then I had the queers on the other side of the door to deal with. And it was like, you know, all of a sudden—I think it was within a week—one day I just threw up my hands and said, "Fuck it!" I just told 'em. "You guys wanna do this, you think you can do better than this? Here—you do it." And I walked off. I said, "I'm not gonna put up with it. I don't need this. I don't really, honestly need this. I don't want this in my life." It was so frustrating. It was absolutely *frustrating!* What I wanted to say, but I kept it in check, "Anybody here got as much knowledge about this bullshit as I do? Been where I've been? *Fine.* Step forward, you take over, and give me a rest." I couldn't find anyone. And it was frustrating. I said, "I don't need this." So I just went back to work. I went back to work. I went back to San Francisco. I said, "I haven't got time for this." I just went back to work.

Then I got a job with KRH [radio]. I came home, I resigned my job in San Francisco, came home, said, "I'm tired." This just really drained me. Said, "I'm gonna stay involved in the gay community. Talk radio will give me the opportunity to address everything. It's *my* bully pulpit. It's mine! *Now* we're gonna talk. *Now* we're gonna talk about gay rights, we're gonna talk about women's issues, we're gonna talk about right of privacy, we're gonna talk about AIDS research, we're gonna talk about discrimination. We're gonna talk about a whole *litany* of things. *Whole laundry list* of injustices and thing that are going on in this country."

AIDS epidemic casts pall over Reno rodeo

Associated Press

RENO — Although the discussion was muted, the AIDS epidemic was clearly on the minds of many attending the National Reno Gay Rodeo which concluded Sunday.

Las Vegas Review-Journal, August 8, 1983, 8B

OK. Let's wait and talk about that in a bit. I want to talk some more about the Silver State Gay and Lesbian Task Force. Why did you want to establish it? What did you want it to accomplish?

We wanted to establish it because, first and foremost, we wanted to overturn the sodomy law. And with that, also, I was looking at a larger picture. Broader things. It wasn't just the sodomy law. I wanted domestic partnership [benefits] at that time. I wanted right of visitation. I wanted *you* to have the right to see your lover if he's dying. I wanted you to have the right to be there for the will. If you were married to a woman, you'd have those rights. Why can't you have the same rights, the same recognition? We're talking about education, right of fiduciary, right of lending, right of housing, all of the same things, quote, straight America enjoys. That's what we wanted. *And I thought, If we're gonna get this thing on, we're gonna go for the big pile. I want the whole thing. I don't want a piece of it—I want the whole nine yards!*

Did you mean for this task force to be state-wide?

Yes.

Did you have any connection with the gay community in southern Nevada?

That's when we got with Rob Schlegel.

Is that when you first met 'im?

We got with Rob Schlegel. I had met Rob up in Reno the first time over the rodeo thing, though.

But this was about the same time?

Yes. There was a whole agenda there. Robbie came up to Reno and we had a meeting at the Ice House over on East Fourth Street.⁷⁹

A task force meeting?

Yeah. And we invited the community. It was a rally. It was a rally. God, did I ever learn! You don't *do* certain things. All you do is invite ulcers and headaches and trauma you don't need. There's a time and a place. These were all lessons for me because the gay community is so unique. This is unlike the Hispanic community I had worked with before. Or the Blacks. Or other issues. [laughs] This is *different*, trust me! There are some things you just can't do. But anyway, I thought it was nice and we would end the evening with a candlelight thing as a tribute to those who'd come and gone and *da-da-da-da-da*. I was so angry, I would blurt things out. It was all out of frustration. My heart's in the right place. I just "Let's do this." So we did.

Who else was involved?

It was Don Grady and Doris[mae] Weber. Sweet Doris. My friend of friends. And Jerri Russo was there. I had upset some people and they were trying to calm the waters. [laughs] I didn't get this much shit from the Democratic Party and I was goin' to conventions every year talkin' about gay rights! I want a plank. Never got a plank. First year, 1972, they booed me off the stage in Las Vegas! "Talk about *what?! Homosexual what?!*" You know, Nixon did that. He used the word *behavior*. After awhile there's flash words: *fundamental, traditional, family values. Behavior*. They love words like that.

Lifestyle.

Lifestyle! They love words like that. "Well, he *chooses*" Yeah, right.

What came of that meeting at the Ice House?

So that night, all of a sudden, the police show up, come through the front door, and I'm thinking, "Jesus Christ! It's like the Black Cat days—it's a raid!" [*laughs*] "Here we go, man! We're back on Castro at the Elephant Walk!"⁸⁰ There'd been a bomb scare.

A bomb scare?

It was a bomb scare. Somebody called in a bomb scare. So the bomb squad shows up, the cops show up, and they shoo us all out in the parking lot and in our cars. Well, here's Rob Schlegel and I huddled down in the back of this van and it's pouring down rain and it's cold and it's raining. We're in this van and Robbie's looking at me and he says, "Eddie Anderson, if you ever do this to me again ... !" [*laughs*] In typical Schlegel style. [*laughs*] From that point on we became good friends.

So what happened to the task force after that?

As I said, I just threw up my hands. It was the in-fighting. I said, "I'm not gonna deal with it." I just threw up my hands and said, "I don't need this."

What kind of in-fighting was it?

It was in-fighting. It was, like, "You're too radical. We need a calmer voice!" I was wrong. My hyperness stirred a lot Trent Lott said something recently.⁸¹ Of all people to say this, he says, "You know, agents of change, they *scare* people." And he's right. I scared a lot of people. I scared people in the gay community. I scared people because I was forthright, up front, I tell ya like it is. If I don't like the color of your shirt or I don't like your smell, I'm gonna tell ya. I mince no word, and [Rob] Schlegel'll tell ya. And I upset a lot of people. And, you know, I tried to apologize for it, some people took it and some people didn't. Well, you know, I'm at this point in my life now where I don't care. I have gone beyond that. Accept my apology, accept my word, and we move on. And if I

sit here and I have to nitpick and I have to worry about whether or not I stumble and hit your toe a little wrong and you're a little upset, well, I'm sorry, pardner. You know, I really am. Get over it. But in those days it was so frustrating and I had my radio thing coming up and I said, "You know, I don't need this. I'm gonna go on the air and I'm gonna do what I want to do." So I backed off and it was several months later that one day I was askin' Terry, at that time, I don't remember 'is last name. He was Don Grady's lover. And I asked Terry one day in the bar, "What's goin' on with the task force?"

He said, "Well, it's a *lesbian* club now." [laughs]

Actually, the women took over and he said it was a lesbian's club and the women had it and it was not a whole lot of *anything*! And it since just sort of dissipated and went away.

In the interim I got into radio in Reno and that's a whole different ball game, a whole 'nother can of worms.

Which we'll get to.

You had started talking just a little bit ago about the Gay Pride Festival. I did some research and I found the Gay Pride Festival in 1987—the first; 1989—the first; 1994—the first. How many Gay Pride Festivals have there been that they call the first?

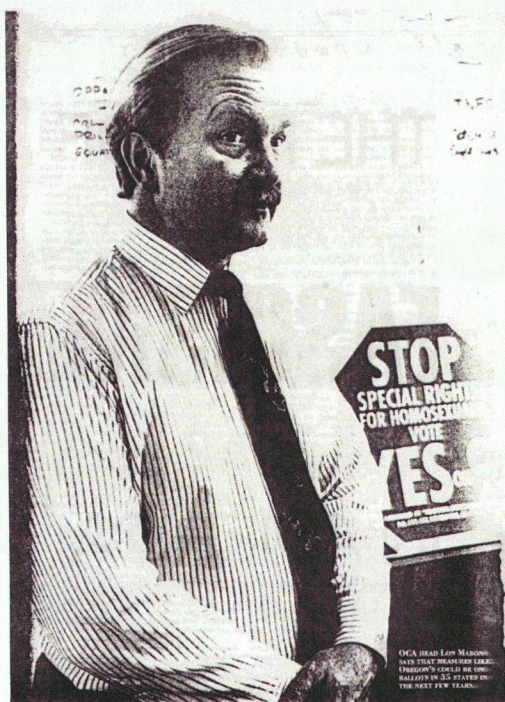
See, that's what I'm saying. Everybody's jockeying for a shot at who's in charge. It's all about ego. I'll tell ya. The *first*. The first Gay Pride, ask Doris Weber. She'll tell ya. She and Jerri Russo worked their ass off. Those two women have more class on their little finger. And along with Lynn Bremer. I'll take those three women *any* day over the rest of the crowd. Because they single-handedly Lynn came into the picture years later. But Jerri Russo and Doris Weber will tell you. That was back about '87. Rock Park in Sparks. That was the first one.⁸²

June 1987. Were you involved in them?

No. I helped whatever I could do, but it was *their* thing. They had a handle on it and they did an extraordinary job. Those women had it together. They didn't need me. I had enough trust in them. They could do it on their own. I'll tell ya, if we ever get another big cause, trust me, I'm gonna call a lesbian. 'Cause I know the job'll get done. The Oregon Citizens Alliance [issue] was an example of that. It had nothing to do with me. It had to do with *them*.

* * *

1994, right after the sodomy law in Nevada had been repealed by the legislature in 1993, Lon Mabon and the Oregon Citizens Alliance imported their effort to Nevada to get the Minority Status and Child Protection Act passed. And there were a number of organizations and efforts made right at the outset to fight that. One of the first was the Campaign for Liberty. Tell me about the Campaign for Liberty. Who was involved in it and was it successful?



Lon Mabon of the Oregon Citizens Alliance
Advocate, undated [ca. 1993-94]

Anti-gay activists petition to ban homosexuals' rights

Associated Press

CARSON CITY — Proponents of anti-gay proposals in the Pacific Northwest filed a similar petition Tuesday in Nevada, saying critics who accuse them of intolerance are uninformed.

zens Alliance, headed by Daisy Stanley of Reno whose daughter has been active in Oregon Citizen Alliance efforts in Oregon and Washington.

Word of the anti-gay petition prompted Gov. Bob Miller to

on a Nevada ballot proposal after learning of the 1993 Legislature's decision to repeal an old law against unnatural sex acts between people of the same sex.

In addition, Mabon said he was told of efforts by gay and lesbian

The petition seeks to amend the Nevada Constitution to prohibit any minority status according to civil rights laws being granted to homosexuals. No state or local government entity could portray homosexuality as "the le-

Las Vegas Review-Journal, Wednesday, January 26, 1994, 3B

GAY INITIATIVE

Homosexual
SUN 4-24-94

Churches play key role in state measure

By Mike Henderson
GAZETTE-JOURNAL

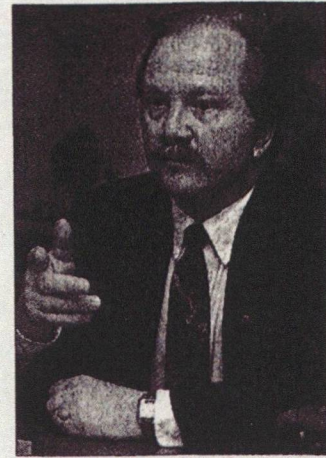
Christian churches will play a key role in trying to get an anti-gay constitutional amendment passed in Nevada this year, the leader of the effort said Saturday in Reno.

Ministers will be asked to have their congregations sign a petition that would put the measure on the November general election ballot, said Len Mabon, the Oregon man

■ **Gay initiatives:** Seven states face ballot measures this fall. **3B**

■ **Facts on file:** A look at the initiatives elsewhere. **3B**

Mabon said he does not know how many signatures have been gathered, but said about 20,000 to 25,000 of the petition forms have been distributed to volunteers



Craig Sailor/Gazette-Journal

MABON: Drive is nip and tuck.

Reno Gazette-Journal, Sunday, April 24, 1994

HELP STOP THIS MADNESS: CALL **CAMPAIGN FOR LIBERTY**

(702) 796-9494 SOUTHERN NEVADA

(702) 786-7100 NORTHERN NEVADA

Campaign for Liberty flier, 1994

The Campaign for Liberty originated in Las Vegas, from my understanding. Rod Sumpter called me one day.⁸³ "You know," he says, "there's a big meeting in Las Vegas. They're getting together at Jerry Cade's house."⁸⁴ I'm trying to think who the political guys in Vegas were. Lee Plotkin⁸⁵ was there and they had this meeting at Jerry Cade's, so I went down [with Sumpter] to Las Vegas and went to Jerry's house. We got picked up at the airport. They met us and took us out to the house and everything. Jerry was a gracious host and a good friend. We spent the whole day, that whole afternoon, [talking] about the Campaign for Liberty. First of all, what to call it—the Campaign for Liberty. And it was about what they were gonna do to fight [Mabon]. I was very quiet. I was mute

through the whole thing. I just sat in my chair up against the wall. I listened to everybody, whatever it was they were gonna say. I listened to everything because I wanted to hear what *they* were doing. This was not about Eddie Anderson. I was there to say, "Whatever help you need, I'll help you. Whatever it is you need me to do, I will help. What can I do to help? You guys, this is *your* thing." And I knew what was going on. But even in that group there was some disagreement, and not a whole lot of agreement. But there was some agreement on some things.

It was interesting, because before that started I had spent probably a week or two Some newspaper articles had come out. The *RGJ* [*Reno Gazette-Journal*] did a whole slew of things.⁸⁶ But they picked me out and they talked to me. That's when I met Lynn Bremer. That's when I got Lynn and Doris and we sort of got together and said, "You know, there are some things we need to do here." We had already set some ground work about how to tackle this. *That* was blatant discrimination, what was happening [with the *Minority Status and Child Protection Act*]. The writing was on the wall. This was militant bigotry, in my opinion. If I can use that term. They were just as mean as they could be when they came here, Lon Mabon and his crowd. And what we had done, we had just spent a few days discussing the approach and what it is we wanted to do. So, I had already, without knowing that something was being done in Vegas, begun getting some wheels in motion [in northern Nevada] with contact with a few people in the in the [gay] community, such as Doris, on how to lay some groundwork and what it was we needed to do. I can't remember exactly what it was, this one thing Vegas said they were gonna do and we had already set in place. We had already set in place a format to fight this. We hadn't gone public with it, yet. But here come the [news]papers and it's like, "We're gonna do a story on this." I wrote a column and I said, "We're gonna head this thing off and we're gonna win." So away we went.

Next thing I know, I found myself in Las Vegas. Yeah, that's it. The papers came out first, and then we found ourselves in Vegas. I was upset with some of the writing in the paper because I *did* give credit to even some Republicans, because as a result of them, they were responsible for [repeal of] the sodomy law. And I hope that history will record that although Lori Lipman Brown authored the bill, she had a lot of help with that bill. I gotta believe in all my heart that bill would have died, would not have actualized, it would not have become law, had it not been for the courage of then-Senate Republican leader Bill Raggio. It was through his leadership. He could have had that thing killed on the floor, he could have had that thing held up in committee—but he *didn't*. He helped get that thing through, and [maneuver] that thing through the proper channels, get it through the proper committees, and he saw to it [that] it got out on the floor and it came

up for a vote and he saw to it that it passed. I commend Mr. Raggio for that and I'm ever so sorry that he never got his right due for that. And if there's ever any time somewhere in all of this, I think there should be a center or something [named] in honor of Mr. Raggio's efforts. If there's a gay resource center or a gay library or a gay hospital wing or something, I honestly believe that Lori Lipman Brown's name should be on it, but I think Bill Raggio's oughtta be on it, too. I *do*.

So we came out of Las Vegas and I was kind of excited about what was goin' on. But I was very hesitant because I had already said to Las Vegas, I said, "Well, some of the things you're talking about we've already done in Reno. And if we want to get together, we can make all this happen." I realized then, I saw jockeying for position. And I thought, "Naw, I can't do this. I'm not gonna do this."

Was there a northern Nevada counterpart to Campaign for Liberty?

They were tryin'. Let me get to that.

So we had left and came home to Reno. So anyway, they're gonna set up a meeting in Reno at the university. In about a week or two later they're gonna come to the university up at the Business School and have a community meeting. The fliers were out, Campaign for Liberty. It was between the time I left Las Vegas and the meeting at UNR that all of a sudden there was [Robert] Fulkerson and a couple of others, and it was this whole *I'm in charge* mentality.⁸⁷ And it was like, all of a sudden, it became territorial and here comes the jockeying for position. I said, "This is not mine. I'm not gonna do this. I'm not gonna get into the pissing. This is not a time for a pissin' match with these people. This is real war here, kids. This is not about who gets to lead. You wanna lead? You lead. You want the Campaign for Liberty, you go for it." My [gay] son's interest was at heart and a lot of my friends were in my mind over this, and I thought, you know, "This is an absolute outrage, what's goin' on here. These guys are so busy tryin' to *be* somebody, they're gonna fuck it up." So, it happened to be that I went to that meeting at UNR and I was sitting there and that's when a woman from the media came in and said to me, "Eddie," she says, "I need your comments about something." And she was from the *Reno Gazette-Journal*.

I said, "Sure."

She says, "What are your feelings about Randy Shilts?"⁸⁸

I said, "Well, Randy Shilts is a great guy. NBC screwed 'im on a movie about *As the Band Played On*. He was controversial in his later years, he was a columnist for the [*San*

Francisco] *Chronicle*. He was an extraordinary friend. We go back a ways. He loved his dog. He was sincere and he was brilliant and he's a good friend."

She said, "Well, you know that Randy died tonight?"

Man, all of a sudden, it was like I got hit with a rock. It was like, "No. Wait a minute. No, no, no." I could tell ya the day in San Francisco [when] Harvey Milk [was assassinated].⁸⁹ It was like a whole lot of things started coming to my mind. All of a sudden, it was I can't explain it. But they called me up to speak and it was like the whole thing just came down. I said to the room, I had announced Randy Shilts' death. I said, you know, we were losing another great voice in the march for freedom and dignity and parity and fairness in this country. "We've lost a great voice in the battle of AIDS." And I said, "Many people didn't always agree with Randy, especially [when] he was critical of some aspects of the gay community. But he lived a great life and he was a dreamer of good things." As I got talking, emotion caught up with me and I told them, I said, "I have to go off and do some other things. I wish you all well, and if there's anything I can do to help [the Campaign for Liberty], I'll be more than happy to. But there are other things now that I realize I have to go do." And it was at that time my line was, "Do me a favor. When you get to the top of Justice Mountain, take me with you." And I've often thought of that line because if I could change it, it would be, you know, "When you get to the top, if you'd stop for moment, look back and take others with you." 'Cause there's a whole lot of people out there that deserve to cross over that path, that deserve to go into that broad meadow of freedom. And the way to get there is if we look out for each other. And it was the next day that I called Lynn Bremer and Doris Weber and Doris said, "God, we need to talk!" And Lynn said, "We need to talk." And all three of us, our minds, we just *clicked*. So we got together and said, "You know what we need to do? We need to come up with a fight. These people are gonna fuck this up. It's Fulkerson and it's who's in charge and who can jockey for what."

And [Doris] said, "All while they're gonna fight, we need to go do this. This is too important to sit here and worry about a pissin' match and territory." So we got together and we thought we'd get some people together.

Tell ya who came up with the name NO HATE. That was Myra Soiffer.⁹⁰ It was her idea. She gave us the name. Nevadans Organized ... uh

For Human Advocacy, Tolerance, and Equality.

Yeah.

NO HATE. Good acronym.

Yeah. The name is actually Rabbi Soiffer's idea. She's the one that came up with the idea of NO HATE. And, you know, we found ourselves with some folks almost like CFL [Campaign for Liberty] that were with us in the beginning. They wanted to argue.

"No. *No!*"

Lynn [Bremer] was very good for me because her key word to me every day was, "Today, Eddie, we're gonna *focus*. We're gonna *focus*." And there's a joke about that.

I says, "Bo'fus?" [*laughs*]

Anyway, and she always reminded me my word for that day was *focus*. Well, those other folks had gone away and they'd left Lynn Bremer, Doris Weber, and I. I said to Lynn, "You're the president. Doris, you're the vice president and secretary." [*laughs*] "It's the end, it's a unanimous decision of the board, you win!" [*slaps the table, laughs*]

And she says, "What about you, Eddie?"

I said, "No, I don't wanna be anything. We're gonna get through this. Right now, let's just strategize and get through this." And all of a sudden the words come back. I think Randy Shilts' death gave me the push that I needed. All of a sudden, it was like, "OK, old friend, this one's for you. And Harvey [Milk]. And the great warriors. This is for you." I [*said*], "Well, we need to do some things. We need to know what they're doing, first of all. We need to know where they're at, what they're doing, and who those people are. We *know* there's at least two Hansens—there's Janine and Dan—and Daisy Stanley. Who are the rest? There's [Nevada State Senator] Maurice Washington, there's Randy Talcott, who's a Baptist preacher. And there's another guy, Peddicord, or somebody, who's a Baptist preacher."⁹¹ Man! OK. [*laughs*] So we put it together, said, "You know what we gotta do? We gotta do a number of things." How they came in order, I can't remember because we were so caught up in the momentum. CF[L] was still going and every day there was news about them fighting about something. Meantime, we weren't worrying about them. We were going on. We had already gone to the gay community and we already had them. We got the gay community stirred and we had rallies and meetings and we went to Bad Dolly's.

Bad Dolly's was a very important event.

I had talked to Richard Urey, who was Bob Miller's press secretary. Bob Miller was governor at the time. I had come in close contact with Dick Urey since the article came out about the rise of the gay political movement, so Dick Urey was one of the calls that I

got. One of the first calls. He said, "The governor read your article this morning and he was very impressed. Maybe we can set up a meeting some time or get together."⁹²

I said, "I'd like that."

So right away the governor was calling and other politicals were calling and people calling to get my ear because they *wanted* that gay vote. And in the back of my mind, I'm thinkin', "Hold it. These people are so convinced that there's X amount of gays in this community." And all of a sudden I said to Doris [*snaps his fingers*], "There's three of us. From now on the standing rule is if anyone asks, our membership is growing. We are from this day on never to tell another soul any different." Doris, bless her heart, I love you my dear.

She said, "But Eddie, we can't lie."

"We're not lying, Doris. This is war. Trust me. Nothing is fair in war. This is war. This is for survival, this is for defeat of this Naziism, and this is for the rise of a community. And this is for the benefit not of us, but for the *many*. And many more to follow after we're dead and gone." And the next day we held a press conference. "NO HATE is taking on new members and we've had several over the past several days and we're now at approximately almost eleven thousand members." Straight face. I thought Doris was gonna fall over and shit! [*laughs*] She looked and smiled. And it was like ... [*laughs*] I'm thinking, "God, we're gonna win here. We're gonna win with the numbers. That's the key in the whole thing." They talk about strength and they got their people and their army and I kept thinking, "Wait a minute. What've they got? *Fuck* it, man! They got what we need and what we want. I'm gonna lead 'em to believe that we got everything and then some." The trick of the thing is, never give them a round figure. It's always an odd number, never an even number. It's like eleven thousand two hundred and thirty-seven. And that's what we told 'em.

"My God, in a *week*?"

"Yes. We have signed up gay people across this state."

"NO HATE is across the state?"

"Yes, we're in Clark County."

And there's Doris. We would sit in the press conference and I would hold her hand and squeeze it and say, "Smile, now, Doris."

"How many members this week? Are you increasing?"

"We're taking on new numbers. We're up to almost twenty-two thousand three hundred and somethin' this week, Doris, right?"

[*mimics Doris Weber nodding her head and grinning*] "Yes." [*laughs*] Bless her heart, I love you! [*laughs*] Honest to God. But that was over a course of time about increasing

those numbers. And then at one of our press conferences we had an event. Let me tell ya about the governor at Bad Dolly's in a minute. But after we'd gone to Bad Dolly's, one of the press came up and said, "Can we see the list of your members?"

I said, "No, it's confidential." That was always the key. And they respected that. The media respected the fact that we were gonna protect our own. Confidentiality. That was an ace in the hole for me. If there was not confidentiality, man, I'd've got caught with my pants down. They could've called my bluff, I'da been *shot*. I'da been dead. Dead in the water.

He said, "Well, how many homosexuals do you think are in the Truckee Meadows [Reno area]?"

I said, "About forty thousand." Just straight face. I don't know. I said, "About forty thousand."

"Jesus, there's a hundred and some thousand people [in the Truckee Meadows], you're tellin 'me that forty thousand people"

I said, "Yeah." And I said, "Half of them are havin' kids." [*laughs*]

And he says, "What?!"

I said, "It's called C-L-O-S-E-T." And God—*mind games!*

So Dan Hansen called me one day. He says, "Eddie! Man, I wished to hell I had about three or four of you. God! What the hell are you doin' over there?"

I said, "Danny, I'm gonna beat the pants off ya."

The gay community one day I hope will recognize where Dan Hansen and I have come, where we have evolved in our relationship. Because believe it or not, in the end of all of this, I hope, and I have a belief—I hope I'm right—one day even Dan Hansen will indirectly help us in a way that is almost unheard of. If someone'd told me that in 1976, I'da said, "You're nuts." Anyway, in 1969, '70 when I first met Danny Hansen, got out of the navy, had long hair and was protesting.

And Doris was so cute. She'd call me every day and say, "Eddie whadda we need?"

I says, "Salads." After a while she quit askin' me. "Salads."

She says, "You and your fuckin' salads! Man!"

We had several meetings in several bars. We had Hair Cut Day, we raised money, we had the jail where we brought in Sheriff Kirkland, locked 'im up. And talk about a Freudian slip. We're at the '99, which is a drag bar.⁹³ I'm in this makeshift jail we built up on stage with Sheriff Dick Kirkland. I look at Kirkland and said, "Well, Dick, here we are in the same stall." I thought that fuckin' place was gonna *erupt*, man! [*laughs*] And Dick Kirkland's mouth went, "*What?*" [*laughs*] I said, "You don't know stalls, Richard? Come now." God, it was great.

And I'll tell ya about Dickie Kirkland, too. Another great guy, nice guy. Did some good stuff.⁹⁴

So, anyway, I said to Doris and Lynn one morning, we had a meeting, I said, "You know what? We're gonna get the governor and we're gonna bring 'im to Bad Dolly's, and we're gonna have ourselves a rally."

They said, "You're kidding?"

I said, "No. I've been a Democrat, I've been in that party for over thirty years. I haven't missed a convention, I've given more speeches than anybody. I've tried to introduce on the platform since 1970, a gay rights resolution. By God, we're gonna get 'im. He's the governor, and if there's one force that can take the charge in the stage, put his face out front above us all and say, 'I am the governor of this state and I will in no way ever condone acts of degradation and discrimination because of their ethnicity, their color, their gender, *or* their sexual orientation. I, as governor, will resolve to that.' " I said, "We need the governor to lead the charge in this. He's the governor of this state, he's compassionate, he's sensitive, and he's comin' up for re-election and he's a good Democrat."

Someone said, "What about Jan Jones?"⁹⁵

I said, "I love her dearly, she's been a great mayor, but I want the *governor*. I don't want the mayor. I want her there. There's a position here. 'I'm the mayor of Las Vegas.' If I say, 'I'm the governor.' has a hell of a lot more weight than the mayor of any town. If it goes out over the AP wires and it hits anywhere else. The governor steps out, yeah!"

So I started jockeying with Dick Urey—call 'im Richard all the time. Do you know I didn't have the heart to tell Doris or Lynn until the next morning, but we didn't have confirmation on the governor until the night before the rally. Dick Urey said, "I don't know yet, I don't know yet, I don't know yet."

I said, "The rally's tomorrow, Richard. I'll have to leave town. Don't do this to me. I will have to leave town. I will never come back here." [*laughs*]

So he says, "I will call you back later." That night he called me. It was about seven o'clock, he says, "The governor will be there tomorrow." Yeah.⁹⁶

Mayor Jones was there. If I could've put the list together any quicker, I would've had Bill Raggio there, I would have Joe Dini⁹⁷ there, I would have had a whole slew of folks because as it was, we had to get a political turnout. This was for the gay community and they turned out.

And the CFL turned up, Campaign for Liberty. I didn't attack them, I didn't do anything. I acknowledged the fact they were there. I acknowledged they, too, were part of

an organization that was leading the fight. But the gay newspapers were about the money and the fight—they were puttin' out stuff about it.

The commercial press was there, too.

Oh, Jesus. I'm talkin' about the CFL and their infighting and stuff. NO HATE—we were just goin' along, increasing our numbers, *falsely*. And then the governor shows up.

Now, Miller and Jan Jones at that time were both running for governor.

Right. Now, the thing of it was, I had said to Jan Jones, I says, "Jan, I like you and I'll support you, I'm gonna help you." And this is before this other stuff. And I took a political chance and I was wrong, but I ended up right in the long run, and I'm sorry, Jan, but this is how it finally ended up. But I had told the governor I was so adamant about winning. I wanted the best for the gay community. I wanted the governor. I wanted the top dog. It was not a reference to Jan Jones. If I could've got the president off his horse from the White House to walk in that gate, I'da done it. I wanted the biggest dog in the show to stand in front of *us* and to tell *them*, "No!" You understand what I'm saying? You can't fight a war with a sergeant. You need a fuckin' general and I wanted the general. And I said to Bob Miller—I met 'im at his van when he pulled up—I was ever so grateful. [*pauses, voice fades, begins to cry*] It meant so much for the gay community that the guy in the front office cared enough And I said it, as he was leaving, he and [his wife] Sandy Miller I was on the stage and they got a few steps away, and I said, "Governor." And he stopped and turned around. I said, "Governor, Mrs. Miller, thanks for coming to our house." I said, "Nobody's ever cared enough to come to our house before. And you did." I said, "We're forever grateful." And Bob Miller and I from that day on struck up a friendship to this day, and his wife. I had to laugh at his wife, Sandy. She was in Las Vegas after the primary. I had finished a talk show in Las Vegas at the time, so I raced over to Miller headquarters in Vegas and I'll never forget the end of primary night and Bob had won. Sandy Miller saw me, she came up to me and grabbed my hand, she says, "Come on, Eddie, let's go outside. *Fuck*, I need a cigarette!" [*laughs, claps his hands*] It was so great! 'Cause we were both smoking at the time, we go outside behind the building where nobody can see us, and here I am with the governor's wife and we're back there smokin'! She says, "*Fuck!* I need a cigarette!" [*laughs*] It was classic! God, what a great lady! She took something I did, a tribute for Jackie Kennedy at our county convention that year. She got a copy of it and she left it with her papers. You

know, her papers are in the archives of the University of Nevada, Reno. My tribute to Jacqueline Kennedy, she took it and included it in her papers and she told me, "It's always gonna be there. Years from now people will read that that you said at the convention about Jacqueline Kennedy." Sandy took that. I'm most grateful for that.



Eddie Anderson and Nevada Governor Bob Miller, ca. 1990s

NO HATE had a number of events that went on. We talked about the one at Bad Dolly's, which was February 27, 1994. And then you had another rally outdoors in Wingfield Park in April.

Yeah. And the governor showed up for that and a couple of casino executives showed up.⁹⁸

I gotta tell ya something. Not only at that event, but also the very first event with the governor. Do you know I was very surprised. You talk about garnering support. I was wandering around outside waiting for the governor to pull up. And at one point I turned around and there standing, lo and behold, was the president of the local UAW [United Auto Workers Local 2162], Charlie Cox. And I looked at him and I said, "Charlie, you're here!"

He said, "Yeah."

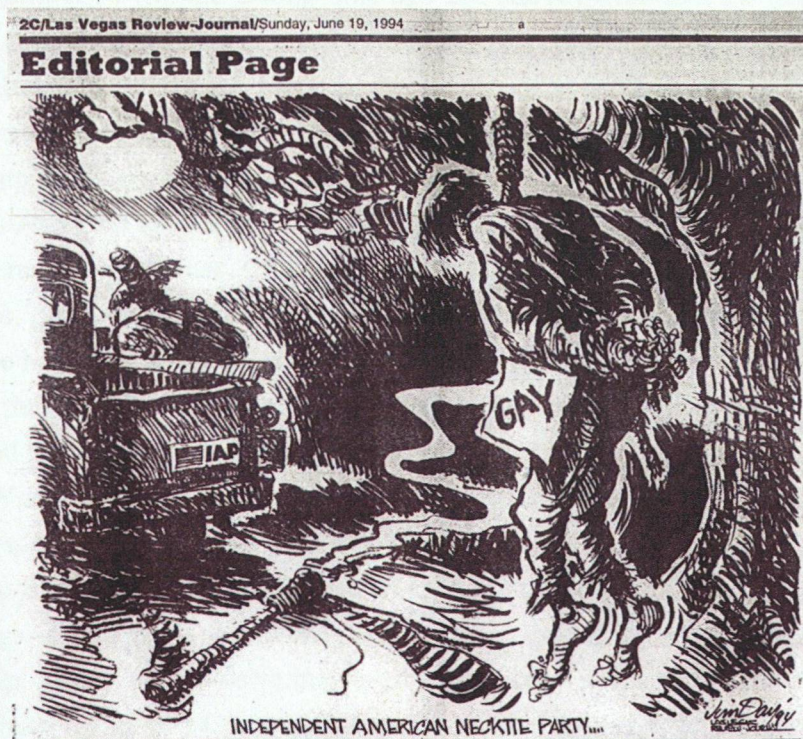
And I introduced 'im at the rally and he then presented and told me about the resolution that big UAW folks back in Washington at their convention had adopted. A resolution recognizing gay couples and they had in their union protection for sexual orientation. And that's the United Auto Workers.

But, you know, you cultivate. You cultivate alliances over the years. You cultivate those friends, and that's important. That's so imperative.

Did he come to that rally on his own?

On his own. On his own. I don't know why. Charlie, I'm forever grateful for that. He just showed up. He said, "I wanna be here."

Yeah. The park. We had a thing at the park. It was a candlelight thing and it was in response to the hate campaign and that sort of thing. And that was at Wingfield. We had several people there, the governor was there, some folks from the casinos showed up and that sort of thing.



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Did people from the other side show up?

One person and his son. I think Randy Talcott and his son showed up, carried a protest sign. Joe Talcott, I think, was the son's name. And it was in the paper. They carried a sign. They were lonely figures standing over across the river on the other side against one of the great, major apartment buildings. And that was all that was there. I thought, God, if we get down to just this, we're on our home stretch. But I wasn't gonna relent or let up. There's no way. So I said to Doris, "Guess what we're gonna do? Now we're gonna circulate our *own* petition."

"Our own petition?"

I said, "Yeah. We're gonna ask the city of Reno to pass a law banning discrimination against gays and lesbians in the workplace and in housing within the confines of the city of Reno. If you live in the city of Reno, it cannot discriminate against you in housing, education, none of those." Knowing full well that it would take an act of the legislature to get such a law. I knew it was fool-hardy. It was a plot. It was all part of the strategy. So we went to Kinko's and we bought a box of blank paper and we had these things printed up, these petitions. I learned a long time ago Harvey Milk told me years and years ago about *strategy* and *theater*. Strategy is what you come up with. Always be not one step, but always be at least a block or two ahead of everybody else and that requires about a hundred steps. You're always ahead of the opposition. Stay ahead of 'em. Don't try to line up with 'em, and don't fall back 'cause then it's catch-up and that's tough to do sometimes. And then the theater is that thing that gives you credibility. It's that thing that gives credence to your cause. Calling the media. They'll participate in your circus. Being there, alone, gives you credibility. So that day with our petitions and our little box from Kinko's, we had a big thing to do in front of City Hall. No better place than City Hall. So we invite the media. And there's Doris and Lynn and I standing there. And they're walking and we're pacin' and lookin' at their watch and said, "We gotta get goin' here."⁹⁹

I said, "Yeah." And, in fact, I think I said to Dennis [Myers] from Channel 2 at the time, I says, "Yeah, well, we'll get started here pretty quick. After all, I've gotta get the suit back to the rental at noon!" Sort of broke it up a little bit. But we started. We talked about things in that press conference. And, again, the media would come to us about membership. I said, "Well, we've increased our numbers in the cow counties in the outer areas. We have Esmeralda County, we have leadership now and members in every one of the cows. I think the only one we're lagging behind is maybe White Pine, but we're working on White Pine. It'll come in this week." The campaign was well underway. And

I says, "With Clark County now signed on our cause, we've now exceeded, what, Doris, about sixty-one thousand, something like that?"

And she [said], "Yeah, about sixty-one thousand or so." Just as straight a face as we could get. [*claps his hands*] Good girl! We're in there! And they believed it.

The irony is, through all of this, I very much needed to know what they were up to, what they were doing, what was important to them. So I decided one day, as Eddie Anderson, that my name would be *Rick*. And that I worked at IGT [International Game Technology] in the warehouse. And I called Miss Daisy Stanley one day on the phone.

[*affects a thick drawl*] "Hello, Miss Daisy? My name is Rick and I'd *love* the opportunity to work with you and I really support your cause and I think what you're doin' is just absolutely commendable and God bless ya, and I know he's pleased."

She said, "Well, Rick, I appreciate your call." And *da-da-da-da-da*.

Every other day, I'd call Daisy.

"Daisy, this is Rick and I'm so sorry I couldn't make that meeting, but I'm gonna try to make that barbecue now on Sunday. God, I dunno, I'm gonna have to check and see if my boss might let me not work. I dunno, but I'll let ya know."

"OK, Rick."

The only person that knew that I was doing this was Rob Schlegel in Vegas. And Rob said, "You're doing *what*?"

I said, "It's the only way to find out what they're doin'." Through a period of several weeks. On Sunday I would go to their church as Eddie Anderson, 'cause Daisy would say to me [as Rick] on Friday that they're having this outside minister coming in from Oregon or somewhere or someplace.

"And he's gonna tell us how to defeat these homosexuals."

And I couldn't get anyone in the gay community [to go to Stanley's church]. I was scared to death somebody's gonna blow it. And I thought, "Well, the only way to do it is just go as Eddie Anderson." And as Rick, I would say to Daisy, "Well, God, Daisy, I wish you well on Sunday. If I can get the day off, I'm gonna try and show up at your church. I'd like to participate in what this young man's got to say. And, God, they gotta get that Eddie Anderson."

She'd say, "That *sonovabitch*!" And off she'd go on a tangent about me and the homosexuals. [*laughs*]

"Well, God bless ya, Miss Daisy, and God loves ya!" *Click! Bitch!*

Come Sunday, man, I'm sittin' in church.

"You're Eddie Anderson."

[*affects a strong, masculine voice, different from Rick's drawl*] "Yes. Hi, Daisy, how are you?" Not once did I go [*affects Ricks drawl*], "Hi, Daisy, how are you?" I mean, I'da been dead in the water. They'da *killed* me over there.

But one day, she calls me. I even gave her my home phone. One day she calls me. She says, "Rick?"

"Hi, Daisy, how're you?"

And she says, "I've got a list here. Maybe you can do some volunteer work for us."

"I'd love to. What can I do to help?"

She says, "I'm gonna send you the entire list, the manifest of all our membership."

I almost lost my role. I said, "Re-Re-Really?" [*laughs*]

She says, "Rick, are you all right?"

"Yeah, I just got this [*coughs*] cold. Daisy, you say you're gonna send me a list. What list is that?"

"That's our membership."

"Just Reno?"

"No, the whole state."

I said, "Las Vegas?"

"Yeah."

She said, "I have a list of volunteers. Can you call our volunteers?"

"Oh, Daisy, I'd *love* to !" Man, she sent me the *whole* fuckin' works. She sent me everything but the battle plan.

The thing that she used to say to me, she said, "You know, Rick, I can never understand, that Eddie Anderson knows everything we do!" [*laughs*] "He's at every event. We tried to have a private meeting at the Elks Lodge, you know that sonovabitch showed up?" [*laughs*]

I'll never forget the night at the Elks Lodge. I heard about the meeting at the Elks Lodge in Sparks. I had said to this guy Roy Cole at MCC [Metropolitan Community Church of the Sierras]. I asked Roy if he wanted to go out to Sparks with me, go out to this meeting. And his quote to me was, "No, those people out there, they'll shoot ya. They're a bunch of rednecks. They're crazy. They'll kill ya."

I said, "Ah, Roy, what's a little bullet?" [*laughs*]

So he didn't go, but I did. And I made sure that the meeting started before I showed up. It's time for some theater now. Harvey [Milk] would've loved this. Never show up on time or ahead of an event. You gotta sit down, you gotta sit down and make yourself occupied before the thing starts and by that time, they're already geared up for ya. If you

wait for them to get goin' and then walk in the middle of it, you kinda take 'em off their ground a little bit.

So it started, I think, about seven o'clock. I show up about seven-fifteen, seven-twenty. I get a place to park. Place is *packed!* Cars everywhere. I walk in, the place is absolutely packed, they're standin', they're hangin' off the ceiling. All these Oregon Citizens Alliance people. I mean, *hundreds* of 'em. And there's Dan Hansen up there with a picture of a Boy Scout, the American Flag, a bible, and he's on his podium. And I walk in, I open the door, I get in the back and I kind of *staaaand* back there. Dan acknowledges me. He nods. And he's goin' on and on and on about this 'n' that, this 'n' that. People turn around and are lookin'. You could see the whispers [*whispers*]. They're talkin'. Finally, Dan says, "Hold it. Ladies and gentlemen, I want to introduce someone who I have terrible, terrible disagreement with on a number of things. But I want you to know somethin'. I have more respect for him than a lot of people even in my own charge, in my own cause. I have more respect for him because he never changes. He's as honest today and he's as focused today on his issue and his agenda as he was twenty years ago. I want you folks to be kind and welcome my friend, Eddie Anderson." That's what Dan Hansen said. And he said, "Eddie, you come up here a minute." And I walked right through all these people, like that day in Fallon. You could hear a pin drop in that place. Nobody clapped, nobody *nothin'!* And I got up there.

Well, Dan had been talking about how he had spent the afternoon in his orchard with his fruit trees. So, to break the ice with this crowd Dan says to me, he says, "Whadda you doin' over here, Eddie?"

I said, "Gee, Dan, I dunno. You had me almost excited, you sittin' here talkin' about *fruit trees*, I'm on the edge of my *seat!*" This fuckin' place just went *nuts*, man! These cowboys are *laughin'!*

Dan's laughin'. Dan said, "Would you like to address this crowd?"

I said, "Sure." So I got my preacher suit on, I got in context. As they say in some quarters, you know, you get in character. And off I went. I talked about the lions and the lambs and I talked about the river's edge and I talked about commitment. And I quoted an old friend, a quote I'd found a long time ago about Joan Nestle.¹⁰⁰ I said, "You must be the people Joan Nestle was tellin' me about. She wrote about folks like you a long time ago. That there are forces out there who truly take great delight in the failure of dreams." I said, "How dare you strike down our dream. The dream of freedom, the right to sit at the same lunch counter as you. Your sacrosanct little lunch counter. To take a place at the table with you. To dine at your table, to drink your wine, to break your bread." I said, "You know, it doesn't take a whole lot. I tell my friends in the gay community it doesn't

take a whole lot to sit at the table where people agree with you, as all of you agree with each other. But I'm in your house now. Invite me to sit at *your* square table. I'll bet you in an hour we'll find our differences turn to similarity." You coulda heard a pin drop as I talked. You coulda heard a *pin* drop in that room. And I talked for probably twenty minutes. And I talked from *waaaaay* down deep inside my heart and it all came outta my soul. I opened my mouth and the words just came out. I couldn't tell ya everything I said. It just came out. And I thanked 'em for their ear, for their silence, for their quiet, for the opportunity. And I thanked Dan for bein' there. And I said, "Furthermore, Dan, I thank you for being my friend." Dan put 'is arm around me, I turned to walk out, I took about four paces down the center of the aisle headed back to the back of the room, and the whole place stood up and clapped. They were on their feet and they clapped, I'll bet you, five minutes. This is a crowd that hates our guts. Why is that? Why is that? And that's not the first time. There were people in that room that came to me and said, "I don't understand. I don't hate you. I don't understand. But don't call me hateful and don't call me a bigot."

I said, "I understand, too."

Dan told me that there were two or three things that lost their cause. One, he said, that he thought was [an] impact, was my night at the Elks Lodge. "Number two," he said, "you beat us with your numbers. I never realized that a movement You had the governor. You had every politician. You had the [Nevada] Resort Association. You had Harvey Whittemore. You had every piece of clout you could dig out. You had everybody in the state. You had forces in every cow county and in every town. You had us covered. I don't know how you did it, but you knew our every move. I commend you." And he told me about a week before they surrendered they were cashing in. He said, "We haven't got it. And Lon's gonna stay in Oregon."

And the third thing?

When he said to me, he said, "The biggest thing Eddie, it was *you*. I've never met a mind like yours. I never met a mind like yours." He told me, he says, "If I could get four Eddie Andersons in my corner, I'da kicked yer ass. I'da won. We'da got the numbers and then some."

I said, "Yeah, you're probably right." But I asked 'im, I said, "Danny, you're not gonna tell me how many numbers you got, are you?"

He says, "No, not really."

I said, "Yeah. That little amount of number you got, I wouldn't want to tell anybody, either." And I just kind of smiled and that was it. But we stayed friends after that, long after that. To this day, we still talk. I still don't know the numbers. And poor Miss Daisy [*drawls*], "Hi, Rick?"

Did she ever find out?

She never found out. She never found out. *Never!*

*There was another instance where you were involved in a protest at the First Southern Baptist Church when Mabon went to speak there? There wound up being more people from your side there than from theirs.*¹⁰¹

Yeah. How did you know that? You've been doin' your homework! It was kind of half and half. I remember getting there and Dan Hansen was outside. Dan and I, we shook hands and we *yatta-yattaed*. I said, "Well, it's a nice night for a meetin'." And they're all packin' [guns], I *know* it! [*laughs*] They're all packin'!

So, anyway, the preacher came out and introduced himself to me, the minister. And he said, "All I ask, Eddie, is that your people"—*your* people, like I owned 'em, right?—"your people behave themselves."

I said, "They will."

Well, little did I know they got inside the church and [Lon] Mabon was trying to talk. I really wanted to get the point across, let 'im talk. Let 'im open up and let 'im say everything he needs to say. Let him get it out. I don't care what he says. At this point, it's just talk. But [Robert] Fulkerson and some others in that [gay] group The guy just started talking and they were *blurting* out things. "Oh, yeah, yeah. *Ya bigot!*"

And you know? "Hold it a minute! Let the man talk. That's why he's gonna win. The media's gonna pick up on what you're doin', and the guy sittin' at home in Fallon's gonna say, 'Here's a thousand dollars, go beat them faggots!' Quit jumpin' in the water! Don't jump in the water with these people. Just shut up. Be done. There's a time Shhhh!" God! [MCC pastor] Roy Cole had an idea that he's gonna get everybody together and go out in the parking lot and light candles.

I said, "That's fine." It was like, we're gonna take the stage from here and we're gonna take it outside. "OK, *go!* I came here to meet Mr. Mabon. I came here to meet him eye-to-eye. And I'm dressed, I got my suit on, he's got his, and we're here to do battle. And I'm here to get some answers and I'm here to pose some questions—but it's *his* house.

He's in *his* house. This is *his* turf. I'm just a fuckin' guest here and I'm gonna be about as courteous as I can be." So with all due restraint I sat there and I listened and I listened and I listened despite it all. At one point one guy got up, someone from the gay community, and grabbed my arm. I said, "Don't grab my arm and drag me outta here. I didn't come here to light candles. I'm not here for candles. That's the trouble. Every time you turn around you're lightin' a fuckin' *candle*! This is not about *candles*!" [*laughs*] God, Mary!

Finally, I stood up and I read the notice from the governor to Mr. Mabon. I said, "I have a note here from the governor." And I looked right at 'im and never took my good eye off of 'im the whole time. And I read the note. I stood in front of that church and I talked about the lions and the lambs and I said, "And now I gotta go. I've done my thing, said my piece, done my job here, now I gotta go." And I walked out of the church. Unharm'd! Nobody harmed me. Dan Hansen told me later, he says, "Everybody was instructed to leave you alone."

They had to be instructed to leave you alone?

He says, "They weren't about to touch you. No. You've been all right, Eddie."

*When you got thrown out of the prayer breakfast that Barbara Vucanovich addressed!*¹⁰²

Somebody sent me a ticket to the prayer breakfast that Barbara Vucanovich was going to at the Atlantis [Hotel], or the Clarion, at the time. It was called the Clarion at the time, out on South Virginia, and Vucanovich was gonna be the guest speaker.

Who were these people?

It was a coalition of religious conservatives. They were gonna form a group and everything—which gave me another idea for somethin' else I'll tell ya about! But, anyway, they got together all this coalition of conservative pastors. Barbara Vucanovich was gonna be the guest speaker. And somebody had sent me a ticket. I don't know, I can't remember who, but somehow I got my hands on a ticket for this breakfast. Ticket or no ticket, I was goin' to the breakfast anyway. I thought, "This'll get me into the sonovabitch. Now I don't have to stand outside and yell through the door. Now I can walk in. I'm goin' where they break bread and Jesus makes wine." [*laughs*] So I show up. I'm

so frustrated, I was so nervous, I left the friggin' ticket at home, so I didn't have the fuckin' ticket with me, so I'm trying to argue with the guy. "I've got a *ticket!* I really don't want to eat the breakfast, trust me. But I want to see Congresswoman Vucanovich." She was starting toward the door and then they stopped her. All of a sudden there was a wedge of these people. There was [Pastor David] Peddicord and [Pastor Randal] Talcott and these others stopped 'er and they were pointin' at me. And so she would look over and she goes like this [*shakes his head*].

Did she know who you were?

She saw me standin' there. She found out who I was and she saw me standing there and she kind of, "Naw, I don't wanna talk to *him*." So she turned around and walked up toward the stage.

I'm inside the room, now. I get inside the door and it's starting to quiet down, people are starting to look at me. I said, "Miss Vucanovich, you're an elected official of *all* the people, and that includes *us*. I remind you you are our Congressperson." And my voice is just like that. I said, "Whether you're in the house of the lord or on Second and Virginia, you owe us your audience, Miss Vucanovich." And, like, here comes Security, here come the cops. And I looked at this one guy and said, "You know, I've been escorted out of better toilets than this." [*laughs*]

That made the papers, too.

So we get downstairs, the [security guard] says, "You gonna be all right?"

I said, "Yeah."

He said, "Go ahead, do whatever you want. You don't have to leave the casino."

I said, "Thank you very much." So I went down to the coffee shop and had breakfast.

But nobody else [from the gay community] would show up. I said, "This woman's gonna attend a breakfast, there's gonna be no media coverage, and she's gonna come in here [*claps his hands*], hit and miss, and be gone, and nobody's gonna know she was even here participating in such an event. Man, I gotta put the light on this woman!" *That* was my whole thing. I wasn't interested in the breakfast. I didn't care who was there. They have a right to be there. In fact, I defended the fact they had the right to be there. They can coordinate all they want to do. All I wanted was to get the media's light—theater—on Miss Vucanovich. I wanted the media to write a story that she was in attendance at this breakfast with these people.

Isn't her brother gay?

I dunno. Somebody's gay in that family. I know that. Some woman is, some girl. One of her daughters or somethin'. I don't know. Somebody's gay.¹⁰³

You started to say this breakfast thing inspired you to do something else.

[*laughs*] Oh, yeah about the coalition. I got the idea sitting there having breakfast when they're upstairs and I'm downstairs. I went home and I got on the phone and called Lynn [Bremer] and Doris [Weber]. "I got an idea. Guess what? Were gonna get together and we're gonna form a coalition: NO HATE and conservative pastors."

Doris thought I had really gone off the deep end now. She said, "You're gonna do *who?* *What?*"

I said, "We're gonna get all the redneck conservative pastors that hate our guts and we're gonna get together at the County Commission office building over on Ninth and Sutro. We're gonna hold a press conference and were gonna denounce hate and violence. And we're gonna get them to voice it *with* us."¹⁰⁴

She says, "You're kidding."

I said, "No."

That's brilliant!

I said, "We're gonna do this."

And Lynn says, "Let's *do* it!" She said the same thing. "That's *brilliant!* Let's *do* it!"

We got on the phone, we called Maurice Washington, we called [Randal] Talcott, we called [David] Peddicord, we called every one of 'em! And you know what? They all showed up. And my friend, [Pastor] Robert Owens, he showed up from the Community whatever church [University Family Fellowship Ministry]. And they all showed up and we held hands and we started our press conference. In the meantime, there's some folks from the gay community standing off to the side—Myra Soiffer and Bob Fulkerson, [others]—they didn't want any part of this.

"How can you meet with them? How can you stand there with the same people that hate your guts?"

And I said to Soiffer, "You're of the cloth, *you* tell me." I knew then. I said, "You know, there's a tide shift in here." I knew then I gotta do this by myself. I got Doris and Lynn,

and that's all I got, and we're goin' forward. You know what? That was in 1994. Last year the gay community in Washington [DC] had a coalition meeting with the Coalition of Conservative Pastors and gay representatives. Jerry Falwell.¹⁰⁵ You know, where's this community, I want to ask some time. Where the hell are you guys at? Honest to God. If you quit callin' people bigots, and ignorant, hateful bigots, and all these names, you stand a chance to win. But you have to test the waters of tolerance and do away with the puddles of suspicion. You have to get into the total drink here. When you're up to your ass in alligators, you either work together or you're gonna get swallowed up in all the rhetoric.

Was that conference on the steps successful?

It was somewhat successful. It was in the sense that today I can meet with some conservatives.

It got press.

Yeah! And it got *press*! That's credibility.

*I wanted to talk about a conversation you had with Grant Sawyer.*¹⁰⁶

Grant Sawyer. We are so better off for having lived in his time. Gay and straight, Black and White, male and female. Short and tall, thin and fat. We're all so much better for having lived in his time. I was in high school and he was the governor of the state. It was his initiative and his total bearing, his commitment and his focus that got civil rights in this state for Black folks. He tore down the signs, the all-white restrooms and stuff like that. He did great things.

I had the occasion Virginia Cain, very prominent Democrat in state party politics here in Nevada, you might talk with her. She called me one day, she says, "I'm gettin' ready to go to Las Vegas and we're gonna meet Grant Sawyer. Would you like to go meet Grant Sawyer?"

Wow!

So, we went down and first of all, we met Billy Vassiliadis at R & R [Advertising].¹⁰⁷ And it was all to do with my talk show in Las Vegas. So Billy told Virginia and I to go over and see Grant Sawyer, go over and see Governor Sawyer downtown, at his office downtown in Las Vegas. So we truck on over there and we spent a few minutes with 'im

in 'is office and he said, "Well, let's go to lunch." So we all went over to the Desert Inn. Well, Virginia rode with Lola from the radio station in Lola's car over to the Desert Inn. I had the good fortune of riding with Grant Sawyer, just he and I in his little jeep that he had. I can't remember if it was a Wrangler or what it was. And he was a compulsive smoker. God! He *chain smoked!* Just chain. I went, "Grant, are those army blankets? You need to *inhale!*" [laughs]

On our trip from his office to the Desert Inn we talked about politics, we talked about the radio show, we talked about how Nevada's growing in the south. And that sort of thing. And at one point I don't know why I did, but it was like I wanted to talk to him about gay issues. And one point I told 'im, I said, "You know, you've done so much in the area of civil rights. Your name will forever stand out as that one individual who took your heart and took your determination and you did great things. We all are forever grateful." I said, "Well, Governor, tell me about gay issues and gay rights." He told me how he had gone to Carson [City] to testify to overturn the sodomy law [in 1993]. And that started [our conversation]. Guys' be walking down the street and we'd stop at a light and I had heard stories, but I wasn't sure. And I'm not confirming that he is or he isn't. I'm just saying what I witnessed. [I'd say], "Now *there's* a nice-lookin' man!"

He said, "Oh, yes!"

You know there was references to people on the street.

"He's got a cute ass!"

"Yeah, he does!"

And that was pretty much the gist of it. We told each other a couple of gay jokes and we laughed. I forget the one he told me. It was funny. We jostled a little bit about the gay thing. We talked *about* it. He didn't come out and say, you know, "I'm gay." He didn't say that. You just know. You know. You just know. I've got to believe I have to empathize with Grant Sawyer. 'Cause I have a feeling that if we'd compared notes, we'da found ourselves on the same boat.

In what way?

He kept *his* pretty quiet and I keep *mine* pretty quiet. And I think that he recognized as I recognized, I recognized as he did. I gotta believe that having never met 'im, never talked to him before, his political life and his private life were two different lives. But that his private life gave him drive in his political life to do great things and he did it as a result of. I said earlier in one of our talks, if you are dressed properly for war, with the correct jargon, the correct vocabulary, the correct stature and posture, you can win. 'Cause you're

dealing equal. If you walk in with your butt showing' and your cleavage hanging out and you got flowers or rouge or whatever and you're camping, them straight people out there'll never take you serious. I think that's what made Grant Sawyer so different. And I'm not comparing myself with him. I don't mean to do that. But having met Grant Sawyer, realizing in my heart what I know now, I understand 'im a little better than he thinks I do. Even in death. I think I understand a little better than some folks who are still alive think I do. That's not to say he was wrong. It's only to say it's another notch in the stature of his greatness. He was able to do great things as a result of, and he didn't let the world know. Not comparing myself to Sawyer, I, too, am living in the same kind of situation. I [have] not done great things in my life. I don't pretend to say that. But I am saying I've been able to be part of history, I've been able to be part of a movement in many ways. But I've done it by walking through the door and saying, "Hi, my name is Eddie Anderson." And nothing's changed. They knew no different. If I would have walked in and made any reference to sex, or any camp, it 'a been over. Straight people have said to me, "Eddie, I can talk to you. I can't talk to them queers, but I can talk to you." And months down the road they would say, "Honest to God, Eddie, you got me to thinkin'. You know, I hired me a homosexual couple of months ago, and you know what? He's the best damned worker I got. And by God, I tell ya what, I am pleased, I gave him a raise. In fact, I'll put him in charge of *da-da-da*." If I'da come off any different than that, in *that* time Maybe someday a guy with a lisp can walk in the door and say *hi* to the CEO of Wells Fargo, I dunno, and get [hired]. It just didn't happen back in those days. It didn't work. It couldn't be. And a lot of people in the gay community say, "Eddie, you're hiding' ." Well, call it what you will. But I happen to have someone at home who loves me very much and I can't take that chance on pain. And I won't. I won't.

Shortly after you spoke with him, spent time with him, Grant Sawyer got sick.

It was interesting, because that day that Virginia Cain¹⁰⁸ and I were in Las Vegas, we spent that entire afternoon with Grant Sawyer. We had lunch, as I said earlier, we had lunch at the Desert Inn and it was a good lunch and we had a great visit. Little, of course, did we know that when we left that night, the next morning the phone rang and Grant Sawyer had suffered a stroke that night, and from that point on he was unable to speak for the rest of his life. And, of course, he later went into a coma and he passed away. It sort of seems, you know, one's life Mine are either first, or else I got the last. It was as if Grant Sawyer was waiting for me. "Eddie, I'm still here, you need to come down and introduce yourself." [*laughs*] "Let's do lunch and let's talk and have a couple of jokes

between ourselves and we can look at the guys as we're driving to lunch. But let's talk about civil rights and let's talk about the sodomy law and that sort of thing." So it was a great honor and it was a great privilege to have spent that day with him. And I'm really pleased that at least I was there for perhaps, maybe, the last hurrah.

Anti-gay initiative fails to make Nevada ballot

By Cy Ryan

SUN CAPITAL BUREAU

CARSON CITY — An anti-gay initiative petition to amend Nevada's Constitution has failed to qualify for the November election ballot.

Vegas Mayor Jan Laverty Jones, Secretary of State Cheryl Lau and Assemblyman Jim Gibbons, all candidates for governor.

The petition would have prohibited schools from teaching that homosexuality is the legal

Las Vegas Sun, Tuesday, June 21, 1994, 3B

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Now what I want to get into—we've talked about it several times before I came up here and on the telephone—is the Coalition for the Protection of Marriage in Nevada and their anti-same-sex marriage petition that gathered enough signatures and is gonna be on the ballot on November 7.

Sure.

I want you to tell me what your thoughts are about this. You've had some thoughts that are outside the mainstream of the gay community.

Yeah. The marriage petition. I gotta tell ya, when I first heard about it I was ambivalent about it. I didn't own any feelings about it at the time. I had a lot of mixed emotion about

it because I understand that the gay community wants [legal marriage], yet I understand what your parents and my parents would want, our grandparents. And my neighbor down the street. I think the thing that I got to thinking about is when I picked up the paper and there was a handful of folks in the gay community—Bob Fulkerson and others—they shot themselves in the foot. They came out of the chute defensive, knee-jerk, weak-kneed, and playing the victim. All of a sudden they started yelling, and the translation in the press was, *Everybody's a hate monger, they're all a bunch of hateful bigots. And these people are ignorant and this is about hate.* And I'm going, "You know, this is the very thing that is gonna be the losing factor for this community." The whole thing was wrong. At that point is when I said, "Hold it." And that pissed me off. I was angry with the captions in the paper. The paper never bothered to call. I don't care if they called me or not, but they could have called me and said, "There is a difference of opinion here." Yes, there is. And it isn't all just that side. There are people in the gay community I have talked to that have said, "You know, my parents may love me, but they're not hateful bigots. And they support only marriage between a man and a woman." Is *your* mother a hateful person? No. It just absolutely And I almost get angry when I think about it. To come out in a defensive posture like that. And that was a posture of weakness.

In the interim of all this, I have talked to several people, gay *and* straight. I had people call me at home, who said, "Eddie, I've supported you on every cause you've ever asked us to march with you." People have called me who have access to my number, I don't even *know*, called and left messages. "I am not a hateful bigot. I don't hate you people. I don't hate anyone." They're not hateful people, and to use that kind of fiery rhetoric, it forced a *wedge*. And Mr. Fulkerson said, "Yeah, this is a wedge issue and this is cynicism." Yeah, Mr. Fulkerson, you're right. You're the one that pounded that wedge and split this community, I know, in various directions. There are some people in the gay community who support the marriage thing, but they're not gonna come public because they think that only a man and a woman *should* be married. I've heard that from the mouths of folks in the gay community. What they want is, they want domestic partnership, they say. And we want that civil union that Vermont may adopt. It gets the same thing. We're getting down to rhetoric and language and a *word*. I don't wanna ramble, so you're gonna have to

Look at it from the other side, then. Why did the Coalition feel compelled to bring this question up in Nevada?

I don't know. I think it was ill-timed.

They claim that it wasn't. Their argument is—and this is out of Richard Ziser's own mouth, who is the chairman of the Coalition in Nevada—that, "The state of Vermont has forced us to bring this question up in Nevada," because, under the Full Faith and Credit Clause of the Constitution—the Fourteenth Amendment—Nevada would be required to recognize, let's say, liaisons—he says marriage, it's not marriage in Vermont—but he says that Nevada would be forced to recognize same-sex marriages if another state approved them. That's the Coalition's reason. Do you believe that? Do you find any merit in that claim?

I wasn't at the table when they arrived at the decision or brought up this idea to form a coalition and come up with something like that. I wasn't there.

Do you feel there's merit in what they say?

I don't know. I don't know. I think, looking at You know, Randy Shilts, he sat and wrote about a lot of things that the gay community struck him down over, in his book, *And the Band Played On*. I sort of find myself like Randy Shilts at this particular time. I support the idea of a man and a woman in marriage. I also support the idea of same-sex alliances, same-sex anything. Just don't call it marriage. It's whether it's apples or oranges, a blue shirt or a white shirt. I don't care, let the Right, quote, the Coalition, quote, the whoever, quote, let 'em have their *marriage*. I think the gay community got caught up in the fire of all this and, "God, everybody hates us." No, they don't. And then they're screaming, "This is a civil right." *Hold* it! If you add to the fire, you keep the flames of indifference going. I think the gay community, had they come off and said, "You know, instead of attacking them, on the Right, the Coalition, for whatever purpose that they brought this idea in the forefront of this election year, we should recognize that there are folks out there, even our parents and our grandparents and our great, *great* grandparents, went to the altar as a man and a woman. And in the eyes of their god, in the eyes of our god, the eyes of this time in history, it's right for them. It may not be right for us, right now, to have the word *marriage*." And I'm saying, you know, "So what?" Go get something that says it's a civil union. What's the difference? A *word*?

Now, if the Coalition's idea, or they have an ulterior motive *beyond*, or there's an under layer that has not surfaced yet, about the protection of marriage I still believe that a man and a woman ought to be married, that gay people ought to have civil union. I believe that. I don't feel I have to defend my position. I'm just saying that's what it is. In

the year 2000 we have to deal in realistic terms. Those are the terms that are non-negotiable at this time in history. Congress says no, the Supreme Court says no, everybody says no except for *some* folks in the gay community, [who say], "Wait a minute. I want *mine*."

"Wait a minute. You can *have* yours, when you're willing and prepared to take the march from the curb and take a formidable stature that is representative of not only your parents, but of yourselves, ourselves." It's like, don't show up with bird seed and your butt sticking out in this argument. You want their respect, cut out the fiery rhetoric and dress for the occasion. They're not going to listen to a handful of folks who want to cry foul and play victim. You play victim, it's a sign of weakness. They're going to eat you up. When they did that—*they*, Bob Fulkerson and some people in the community—they lost coming out of the chute on this argument because they came off with a weak posture. They had garnered over a hundred thousand signatures, the Coalition did. Why do you think that was? Because [*whines*] "They don't *like* me! They're *pickin'* on me. And they *hate* us! And this is so cynical." You know? Whoa! Wait a minute! You wanna win or you wanna go home and cry? You understand what I'm saying? We set ourselves up for defeat. Use that kind of rhetoric, we set ourselves up for defeat and that's how we lost. They beat us because we came out weak.

But that's not to say this fight is over. If there is any other ulterior motive—let me finish—if there's any ulterior motive outside the protection [of marriage] or, quote, a man and a woman, then I will be the first to come out of my brief retirement and say, "That's it. Enough."

Well, actually, on the surface of it, it isn't just protection of marriage. Look at it this way. If they were really concerned with actually protecting marriage, wouldn't it seem more reasonable that they would go after Nevada's liberal divorce laws? Or that they would somehow try to make acquiring a marriage license more difficult?

Those are good points. I didn't think of it until you brought it up, but you're absolutely right. You got my mind going here, because it's back to strategy and theater. Yeah. You just got me into somethin' here. [*laughs*] Good idea. That's the challenge that can be made. That's the challenge that can be made. I'm sorry I never thought of it earlier, but I'm just as sorry that nobody else in the community has thought about it, north *or* south, about posing that question to Mr. Ziser and others. That if you're so concerned about protection of marriage why not strengthen the divorce laws, make it a little tougher to get out of that commitment? The other thing would be Yeah. Not so easy to get a

marriage license, either. You have to truly be committed. See, this whole thing is backed in large part by the LDS, the Latter-Day Saints, the Mormon Church. And there are some Fundies out there, some Fundamentalists who are involved in this thing, too.

You know, the sad thing of it is And when I talk to Ziser—I talk to Ziser—my recommendation to him was, "You know, Richard, you and the gay community both need to get together. There's room here. There's room at the table if you keep the sharp edges. There's room at this table, Mr. Ziser, if you come together and there's room for some compromise." And I had indicated to him domestic partnerships. Strengthening domestic partnership laws and protections for folks like that. I said, "You can't continue to be the brow beater of the world and police folks' bedrooms and private lives." I said, "While at the same time every time someone faith-based poses a question of morality or tradition, such as you have, someone from the Left cannot stand on the other side of the street with a stick and a club and empty rhetoric and fire shots over your bow, calling it hatred, cynicism, and divisivity. When, really, you're clinging to your belief, your traditional values. Call them what you want, but that's what they are. It's those traditions and those values that in their opinion—and I can see and I can understand it and I have empathy for them because I, too, have been caught up at a point in my life when religion was quite *important* to me, my faith was quite important, it was the thing that got me through all of this

It sort of reminds me, and I tell folks, you know, they want freedom of religion. I support freedom of religion, but I also support the theory and the idea that the rest of us can be free from their *imposition*.

Is this whole question basically a religious argument?

I think it is. I truly believe You gotta get inside their heart. They truly believe God is the guy that came up with marriage. *Yeah*—they honestly believe this! This is an issue that If the gay community would just move on, go the legislature, garner enough support and get domestic partnership coverage and protections. Somewhere down the road, this marriage thing, it will evolve. It all does. It will find its way into our vocabulary, as *our* thinking will find its way into *theirs*! [*pounds the table*] I believe that. I believe that there is love on both sides, that there are factions of hatred and divisivity on both sides. But I don't think, in my heart of hearts, I know for a fact that there are folks working People called me—little old Italian women called me—"Eddie, I've done anything I can for you, but I can't back you on that." I'm not even *in* on this fight! And I understand. I truly understand where they're coming from and they're *not* hateful people.

They're *not* bigots, they're *not* ignorant. Maybe they're Puritan in thought, maybe they have some old ways, but those are ways that are thousands of years old, since the beginning of time. God *did* make a Steve and an Adam, but he [also] made an Adam and an Eve. And he made a Mable and a Nancy, you know. And a Theresa and a Marge. Great names, right? [*laughs*] I think he made a world where people can love each other and I gotta believe that somewhere, if we get past all the I want to say, "*Get over it!*" Let 'em have their marriage. Let 'em have it. Get outta their face, keep your clothes on, quit waggin' yer asses at them, quit pissin' 'em off. It seems that we have a habit in the gay community We have a habit as Leftists. Whether it's the feminist group, the minority groups, whether it's whoever, we have a habit of demonizing those who disagree with us. We have a terrible habit of demonizing these people. It's the only way we know sometimes how to fight back. It's the demonizing effect that we have on those lives out there of people who support [only straight] marriage, who love us all to death. Those little old ladies. "I don't hate you, Eddie Anderson."

"I know that."

"Why is Mr. Fulkerson and his crowd saying we hate them?"

"Well, I can't answer that." What I'm saying is, over a course of time the lions and the lambs I'm tellin' ya. I don't think Mr. Ziser hates anyone.

How was it that you wound up talking with Richard Ziser?

I had been in touch with Dan Hansen and his sister, Janine, and Carolyn, who work at the Eagle Forum office.¹⁰⁹ Over the course of time, my relationship with Dan Hansen has evolved. Dan and I can get on the phone, call each other, whether it's at home or work or whatever. And I might add, I freely gave him my home phone and I had no fear of it. Ten years ago I would never have given the man my home phone. I mean, every radical and his brother would've been calling me. I'd be dead by now.

But Dan and I talked about this. Dan Hansen said to me, "Eddie, I don't hate anybody. I have never instructed anyone to ever do harm to anyone because they're homosexual. I swear to God, I have never, *ever* done that." And I believe him. There are some things that I've gotten Dan around to thinking about. I got 'im thinking about domestic partnership, but he doesn't agree with the fact that people can live together. But he can agree with the idea that if you're gonna live together there oughtta be a law that protects you from getting hurt. It has nothing to do with special rights, he thinks. It has to do with something that offers a little more teeth to the constitution. Just because [they're] different, that's not a license to kill someone. That's not a license to go out and do what

they did to little Mattie Shepard in Wyoming.¹¹⁰ Dan was deeply moved by that event. He was quite upset with that event. He was absolutely upset, I tell you. He *told* me. It tore at him that someone could do that to another human being just because, as he said, they're homosexual. You can't get Dan Hansen to say the word *gay*, by the way, OK? *Gay* to him is still *happy*. And that's all right. But that's a long ways from the Dan Hansen that I first met almost thirty years ago. That's a big step for Dan Hansen. So Dan and I talked and Dan said, "Eddie, I'm not gonna tell ya what to do, but you take it on your own. I know how you work and you do what you think is best." Because I came out in support of Dan Hansen against NAFTA [the North American Free Trade Association], against the GATT trade agreement. I find when you come to the table and talk about similarities, we found some things that we shared an interest in. I would go for GATT and I would go for NAFTA if there were things in place to protect workers. And why are we shutting down jobs in the north and they're shifting to the south? But that's another issue for another day. That's how Dan and I were able to come around, whether it was a discussion of NAFTA or GATT or the United Nations. Some things we agree on, some things we don't agree on. But he gave me Ziser's number and I dialed it direct in Las Vegas and Richard Ziser picks up the phone and says, "Richard Ziser." Not "Hello." It's "Richard Ziser."

I said, "Richard Ziser, Eddie Anderson." And we proceeded to talk.

Did he know who you were and what you've done in the past?

I don't know. I didn't ask. He didn't tell me he did and I didn't ask. I told him, I said, "I've got a problem with this. Inside, my guts are torn. I want to say to you that I support what you're doing. But, Mr. Ziser, I need to know—is this about you violating civil rights? Is this about you hating a group of folks?"

"No!"

He said this to you?

He said that to me. He said, "I don't hate anyone. This is not about hate. I'm not out to destroy civil rights. I'm not out to destroy a group of people. I just want to protect marriage. I want it written, black and white. *We recognize marriage between a man and a woman only.*"

It is in the Nevada statutes already.

OK. Now [pauses, struggles to speak] If I pursue it and brow beat him, hold 'im down, hold 'im to the fire and take the next twenty-four hours to get him to explain all this, it's not gonna change his mind. If it does anything, he's gonna be like a held-down dog. He's gonna get pissed, come back, growl and bite ya. OK? I don't wanna do that. I'm not gonna change his mind. And he's not gonna change *my* mind. So I knew that going in. But that was a different discussion than going to the table with ten balls, as I said, and walkin' away with three or four of 'em. If you walk away with *anything*, it's a victory. I've walked away with many in the count over the years. In the past few years, even with Danny Hansen. But Ziser's a different breed of animal. Here's a guy who's locked into his church, locked into a faith-based system. And you can't take that away from him. You're *not* going to change his mind. And if you stand at the corner and call 'im names, and add all the flourish to it that this is a hate-monger and this is a bigot and these people are stupid and ignorant, all you're doin' is alienating the people that are already on your side that are just like me. "I support a man and a woman, but I still love ya. Don't piss me off, because if I turn my back on ya, it's over." And a lot of those folks I've talked to that've called my house, they weren't quite ready to walk across to the other side of the street. They're still on our side of the street, but they're supporting Question 2. By God, I know for a fact I can get on the phone and call ten of 'em today and say, "I need a hundred dollars from each of you and we're gonna have a rally a week from Tuesday at so-and-so's house down at Sixth and Main at three in the afternoon." They'll be there. If they can't, they'll send their dog or somebody to represent them with the hundred dollars. That's the commitment of these folks. But I can't ask 'em to meet me at Fourth and Main to say, "I want ya to come down and sign a petition that says we're gonna recognize homosexual marriages." It's over. And if I continue to brow beat them, we're gonna lose the fight. In this great scheme of things, in the bigger picture, if we're willing, there's room And Jack Kennedy told us, you know, there's an art form in negotiation and compromise. Doesn't mean you're bad. There's no ill will in negotiation, there is no ill will in compromise, and sometimes compromise is good. No pun intended, but it's a tough swallow. We need to pick up the fight on domestic partnership. Let 'em have their marriage. Their ulterior motive at this point has not surfaced. If it's any more than this, I assure you I will be in the fight again. There is *no* way I'm gonna allow this to go on, marriage or no marriage. Because at that point, we're not talkin' about marriage. "I told you you could have your marriage. I'm goin' to the table, I'm gonna let you have your marriage. I'm goin' to the table with ten balls—ten nuts, ten oranges, ten whatever. I'm picking a nice, round number, Mr. Ziser, and I'll give up one of my balls and it's called *marriage*. You can have it. Now, out of *you*, I want you to stay home and leave me alone

when we go to the legislature and ask for protection for consenting adults who want to visit their loved ones. There has to be rite of passage here. Will you give me your word, will you stay home, will you sit this one out?" [*pounds the table*] It's called *negotiation*. It's called *compromise*. There *is* room. If we are so stalwart in our belief and in our system and there is no give and we remain single issue, we will lose. Lemme tell ya. It's like when we talk about the Holocaust—now, understand what I'm sayin'. Eight million-plus Jews died in those furnaces. Died in those camps of Auschwitz and Dachau and Treblinka and Sobibor and others. As many lives were put to the same test—there were gypsies and fortune tellers and fortune hunters and homosexuals who died, too. But in the discussion of the Holocaust, it's all about the Jews. I very seldom hear anybody talk about how many homosexuals died.

Or Catholics. Or gypsies.

Yeah! It's all about I mean, thank God for the Holocaust Museum in Washington because there is a segment there. In the Jewish Holocaust Memorial in Washington, there's a whole section of the homosexuals that died. But my point is, the Jews need to include us in their jargon, like we need to include them in ours.

It begs the question, too, at the very bottom line—if two consenting adults, not related, anymore than first cousins, maybe—want to be married and want to call it marriage, whether it be religious marriage or civil marriage, which are two different kinds of marriage, why should they not be allowed to that?

I think they should be allowed to do that. I think it should be a civil marriage. A civil union.

The Coalition doesn't make that distinction, though.

Then someone in the gay community's got to sit down with this Coalition. Those are the nuts and crackers you get to come to the table with. Those are some of the things that you get to argue. You shuffle pieces here. You're gonna shuffle pieces. That's what you need to do. We need to go from sitting on the curb in the bus stop. We need to go inside the room, shut the door, find a square table and look eye to eye. "This is where we're at, Mr. Ziser." [*pauses, struggles to speak*]

Civil. Civil. If the gay community would go after civil [marriage] and remind Mr. Ziser that Vermont, maybe even down the road'll be New Hampshire, that we're talkin' *civil* here. See, if you notice, the argument's coming from the, quote, Religious? They're religious people. They want to protect the sanctity of their sanctuary and what goes on between the altar rail and the altar. That's their little kingdom, that's what they own and that's what their life is all about. You're not gonna change that. So you need to find something else that works. Standing outside throwing rocks, calling 'em names, ain't gonna do it. All you're doin' is alienating the help and all the encouragement and all the support that you have that's silent until now. That's sitting over there. That, by the way, are supporting these [Coalition] people, but willing to support you on what you want to do. I didn't think I'd ever end up in a situation at this point in my lifetime, sitting here talking over something about *marriage*. I'm sorry. I accept the religious side of this argument. I do. From whatever mistakes I've made in my life, it's still my faith and that's what I believe. OK? In my heart of hearts and in my guts and in my conscience also as a *person*. *Not* as a Democrat, *not* as a liberal, but as a human being who cares a great deal about each other. I think homosexuals, men and women, have the right to form some kind of bond. And they need to get over it.

Legal *bond*.

Legal bond.

Legally recognized.

Legally recognized! I don't care what ya call it. Call it what ya want. Call it anything—just don't call it marriage. Go get the civil recognition. Lemme say this. If someone came to me—let's say you and I are lovers. 'Kay? [*laughs*] *Never know!* If I die, I want *you* there. I want *you* to have the right to be there. If I'm sick, I want *you* to be there. I want *you* to have the right to be there. You share in my house, you share in my work, you share in anything I own. You're my *life!* You're no different than anyone or anything else. You have the same rights and privileges. No one can bar you from the visiting room. They ought not have that right. The only thing missing in this is what? What's missing in the picture I just gave you? Marriage. You got everything. You got a civil union. A union that is recognized by the state. He is his partner, his whatever. *Her* whatever. We get ourselves entangled in the mesh of things. And in doing so, sometimes with our demands. And all of this [negative] rhetoric, we chance losing. Winston Churchill said, "Harboring

old ill feelings and old ill will and old wars, we chance losing the future." I think we need to get over it. As sad as it seems, as harsh as it seems, perhaps it's real, what they pose. If their motives are any more than that, then you and I can have this discussion at that time. *Then* I will lay out a battle plan and then I will tell you how quickly, overnight, I can come to the defense of this [gay] community. I come to the defense of this community now, although many in this community may not understand my argument, may not *care* to hear my argument. They're narrow. They're just as narrow as those other folks. And that's OK. But if I appear to be indifferent to their feelings and their cause, if somehow they think I don't like 'em, then charge all that bullshit to my head, because it's certainly not part of my heart.

Something you said earlier I want to pursue. You don't know yet whether this protection of marriage effort is a prelude to something broader and darker.

I don't know. [*drawls*] "Maybe I need to get ahold of my friend Rick and make a couple of phone calls!" [*laughs*]

Call Daisy.

Do you think that it's wise to take them at their word, that really all they're interested in is protecting their word [marriage]. Or is it better to ...

I'm gonna chance that. I'm gonna take Janine and Dan at their word. I've had too many discussions about this.

Do [the Hansens] support domestic partnership benefits for gay people? Homosexuals?

They don't understand it. They don't understand it. They think people should be married to live together. They don't support that theory. Dan understands that if you're gonna live together, there ought to be law to protect you from some means of discrimination. There oughtta be a law that says nobody can go over there and burn your house down. He's not gonna condone living [that way], keep it out of my face, but there oughtta be a law that says somebody can't come and hurt ya because of it. Nobody oughtta be able to discriminate against you because of you. Nobody should keep you from employment because of it. Nobody should keep you from visiting your friend because of it.

*It's interesting that you said that because when the ENDA bill was passed last year, '99, Dan Hansen was one of those in the front opposing it. Absolutely opposing employment non-discrimination.*¹¹¹

That isn't what I've gotten from Dan. That isn't what I've gotten from Dan.

I have his testimony in the legislative history of the bill. It's there in black and white. So is Richard Ziser's.

What did Dan Hansen say?

This was another one of Dan Hansen's incoherent

Tirades?

Tirades. But the gist of it was very clearly he opposed special rights for homosexuals.

Right, right, he does.

And he considers employment non-discrimination against gay people to be a special right they do not deserve. That's implicit in what he wrote. And Richard Ziser, the same way. So if he's telling you one thing—unless he's changed his mind in a year But [Hansen] was very adamantly opposed to it. Publicly. And in writing, so the record is there.

Well, maybe he's Well, I need to talk to Dan, then. Perhaps, maybe, to find out what this is about. I haven't discussed the ENDA thing with Dan.

It passed, of course, despite.

Yeah. From what I understand, from what I'm hearing from Dan, is no one ought to be discriminated against. There just ought not, maybe, perhaps, maybe, what *you're* hearing him say and what he *did* say, is that there ought not be a law set aside *specifically* for gays and lesbians. There's already a law on the book that says you can't discriminate against people. See, that's one of the things that they rely on. If what you're telling me is true, then Dan Hansen has not been level with me. If what you're telling me that perhaps, maybe, under all of this, that there *is* an ulterior motive there, it has not surfaced. That

there is an evil brewing under the coat here and it just hasn't come out yet. That disturbs me and that bothers me, that probability.

It's hard to know.

If it is, then I'm not quite ready ... I'm not gonna turn my back on the gay community. That was never my intention, not even in this argument. You know, I support marriage between a man and a woman. I don't care if that handbag over there is the one that brought up the idea. Or even you brought up the idea. But there oughtta be some sort of a union for two people who happen to be of the same sex. Man or a woman. And it ought to be equally recognized. Let them have their marriage. It's about religiosity and it's about secularism. It's so finite as that. But it's very black and white. It's very distinct. Sticking with the secular world. The gay community is more prone for the secular world than it is the religious world. That's obvious. That's not to say some gay people are not religious. I know gay people that are Catholic, living in Los Angeles. They go to mass every Sunday, they pay the dues, they do everything they can and they support the Coalition's idea. At the same time, they have lovers. But they have a California law that recognizes domestic partnership. You see what I'm sayin'? I'm sorry, but California queers a long time ago said, "*Screw it!*" Really. And Nevada's gotta do the same thing. Let's get a life and let's move on. Let 'em have their marriage. Let's go get our thing.

There will be a two-year window if the question passes—which I don't think any of us doubts it will—there's still a two-year window of opportunity before it has to be voted on a second time. What do you suggest that the gay community do with those two years? Two years' grace, let's call it.

I'm gonna show my hand, huh? [*laughs*] Well. I need time to think about that. I mean, I think the gay community can win. I think it could turn back the tide. [*pauses*] You know what I told Ziser? And I told Janine Hansen and I tell the gay community the same thing. You need to change the faces on the stage. I mean, you take a Hansen and put 'em out front, everybody knows. Everybody ... "God, here we go again!" Really. "It's the same old rhetoric. *Again.*" They need to change the faces. That's what I told 'em. I told the gay community. I told Rob [Schlegel] when I talked to him a few weeks ago about this when I was so upset about this. I said, "I'm *torn!* It doesn't mean I love less or anything." In respect to my community. The gay community, you gotta change some faces. Gotta change some faces, I'm tellin' ya. [*sighs*] I don't have all the answers and I don't pretend

to. But if you look at the pictures of the events we had, ninety percent of 'em I wore a suit. I went to do battle. Dress for the occasion. I think Kevin Kelly, down in Las Vegas, is an *extraordinary* human being. I have a great deal of love and affection and respect for [him]. Kevin. *There!* The horrors, the names, the *da-da-da*. Go over here. This is *not* about this. This is not about you. And they need to get a handful of people. Don't NO HATE was successful because we kept it as minimum as possible. If we were successful at all, and I would like to think we were. But we kept it minimum. We finally realized you can't throw open the doors and invite the crowd, because, man, you're pissin' on each other and before it's over, the war's over, you've lost the battle *and* the war. And you're standin' there in a room, sort of like in that Andy of Mayberry TV show¹¹² where the guy came to show up and give up a rifle after Andy sent 'im to prison. The guy had a lot of time to think about it, so he came back to Mayberry to see Andy and present 'im with a gift and it was a rifle that he could use to go hunting. Well, Don Knotts and his friends thought that [the man] was there to hurt [Andy], and while they were tryin' to get into the house to save Andy, 'cause they thought Andy was gonna get hurt The gist of the story is they ended up getting themselves in the middle of the room all tied up in a big knot. And the lights went out. Andy turned on the lights. And the gist of the show is, "This is our knot-tying class. We have it every Wednesday night." You know, that's what the gay community has a habit of doing. It stumbles over itself, it gets itself in the middle of the room and ties itself up.

Do you feel in this case that the Coalition itself has made mistakes?

Oh, yeah! I'm scared to death to show my hand. I have my own ideas. I really do. I have my own ideas of how to turn this thing around. Yeah. You can win this thing. The gay community can win this thing. You can turn the table, turn the tide, and you can win this thing. But it's a whole different ball game. But you gotta change the faces. Like I said to you last night off the record, I guess we went to lunch and we were talkin', I said, "You know, you give me no more than five people, I guarantee ya we'll win this thing." Five people. Yeah. You get five of us together—notice I said *us*?—I guarantee you, we'll turn this thing around. Turn this thing around and make it happen. But you gotta get some of the rhetoric off the stage. And it's not their fault. When I hear people, like Ben Felix¹¹³—whose heart's in the right place and is an extraordinary man who's done great things with the center, A Rainbow Place, in Reno, what an honest effort—but I need to set 'im down and say, "Ben, you need to understand something. Your rhetoric has to change.

You may feel it in your heart—never show your hand and don't go off the deep end with emotion. You can win this thing. You can win it."

The Oregon Citizens Alliance fight? What did we do? What did NO HATE do? We got on the phone and we called the governor. That was the first call out. We need the best chief out front. You gotta put the most forceful face we can in front of our charge. You know, Lyndon Johnson had an old saying, and this is what's in my mind every time I work a campaign, if I run one or work one, it's always in the back of my mind: Lyndon Johnson's CIA director asked 'im one day when he was president, said, "Mr. President, you got a Republican Congress. Now, how're you gonna get those Republican members of Congress to come along with you on your Great Society and your programs and Medicare? How you gonna get these people to go along with you?"

And Johnson had a great line. He says, "I'm gonna smile and I'm gonna reach down, I'm gonna grab 'em by the nuts and I'm gonna squeeze and I'm gonna hold on 'cause I'm gonna turn around and I'm gonna start walkin'. I guarantee ya, their head and their heart'll follow! And keep smilin' all the way. Don't turn around. Just hang onto their balls and keep goin'." And that's what ya gotta do.

Why do you feel [Nevada Governor] Kenny Guinn has remained pretty much silent about the Coalition's work?

I dunno. I dunno. I tell ya what. Well I can't answer for the governor, but lemme say this. Remember the Gay Pride thing? Not the first one, but the umpteenth one that Kay Crawford has?

Yes. Who thinks it was number one.

What did she do? What did she do and what was the thing that infuriated Kenny Guinn? Comes the Sisters of Perpetual [Indulgence]. Remember reading that about the governor? That was *offensive*. That was offensive to a lot of the folks that have called me that have supported the gay community's causes over the years, that have backed us, very quiet, very silent. Who are very religious. *Catholics*. That Flaunt that in their face. There was no need for that. That's the thing I'm talking about. And I think Kenny Guinn probably is still trying to get over that. I don't speak for the governor, but I'm sure that there are factions There are things about the gay lifestyle that offend a lot of people, and this is what's goin' on here. This is what's goin' [on]. I think that's what's goin' on with him. If this was the Oregon Citizens Alliance, Kenny Guinn would be off the chair

and out in the street, saying, "Hold it! This is *enough!* We ain't *doin'* this!" But remember, Kenny Guinn is not Bob Miller. But he's a lot like 'im in some ways. See, ya gotta change the faces and you gotta get someone But you don't just call up the governor and go make an appointment, go sit down with the governor, [*whines*] "You gotta make a stand on this thing. They won't let us get married!" And the governor's gonna look at you and go, "Wait a minute, hold it! I haven't got time for this, I've got other things to do. I gotta be about the people's business." [*laughs*] You know? If you were to ask me how could I get the governor's support on this? My first call would be to Mark James.¹¹⁴ My second call would be to Bill Raggio. I would call Congressman [James] Kolbe out of Arizona, who's a gay Republican in the House.¹¹⁵ That's who I'd call. Political alignment first. That's necessary. You gotta get the political alignment. You're not talking about an issue yet. Walk in with Republicans. Democrats sit outside. "We'll get to you." Right now we're gonna get Republicans in the room. I would fathom to believe that if we could get Mr. Raggio and Mr. James together—and I know Raggio could get Mr. Rhoads in there, who's from Elko.¹¹⁶ You know—all those cow counties out there. Get 'em in the room. It may take a meeting or two, but that way you might be able to sway the governor to come out and say, "Hold it! I support marriage between a man and a woman, but I also support and understand that there are people who do live together of the same sex."

You know, domestic partnership—another side of the argument that's missed in this whole thing? People just overlook it. You talk about domestic partnership, you're talkin' about straight people who are unmarried living together. Same protections. *Use* that.

Except at a point, some states have a common law situation [for straight people].

Yeah, well. Don't throw any more rocks in the path of the question than necessary. Don't do that right now. Never show your hand. That's the other thing. You know, I'd get the politicians. I'd go for the governor. Get the political part of it out of the way. Get the Republican meetin' the Republican, and the Republican takin' a stand *as* a Republican. Be different. We're the mavericks of the west? "Then be a maverick, Mr. Guinn."

Then I would find some folks that are of prominence who live together. There are some folks out here in this state who live together. Straight couples. You only need, maybe, four couples of stature. I don't know who some of those people are, but you need to find out who they are that's living together. That's got power and clout. Get on the phone and call somebody. Mover and shaker. That's what you want. So you get the Republicans and get them and that's your front. Now you're puttin' your battle together.

So you get one representative from them and one representative from each of those sides, one and one. That's two out of your five team. Right now ya got two. The *most* you want is seven, but you keep it a minimum of at least five. That would be my suggestion. I'm sorry, but I'd throw all the queers off the stage. I love 'em dearly, but I would keep Kevin Kelly. I would want two women. I would want Doris Weber and Lynn Bremer. I got four people now, so now I need one if not three more people. And I got Kevin Kelly, I got five people. Maybe we need one more. So I would reach and I would find one more person, maybe, or else keep it what we got. There's no boards, there's no trustees, there's none of that. And that's the core, that's your fight.

Now, one of those minds in that group is the strategy. You gotta have a little Lee Atwater in your blood.¹¹⁷ Gotta have some Lee Atwater. And always in the back of your mind, always keep an index—not for public use, but for you. "I got Mark James, he's a Republican, I might have to write a letter and support him." It's OK. You got what you wanted. Go ahead and support him. What the hell do *you* care what these people over here, the three thousand, think? "Ah, shit, I thought you were a good *Democrat!*"

"Hold it!" You know. "I wanna win a war here. This is serious shit, man! I'm not talkin' about votes. I'm talkin' about stats, I'm talkin' about" So that's what you do. And always, you're a block ahead of everybody. But you gotta have somebody who's cunning enough to be a Lee Atwater. [*drawls*] "Hi, my name's Rick. I'm goin' to the meetin'." You gotta find somebody But see, they're a little smarter now. But you gotta find somebody who has the audacity to do that. I'm not sayin' I'm right, but you gotta have the *moxie* enough to pull it off. You gotta go to church with these mutherfuckers, man. OK? [*pounds the table*] You gotta get in bed with 'em and you gotta go to church with 'em, you gotta eat with 'em, you gotta think like 'em, you gotta go to their meetings. You can do that. I guarantee ya, you can do that. And if there's a shark in the water, and there's another purpose to their petition, that person will find it. And that's like a red flag to the gay community in this nucleus that you've come up with. Keep it under control, don't run to the media with it right now. Don't run to the media as yet. There's a time and a place. Your pulse will tell you. Your pulse tells you, your instinct, your pulse tells you when to move. That's what dictates your move. You're in a checker game and you're always lookin' across that table and you're always on that phone and you're always goin' to their church, and you go to their barbecue. You raise the flag, you salute, you do the whole nine yards. And don't you let out one iota to nobody. Don't trust your best friend or your mother! Who you are and what you're doin', 'cause if they find out, they'll kill ya. Ya need to really find somebody who's willing to do that. And who's prepared to do that for however long the fight is.

The next best thing to that, if ya can't do that, then you find somebody who calls 'em every day. And you gotta learn to play. You can show up as yourself to their church. You know, Eddie Anderson went to their church, man, they looked around. "What the hell's *he* doin' here?" See, I'd get outta church and that night I was on the phone. [*drawls*] "Hi, Daisy, this is Rick. I'm sorry I couldn't make it to church this morning."

"Ah, *Eddie Anderson* showed up!"

"Did he really?"

You understand what I'm sayin'? But you gotta be careful. I'm just being as blunt as I can here. Don't send anybody in with any *hips* and no [*lisps and clicks his tongue*]. I mean, I understand and I don't wanna hurt anybody's feelings, but that's a dead giveaway. You can't send anybody in with rouge and camp. [*laughs*] Find the most macho shit head you can. [*laughs*] Dress that sum'bitch and make him look good! And send 'im in there. I don't give a shit, man, you gotta use a pay phone in Fernley to call and tell people what they're doin'. If that's what it takes, *do it!* And don't send somebody in that's using a cell phone. [*mimics a surreptitious phone call*] "Well, I'm outside now and they're *da-da-da*. I gotta go." *Click!* I mean, they're gonna look at you, like, "What're you doing?" You know? You gotta be careful what your maneuvers are, what your moves are. And, yeah. So if I was gonna do the battle, yeah. And then it's fun time. That's the theater, that's when you call in the press conference and that's when you start usin' your numbers. Scaring the shit out of 'em with your numbers, man. You get a petition of your own. "No, I can't give you this. This is confidential. It's confidentiality. I'm not givin' ya names." Turn it around and use it to benefit *you* although you know it's no fuckin' good!

It sounds like you think the strategy that was used in the fight against the OCA would work with Question 2.

Very much so. Why? It's the *same crowd!* It's the same crowd.

With more money.

Yeah. Yeah, ya gotta find out where they're gettin' their money. You know, the gay community, "We don't have any money." *Hello!* Whoa, wait a minute. "*We don't have any money.*" [*laughs*]

* * *

What I want to talk about next is your radio career.

[*laughs*] I had more friends when I did Giants baseball. And I had more friends when I was DJ. My first radio job was Big Bands. And I gotta tell ya, Margaret Whiting and *The Tree in the Meadow* put me to sleep.¹¹⁸ And I thought to myself, You know, I'll never get over this. So I soon found myself into Manhattan Transfer,¹¹⁹ the Big Bands and a lot of that upbeat stuff that just kept my adrenaline, my blood flowing.

When did you first get involved in radio broadcasting?

It was back in the '70s when I used to do political spots for candidates.

How far back in the '70s?

'Bout '74.

Had you had any background or training in radio?

No.

How did you come to have your first show?

'Cause I had a friend of mine, became my boss. Johnny Steele was in Reno radio for years and he had a great set of pipes, as they say in this business. He had a great voice. And he was always comin' after me, you know, "Get ya into radio." One time he ran KONE Radio with Martin Flynn and others. They said, "You oughtta get into radio." It was the enthusiasm and the personality and the interest and enthusiasm they keyed in on. The *lively* part, that you could be entertaining. Because that's all radio really is, is entertaining.

So Don Costa was my first general manager and I remember Don tellin' Johnny Steele to fire me a few times. "God!," he said. "That guy's *lousy*!" But what the hell—I was workin' the midnight to six when I first started radio. [*laughs*] I was a jock! And I sat there and after awhile it finally dawned on me in radio you can be *anybody*, you can do anything! Its creative. The walls, you can kick 'em out, and the space and your creative ability is *limitless*. Go as far as you want in this business with a program. So all I was, I

was jockin'. And I would learn to voice over and voice out and fade in, fade out, segue and *da-da-da*. And I learned a whole lotta things about radio and the different tricks of the trade. And I loved what I did. And I miss jockin'. Today I really do. I miss jocking. I could go back into it like tomorrow and pick it up where I left off. I loved it. But I knew that if I stayed in radio that I would die being a jock. If I didn't do what I really wanted to do. So I thought, "Well, I wanna try other things. I love to do interviews." So I went to my boss one day and I said, "I have an idea for a sports show. And instead of a sports show, *per se*, like an hour sports show, I would do, maybe, just a few minutes at night between six and midnight."

So Don Costa said, citing the old theory in radio—if it sells, go for it—"If you can find a sponsor, go for it." So Simas Floor Company, 9400 South Virginia in Reno, "the home of the Mannington never-wax vinyl floor covering. It's available today at Simas Floors, 9400 South Virginia, Reno. Tell 'em I sent ya!" So I went over to see [Simas General Manager] Fred Peabody and I said, "I wanna do a sports thing at night like a quiz." So I called it *Jock Shorts Sports*. And I'll tell ya about that in a minute, too, because a funny thing happened. We had the *Jock Shorts Sports*. What it was is, I would get on the phone and throw out a trivia [question], and we had background music [*clucks his tongue to imitate a bat hitting a baseball*]: "Here comes the 3:2 pitch high, it's a delivery, back, back!" And you could hear the crowd and whole bit and it was a home run if the guy got the question right. I'd pick out a sports question somewhere. And we'd give away a dinner for two at a Santa Hut in Roseville [California] or something. Or, you know, three nights in a stay behind a rock up in Medford, Oregon! [*laughs*] But, no, we'd give away dinners and lunches and all kinds of things. God, it was a lot of fun.

What station was this?

At that time it was KBET—K-B-E-T—Radio in Reno. 1340 [AM] So, anyway, I stayed there several years.

Anyway, had the high school playoffs coming. And all of the high school teams were vying for the championship. I was in my glory. I thought this was great. So I would get excited at night, get excited on the air. Instead of sitting in a chair I'd sit up on a bar stool—which, by the way, my friend Mark London, who had the Depot Bar, which is an old gay bar in Reno out on South Virginia years ago, it's no longer there, he had it for a short while, but the old Depot. So Mark London said, "Do you want that bar stool?"

"*Yeah!*" 'Cause I was always sittin' on it. It would sit up high and I needed to be up, and I wore my ball cap and it all just kept my adrenaline goin'. And I would play that intro

[clucks his tongue imitating a bat hitting baseball]: "And now it's time for Jock Shorts! You, too, can be a winner! Simply dial 322-1340!" [laughs] I mean, the *adrenaline*! So, anyway, one night ... I'll never forget Ken Leopold had just come to our station, hadn't been there long. He came over from KKBC in Carson City at that time—big, super, 50,000 megahertz. And he came over to our station—quite a step down, really. He had a lot of class and he caught me off-guard and I forgot track of what I was doin' 'cause I wanted to get the coaches and a couple of the players from a couple of the teams that were vying head-to-head for the playoff position, have 'em in the studio and talk. So I come outta there, cracked the mike [laughs], and Leopold, by that time, he walks in the door and I had a live mike [laughs] and [I said], "Now we're gonna have the Jock Shorts High School *Jock-Off*!" [laughs]

Ken Leopold walked in, he says, "I'll buy that!" [laughs]

Jock Shorts High School Jock-Off! God, all of a sudden I froze! I realized what I'd said! I wanted to say the Jock Shorts High School *Face-Off*. [laughs] And Leopold, he says, "I'll buy that! Sounds all right to me!" I just froze! [laughs] I fell off that stool, I rolled! God, it was good!

But one afternoon it was snowin'. We carried the [San Francisco] Giants. And we lost the Giants—I think KPTL in Carson [City] picked up the Giants or somethin'. And we wanted to get the San Francisco Giants back on our station so we could have the Giants games. The station had since moved from a location downtown over to the Arlington Towers. Don Costa left and went to Alaska. But before Don Costa left, I gotta tell ya a little story, true story. Johnny Steele left first as the program director and he went to L. A. And we had a send-off for Johnny Steele and we had breakfast catered to the station that morning. Smokey and Dee's over on Kietzke Lane did the breakfast.¹²⁰ Didn't charge us, sent over all bacon 'n' eggs and ham 'n' eggs and muffins and toast and all of this. It was great! We invited a lot of the clients and the sponsors of the station and a lot of other people from other radio stations. I think Bob Carroll was there from KSRN, and others. And it was just a great time to say goodbye to Johnny Steele, who had done so much, at least, for me *personally*, but also for this community through the years. Because radio guys are always involved in good things. And then later on down the road, my good friend Don Costa left and went to Alaska—but he is since back now and works for the state. He's got a *real* job now. Now he has to go to work and get a check! But Don's a great guy. We ended up as friends through the years, and to this day we remain friends. Still calls me *Kid*. He hasn't seen me lately, though! But before he left—I knew he was goin' away, he was goin' to Alaska. Weird thing. I called the press secretary in Anchorage to the governor of Alaska, just right outta the blue. I had arranged that night, live on the

air, we had a party for Don at the station, a goin'-away party. And it was a salute to the chief and he was leaving. And we had this big party, we brought in the clients, we brought in everybody from all over the city and other stations, clients and advertisers. Everybody showed up. And it was a salute to Don Costa, Don and his wife, Jody, at the time. They were all leaving, he and his wife were leaving, they were goin' to Alaska. I'm on the air that night, six to midnight, and I'm between the party and the control room and, finally, I told the other jocks, I said, "Go out and get the room kinda quiet." So I came on the air and they're listenin' to the radio on the monitor inside the other room, and the salesman was, like, on the air at home. I said, "I have a special treat for Don Costa." And the governor of Alaska came on the line. I arranged for the governor of Alaska to welcome him to Alaska and wished him well and everything. Little did we know that the governor owned the radio station across town that was the *competition!* [laughs] It was just great! And Don Costa was just absolutely overwhelmed with that night. He says, "How the hell can you get the governor of Alaska? You don't even *know* this guy."

I said, "You know, it's tenacity. It's what you *think* you can do and you go out and do it."

Yeah. And it was through my sports show that I met Joe DiMaggio. Joe DiMaggio was my first interview.¹²¹

How did you get him?

I called 'im at the hotel at the Eldorado the night before the golf tournament at Wild Creek. And he says, "Well, meet me tomorrow. I'll be out on the nine. Come out and meet me." *Yatta-yatta.* At the same time, I met Arnold Palmer¹²² and others. But I was there to get Joe DiMaggio who was, you know, the Skipper, the great guy from the Yankees. And I remember I was standing there with that microphone and shaking. Joe had to grab my hand and he says, "It's OK." So we talked about the batters and we talked about the height of the pitcher's mound and we talked about the game of baseball and how it had changed from when he was and how he chased [Babe] Ruth's¹²³ record and how he played 57 games and how he did this 'n' that and *da-da-da.* We went over his past and over his record. We didn't get around to his golf game, though. But it was a great interview. I still have it to this day somewhere. In all my collection some place I have Joe DiMaggio in the can, as they say on tape.

How much of your sports show was sports, and how much was interview?

Well, sports *is* interviews, for the most part.

So it was an interview show, basically?

Yes.

And then my next call was to I'll never forget. 1984, the Cubbies went to the primary, the Cubbies—the Chicago Cubs—went to the play-offs. That was the year of Sutcliffe, Rick Sutcliffe pitched and he was the great arm that got the Cubs into the play-offs. And the [San Diego] Padres played that year. I mean, that was a great season of baseball, that year. Rich Bordic played for the Cubs that year. I did an interview with him.

And so then the season was over and baseball kinda came to a close and winter set in and Don'd [Costa] left and we had moved to the Arlington Towers. And I was sitting in my office one day at the Arlington Towers and I was lookin' out the window and it was snowing and I was lookin' at the mountains and it was just kind of a dreary day. And I'll never forget—I guess it was, like, January—thinking, "God! I'll be glad when this winter's over. I can't wait. I just wanna hear the crack of the bat and spring training. I just can't wait." All of a sudden, I said, "Wait a minute." So I got on the phone—and you *never* do this in radio—but we had a new general manager, of course, and he was in his office way at the other end of the facility, of the station. So I got on the phone and I called KNBR in San Francisco and I talked to a guy named Jay Barrington, who was Marketing Director. He was doing all the marketing and stuff. He handled the Giants for the station. And he got all of that together for them.

Said, "Jay Barrington? Eddie Anderson, KBET Radio. We're interested in carrying the Giants next year."

He said, "Really? Well, we're trying to get another affiliate in Reno."

I said, "Really?" *Yatta-yatta-yatta*. I talked, maybe, ten minutes with 'im.

And Jay told me, he said, "Well, we can see what we can work out."

I said, "Jay, can I put you on hold a minute?" So I went in to see Ken Griffey who was the general manager at the time, walked right into his office, said, "Ken, I'm sorry, but we're gonna carry the Giants next year."

He says, "We are?"

And I said, "Yeah. In fact, we're goin' to San Francisco next week."

He said, "How the hell we doin' that?"

I said, "Pick up the phone on line 2 and I'll get it in my office." And we did. The following week we were in San Francisco at the Old Washbag, which is now closed, the

Washington Bar and Grill over in North Beach. Great restaurant for everybody who's ever been to the city. Tom Brokaw¹²⁴ hangs out there and a lotta the folks ... 'Course, it's not there anymore. Anyway, we met there for dinner—Pat Gallagher, who was Operations Chief for the Giants at that time, today he's Vice President of Operations for the San Francisco Giants; and Jay Barrington from KNBR, and Ken Griffey and myself. So the four of us sat around, we had dinner, we came up with an agreement, and everything. My idea then was to do something that'd never been done before, and that is from a local affiliate—and a small affiliate at that in Reno, Nevada—that I would attend all the home games and do a pre-game show in front of the Giants network. You know, "Hi, everybody, from Candlestick Park, the first of four. Under the lights, it's the Giants and the Braves and we'll be back in sixty seconds." And we would put it all on tape and we would feed it to the phone lines—and it sounded like it, *too!* [*laughs*] But we would send it back [to Reno] and I would do a twenty-minute pre-game show. And I would interview all the ball players, both sides. Giants and Dodgers, or Giants and Pittsburgh, or whoever was playing at Candlestick. Griffey ended up leaving the station and another general manager came in. Well, as a result, it went from *live* baseball to *taped* baseball, and that pissed everybody off in Reno.

I gotta tell ya a true story. One night, when we were carrying the Giants, we had a guy named Dr. V on the air, Vassilles, a hair dresser. But he was doing radio and he's just a great guy. We called 'im Dr. V because of his knowledge, his encyclopedic mind. He gave reference to the great history of the artists of jazz and big bands. I mean, he knew about every one of them. So, anyway, one night he's working the six to midnight and I think [Ed] Pearce, who's now one of the news guys on Channel 8 here in Reno now, television, he was, at that time, I think he was working at Channel 2 and I think he was news director. And he was a Giants fan, listened to the ball game. And one night the Giants were playing, I believe, the Astros in Houston, and we're, like, [in] the twenty-second inning. It was one of those long[est] innings in history, there's only been a couple of 'em. I don't know, the twentieth inning or some damned thing, some [un]godly, unforeseen inning that had been so long. The game ran, like, six hours and something. And [*laughs*] it started that afternoon, it was, like, six, seven hours long. And finally, I guess, the game was tied or something in the nineteenth inning or somethin' or another and David Glass and Hank Greenwall, they were doing the play-by-play. There was Greenwall and Glass [*mimics Glass's voice—he sounds like John Wayne*], "Hi, everybody, David Glass." So, anyway, in those days we used to shut down the power and turn the radio station off at midnight. Comes up to midnight, bags [bases] are loaded, [Ed] Pearce is home and he's listening to the ball game, gets midnight, and David Glass

or Greenwall, one or the other, says, "And Cook goes from the pitch, here comes the 3:2 delivery ... " and the next thing you hear is, "KBET now concludes another day of broadcast. *Da-da-da*. KBET is owned and operated by" And I'll never forget, [Ed] Pearce [*laughs*] It was *funny!* "What happened? We didn't hear the last out, we didn't get the last pitch—*who won?*" It was *hilarious!* It was *funny!* Yeah! But that's one of the many stories Those were just fun days. And those were days when I learned how to do voice-overs in commercials and had a lot of fun doin' 'em.

And then '85 season left And that was the Giants' worst play in the history of the Giants franchise. I mean, they lost a hundred games. You play 162 games, they only won 62 and lost a hundred of 'em. Davenport, Jim Davenport—Davvie—was the GM [general manager] that year. And they fired Ken Haller and all these other folks, they got rid of 'em and brought in this new team and these new GMs, field managers, and stuff.

'86 was a great year with the Giants. That was the year I decided I was gonna go on the road with 'em. And I traveled with the team. I hit every ball park in America. And I made a point in every city I went to, whether it was St. Louis or Philadelphia or wherever, Atlanta—I visited city hall. And I went and I sat in on their city hall meetings. Like in New York, I went to city hall. And I saw the aldermen of New York, I saw the mayor, and I saw these folks, and I tried to make it a point to meet as many of these people as I could. 'Cause I was interested in the politics of the day. I wanted to know if rich people could afford to go to a ball park, why were kids still peering through knot holes? Peeking through knot holes in old wooden fences to try to catch a ball game. Maybe they couldn't afford a ball game. And that bothered me. So I did that. And I had a lot of memorable experiences in '86. I remember Atlanta, Georgia. As they say Atlanta, they call it 'Lanta, Georgia. Not *Atlanta*. The *A* is silent. But it was through that [traveling with the Giants] that I had gone out to 53 Christopher Street [the Stonewall Inn], by the way, was in that period. We went to New York to play the Mets.

What happened in 'Lanta?

So I went to Atlanta, Georgia and I went out to Martin Luther King's Center for Nonviolence. The cab guy met at the hotel, the Peach Tree, downtown Atlanta, we went out to the Center, I said, "Come back maybe in an hour." He showed up in an hour and I wasn't ready to go. So I sent 'im back and I said, "I'll call ya when I'm ready." I ended up staying the whole day at the King Center. And I saw the Center of Nonviolence. I saw the Ebenezer [Baptist] Church.¹²⁵ I knelt in his church where he once preached. Where Daddy King preached and where his mother played the organ. It was just a moving

experience for me. I went to his birthplace at his house on Auburn Street. And then in the Center they have a museum and they had his robes. They even had the motel key from the Lorraine Motel, where he was assassinated at in Memphis that night.¹²⁶ Anyway, and then, of course, his grave's there and they've got the water, the pond, you know, the pool. I always call it the site of the sepulcher. Where his memorial is. That was a very moving experience. It brought back a lot of memories for me because of what I had done in high school. And I sat in the room and I listened to tapes of Martin Luther King talking. Just being in the room and everything was so overwhelming for me. It was an emotional experience for me. It was so tough. God, it was *tough*! I sat down and I started to cry and I couldn't quit. It was like... [pauses, grows teary-eyed] ... that I never got to meet in my lifetime. But I understood 'is struggle and I understood what this was about. And I was so glad to be in a city that allowed Black people now to ride the buses and drive the buses and maybe have a piece of the ownership. And I deliberately *walked* back to the hotel and I walked through, quote, the Black part of Atlanta. And it was interesting. I passed by a store front building that had a big glass window out front and a big sign in the window that said, *Julian Bond for Congress*.¹²⁷ So I went in and I got some Julian Bond material and brought it home. He was runnin' for Congress from Atlanta. If somebody would have said forty years ago, we'd never see that in our lifetime . . . But it was happening. Here was a Black man running for Congress in Atlanta, Georgia. So that was a very, very moving experience.

Yet I was in for the surprise of my life. I still hadn't really had my fill that day. That day at the ball park I walked into the Braves' front office and I'd made arrangements. And a figure walked down the hall and approached me. Got to the counter and I said, "I'm Eddie Anderson."

He stuck 'is hand out and he said, "I'm Hank Aaron. Welcome to Atlanta."¹²⁸

So I went back to his office and honest to God! I got there That was the first interview I'd ever done in my life, I choked. I had to stop. And I told Hank Aaron I have the tape. Sometime I'll let you listen to it. I told 'im, I said, "I'm honored and humbled and I'm deeply moved to be in your presence." That's what I told 'im. His story's an incredible story.

"I was banned from hotels."

He was banned from the front of the bus. Yet here's a man that played major league that was worth millions, that hit more home runs, that caught up and *broke* Babe Ruth's record. That had some extraordinary things in the field of play. He was a class act above and beyond all that. He was a five-star class act. Here was a gentleman's gentleman. And what a gentle man. I was just Yeah. And he gave me a baseball afterward, he signed a

baseball for me. Still have the baseball. He told me about 'is mother, he told me about 'is father, he told me about his kids, about when he was growin' up. It was a whole lot like Willie Mays,¹²⁹ in a sense, from Mobile, Alabama, Willy being from Mobile. Hank justYeah. It was a great experience. In fact, I walked into the Giants club house that night and I saw Jeffrey Leonard.¹³⁰ Jeffrey Leonard was a Black ball player, played for the Giants. Jeffrey was a lot like me in my youth, in a sense that here's a guy that trusted very little people, but, I mean, in the sense, he was Black but some would say he had an attitude. Well, yeah, he *did* have an attitude, but he was right in that attitude. And he was one of the ones that was up on the drug thing back in the early years. But it came out he tested innocent and everything, proven innocent and all of this. But Jeffrey Leonard, he asked me, he says, "Eddie, you all right?" And he called me over to 'is locker.

I said, "Yeah, Jeff. I'm fine. How was your day?" He told me what he did, *yatta-yatta*, his wife and kids were on the road with 'im.

He said, "Eddie, you all right? Sit down and tell me what's goin' on."

I had the same rapport with other ball players—Chili Davis and Mike Krukow and Scott Garrelts and Atlee Hammacker—the Hammer—and Bob Brenly, Bobby Brenly—BB we used to call 'im—and I told Jeff what I had done that day and Jeffrey was just absolutely pleased.¹³¹

He said, "Have I got a treat for you when we get to Philadelphia."

We went to Philadelphia—he was raised in Philadelphia—he said, "I'm gonna show ya the old 'hood." So he took me to Philadelphia and he showed me where he was when *he* was a kid. So it was extraordinary. I really enjoyed it. I had a lot of fun with the ball players that year.

I gotta tell ya that in 1985 I used to call home every night and Cheryl [Milks] would tell me what was goin' on in the day, *da-da-da-da-da*. This one night I'd called, she was really upset, she was crying, and I said, "What's the matter?" And it was Gary, her son.

I said, "Well, what's the matter?"

She says, "He wrote us a letter." She read it to me and I came home that weekend. And the letter read something about, *Dear Mom and Ed: Please understand I love you. But Michelle, her name is really Michael. I love 'im. I'm gay. Wow! You know?*

Right away Cheryl blamed herself for that, as most mothers do. I told 'er, no. Told Gary, I said, "You know, I'll be home again in a couple of weeks. Why don't you get ahold of Michael or whatever 'is name is. I'll have a barbecue." When he comes home, he just slips 'is feet under the table like everybody else and we'll just get on with it. And that's how we dealt with it and that's how Cheryl got over it. And that's how she was able to accept it.

Was she able to accept it right away?

No. It took awhile, but once she got over the idea it wasn't her fault. He didn't plan on being gay. He didn't open the window one day and announce to the world, "I think I'll go out and do something today. I'll just suck something that doesn't belong to me!" [laughs] I admire Gary, who I refer to quite often as my son because he and I are so close. And I am so proud of him, so very proud of him, because I remember the struggle in high school that he had over grades and cutting school. He went to Washoe High School and he graduated from Washoe High and I'm so proud, because next year he's gonna graduate from the University of Alabama.

What's his last name?

Gary Milks.

Alabama?

Yeah, Alabama. I told 'im, "Be careful! There are people down there that are their own father!" But he's got a lover, and he and Keith live down there and he's quite happy. He's got what I wish I had in my lifetime, and that was courage. He's got a whole lot. And I admire his courage, his tenacity. He's very sensitive. He's my best friend, other than 'is mother. And I love them both very much. And I hope that one day when my life is gone, that somehow, maybe they'll forgive me. They'll understand.

Forgive you for what?

I don't know. For whatever.

Back to the radio.

So, anyway, I remember it came up to the close of the '86 [baseball] season. Through all of this I had met Pete Rose and did an interview with Pete Rose. He was chasing Ty Cobb's record. Dwight Gooden had come off the mound for the Mets the previous year as a great winner of many awards, and just a good kid from Tampa, Florida. Darryl

Strawberry. A lotta guys. I met so many ball players. Nolan Ryan, was a great guy, pitched for Houston.¹³²

True story. The first game, we opened the '86 season in Houston. The Astrodome, against the Astros. I'll never forget. My first show that season, we opened at the Astrodome, I interviewed Yogi Berra.¹³³ I went out to second base and he had his hands in his pockets and what they call *dingle bat*. *Dingle bat* is where you hit grounders. Just keep swinging grounders so the guys can get in shape chasing grounders. He was out there with a dingle bat and he was hittin' grounders. And he put 'is bat down and put 'is hands in 'is pockets and looks up to the light [*laughs*] and he starts this Yogi Berra philosophizing—and we were talkin' about the rug and the wrinkle in the room. The Astroturf at that time [*laughs*] wrinkled! I mean, you could see this big wrinkle across the outfield! And we were talkin' about that and talkin' about the lights and everything. So I did my interview with Yogi Berra, and it was a *great* interview. We did twenty minutes together and we talked about baseball and the old days on the Yankees and his days of play and that sort of thing. He had some great memories in sports and the Yogi tidbits. Then I went over to the dugout and Bobby Brenly was standing in the dugout and Bob says, "I see ya talkin' to Yogi. You get 'im on your pre-game?"

I said, "Yeah." And I said, "We were talkin' about the lights." Some of the lights were out in the ceiling. And I said to Bob Brenly, "Some of the lights were out. Yogi was pointing to the lights. And some of the carpeting was ruined. You can see the big [wrinkle]."

So Bob Brenly, he leans across the rail and he's lookin' out over the field and he says, "Yeah! This is a real toilet! This is like tryin' to put a fuckin' earring on a pig!" [*laughs*]

I'll never forget the night that a bunch of the players We were in Montreal, we were playin' the Expos, where everybody speaks French. I found a gay bar in Montreal, by the way. *Couple* of 'em. [*laughs*] I'll never forget. I went to this bar on St. Catherine Avenue, which is the main street in Montreal, just down from La Center, the Sheraton La Center Hotel. Found this bar and I didn't know it was gay, straight or indifferent. They had brochures on a rack and they had pictures of naked guys and stuff. So I went up to this one guy, he didn't speak any English, just French. The only thing the bartender understood was *gay*. "Yeah! Yeah!"

And I said, "Where?"

So he had to write down [the directions]. And hell, did I know? I *walked*. I must've walked six miles! But I did and I found it in Montreal. It was all right. Nobody spoke English but one guy from wherever, and he was a hustler and I wasn't interested. But,

anyway. I just wanted to relax and have a couple of drinks. And I did. And I just enjoyed listenin' to the music and watchin' the crowd. And that was all. So, I mean, you know

We went to a rib house in Montreal. It was a famous rib house where ball players hang out. So a bunch of the guys all got together and said, "OK, Eddie, we're gonna go to dinner." Remind me to tell ya a story about Dan Gladden¹³⁴ in a bookstore in Chicago! [laughs] I'll get killed for this!

Anyway, we went to the steak house and we all went out to dinner. About two at a time the ball players got up and left to go to the bathroom, but I noticed none of 'em came back. I got stuck with the bill! It was like three-hundred-and-some dollars! [laughs] Shit! But I got my money back.

Dan Gladden.

Dan Gladden played the outfield for the Giants. And Danny Gladden was just a great guy. Anyway, Danny one night They were still playin' day games at [Chicago's] Wrigley Field, the Cubbies, then. So we got in that afternoon and we had a day until the next day we would open up in Chicago, the Giants would open up in Chicago at Wrigley Field. "Hi, everybody, from Wrigley Field!" So, anyway, Dan calls my room, he says, "Hey, Eddie, come on, man! Shower, shave, get dressed, we'll go to dinner. We'll go up here to Harry's for dinner." That was a club and a restaurant up the street. It was on State Street. And State Street in Chicago is like Hell Street or Shit Street in Hawaii, in Honolulu. It's sort of like the Tenderloin Well, not as bad as the Tenderloin in San Francisco, but it's the bookstores, the peep shows. Everything.

Anyway, we're out carousing, we go to dinner, [Dan] says, "Ah, let's take a walk." We went one place to another, *yatta-yatta-yatta*. Finally, we dropped into this bar and it was a gay bar. Neither one of us had ever been there. I didn't know what it was. So Dan scooted over and kept getting closer to me, he says, "They got *fags* in here!"

I said, "Everybody smokes."

He says, "*I ain't talkin' about that!* All these *queers*, Jesus!" And he turns around and there's two guys kissin', he says "*Holy, shit!*"

I said, "Danny, they won't bite ya."

He goes, "Well, I ain't gonna stick around to find out!" He puts 'is glass down, says, "Come on, let's get the hell outta here!"

So we get out and we're walkin' down State Street. We end up in this bookstore. [laughs] *Adult* bookstore! And Dan's out there lookin' in the rack, he's lookin' in the straight section at all the naked girls. He's lookin' at the videos and the magazines. Me,

I'm back in the arcade! [laughs] All of a sudden I hear all this, "All right, police! Up against the wall."

Holy, *shit!* It's a *bust!* *Fuck!* I come runnin' outta the booth, I charge out of the arcade, and I go over and find Danny.

Danny says, "Jesus *Christ!* We gotta get outta here. Can ya see the fuckin' papers tomorrow?!" [*laughs*] *Giants Player and Sports Radio Busted in Raid*, or some *shit!* He says, "*Fuck!*"

Man, I mean, we got outta there and the cops didn't even stop us. We got past the cops, we got past these plain-clothes vice squad—it was vice squad and badges up in the air, I mean, *shit!* Oh, man! I'm *sooo* glad [we didn't get arrested]! I was eatin' popcorn, watchin' a movie, waitin' for intermission! Anyway Dan and I, we didn't quit runnin'. We just started runnin'! We didn't stop. We kept runnin' down State Street till we got to a place called Sam's of Chicago, George's of Chicago, somethin' like that, on State Street. Anyway, we ended up in this restaurant and he said, "Holy, *Jesus!* That was *close!*"

I said, "*Yeah ... !*"

He said, "Eddie, we'll never tell anybody!"

I said, "No, not me, man. My lips are sealed."

"*Man*, Eddie," he says. "Jesus, God *Almighty!* I can't believe this town!" Anyway, we get back to the hotel and he says, "I'm goin' upstairs. I'm gonna take a shower and lock the door!"

"Yeah, me too."

In later years your radio shows really were a platform for your politics.

Yeah. They became.

When did that happen?

So in 1987, the next year, I found myself on radio in San Francisco doing another sports show. This is when the politics started settling in. Because with a friend of mine named Bruce Macgowan,¹³⁵ who is now at KNBR, does a sports show in San Francisco—"KNBR 68!"—he and I got together to do a sports show.

Oh, but I gotta tell ya the year *before* that, Vida Blue¹³⁶ and Bruce Breslow and I had a sports show here in Reno on television, Channel 8. Vida and I became good friends. Vida I interviewed when he was in spring training when no one else would talk to 'im, he was comin' out of the drug rehab program and outta the drug trials and all that and Vida

and I became good friends. We had so many laughs. I could tell ya funny things about Vida Blue. We had a lot of good times. One of the things Danny Gladden's habit was—and then I'll finish this other story for ya—but Danny Gladden, he always called me in the winter time. Always called me, like New Year's Eve. I'd be ready for bed. I'm *old!* My meds have kicked in, I'm ready for bed, *ring-ring-ring!*

"Hello?"

[*mimics a drunken slur*] "Hey, Eddie! It's Danny Gladden!"

"Oh, God, Danno, where are you?"

"I'm at Harrah's at South Shore [Lake Tahoe]. Can ya get me a room?" [*laughs*]

"Danny, it's fuckin' New Year's Eve! You want a *what?*"

"I need a room!"

"Oh, man, you gotta be kidding!" So I got 'im a room in Carson City. "I said, "Danny, I got you a room in Carson. I can't get a room anywhere else."

We did things like bring the Giants up here. We brought some of the team members up to Reno. We had dinners, we had sports events, we had, you know, Player's Day out at one of the high schools. We *involved* the ball club and the players. That was a great part of my life. I enjoyed it, I loved it, I miss doing sports. And I'll yell ya, I'm tempted almost next year to do some sports again. So I have a friend in San Francisco keeps bugging me about doing Giants and [Oakland] A's baseball. And the company I work with now, they wanna carry the A's and carry the [Oakland] Raiders. They do a lot of the off-clubs. But, you know, they want me to do some travel and teams next year.

Anyway, in 1987 I found myself in San Francisco doing a sports show. The only thing I withdrew from sports *per se*, but I would do the commentary on the show. But I would also at the same time, I would do some interviews. And my commentaries were hard-hitting. I came out In San Francisco there was an Olympic controversy where if they'd've continued with the controversy as such, there was a fear that there was gonna be some backlash in the gay community in the city and that a lot of gay people were at stake of getting beat up and robbed or even killed over this controversy.



l-r: Bruce Macgowan [sports broadcaster] and Eddie Anderson, Pier 39, San Francisco, summer 1987

What was the controversy?

I forget the great controversy. It was about the Olympics and whether or not

*Was it over the gay Olympics?*¹³⁷

Gay Olympics and something else, I think.

The regular Olympics sued the Gay Olympics over the name.

That was the controversy. I think that might have been what it was. But I got in the middle of it on my radio show. And then I interviewed Christian Haren, the Marlboro Man. One of the many Marlboro men, by the way, who had AIDS, and he was a great friend. He's since died now, bless 'is heart. But he was a great friend of C. Everett Koop, who served as Surgeon General under Ronald Reagan. And it was Christian Haren who got Koop to go to Reagan constantly to get 'im to face up to AIDS and to what was

happening in the gay community. Not just in San Francisco, but all over the world. And to get President Reagan to understand that AIDS is not like measles. It doesn't come and go. And it took him literally seven years to get Reagan to understand that the escalating figures of people dying *needlessly*, because of his inability or his whatever it was that he didn't do. It was as if he didn't *care*. And he thought perhaps, maybe it's a *homosexual* disease. Well, it wasn't. When it hit Rock Hudson, it hit home.¹³⁸ And, finally, it got his attention. Unfortunately, it finally took one of his friends [and that] finally got him to realize that, "*Whoa! Wait a minute. This is serious shit!*"

"Yeah, pardner." [*mimics John Wayne*] "Well, I hate to tell ya, Pilgrim, but" You know.

And Christian Haren was an eye-opener.

Well, I dared to take the sports show out of the studio and into places *unheard* of. Well, I'd take it to a place called Kimo's, it's a drag bar at Polk and Pine in San Francisco. "We're gonna do a sports show. 'Hi, everybody, from Kimo's in San Francisco, *da-da-da.*' " And it was like, God, nobody could understand [it]. But we would go live out to the ballpark. At the ball park, we'd have a live cut-in. Out in the ball park and Bruce Macgowan'd be out there in the press box and they'd be talkin' about baseball, "We're comin' up to the top of the seventh, *da-da-da.*" He would tell me that and we'd talk about this and then we'd go back to the interview. Of course, we did that and we did other things. Sometimes we'd all get together if there wasn't a ball game. We'd all be in the same place together, a restaurant or studio or something.

What station was this?

KEST. Believe it or not, we took the argument for gay rights, that you fathom the idea that AIDS is blind to lifestyle. And at KEST, little did we know, until we got into it, it was predominantly a *religious* station! You can imagine sitting in the front room of Fundies Radio talking about gay rights! [*laughs*] And Bruce said to me, "Why are we doing this?"

I said, "Bruce, hold on! We're in for a ride! We're gonna make this one! We're gonna raise some whoopee here and take names!" And we did. Although he was straight and he spent more time body-surfing than payin' attention to the radio show, I took it purposely to gay bars, I took it purposely to talk to politicians about gay issues, about gay sports. I covered gay sports and the gay softball league in Castro. I mean, I did everything I could conceivable to bring *gay* into a radio station that until then was *so* homophobic and probably to this day still is.

Why did you want to do that?

Man, you take the battle right to their home court. You never run from anything. And once I realized what this was about and what it was for Bruce said, "Man we gotta get outta this!" 'Cause Bruce's pretty liberal.

I said, "*No*. We're gonna stay here. We're gonna ruffle some sheets. We're gonna get in bed with these Fundies." My commentaries, man, were just I mean, I went right to the jugular about the Fundies and the Born-Againists and all the rest of 'em and their biblical gymnastics with the truth and, "Here's *your* Jesus!" I said, "How can you sit here and have the audacity to talk about love and inspiration and have your prayers and talk about crystal worship or whatever it is that you *do*, when people are *dying*!" We took the show one time to a *crack house* in the Tenderloin! Guy sittin' there shootin' shit in his veins and we're doin' a radio show. Layin' in the corner. Honest to God! I said, "We're gonna take this thing to the filth of the city. We're gonna put the city in their *ear*!" And we did. We went to gay bars, we went to the hospice centers, we went to people dying of AIDS. Ryan White was probably one of the highlights of my adventure in San Francisco.¹³⁹ Ryan White. Irsay,¹⁴⁰ who owned the [Baltimore] Colts, they had a benefit, they had done a bunch of stuff with Ryan White. So anyway, somewhere in my radio career I interviewed Irsay and I told 'em about the interview I had with Ryan White briefly. Ryan That was another choker. That brave little boy was *so* brave! He Yeah. I can't say enough about his courage and his

How long was your interview with 'im?

It was about fifteen, twenty minutes.

Did you go on site or did he come in?

No. We did a phone hook-up. God, it was moving. He thanked me. He thanked me for caring. He said, "Eddie, I may never get to meet you, but I thank you." Yeah.

So what did the owners of KEST think about everything you were doing?

We left.

You left?

We left.

Just like that? Or was there fire and brimstone?

We left. See, we used to have to share advertising or revenue with them, and after awhile, God, our sponsors were dropping off like flies. [laughs] And it was really tough. I mean, when you could be the only leftist to the far right of the dial before you fall off the edge of your radio! It's pretty tough to survive! Even in San Francisco, man! [laughs] The gay community wanted to support us so bad, but it was the radio station.

"We'll help you," [the gay community said], "but we're not gonna give the money to the station." After awhile, I said, "Screw it!"

What was the name of your show?

Sports People. I think it was *Sports People*. I think that's what we called it, yeah. *Sports People*. At one point we went out to the Sunset District at a restaurant, PJ's Oyster Bed. Man, that was great food! You know, we were talking about AIDS Day at Candlestick. We talked about Gay Day at Candlestick. We were talking about those things. And before anybody ever said, "Let's hand out red ribbons at Candlestick and let's have Gay Day.", we were talking about that on that radio show. We were talkin' about those times. Bruce McGowan has probably files of every show we ever did and he could pull out tapes and listen. We were talking then and addressing gay concerns. 'Course, the big thing in the '80s was the spread of AIDS and what was goin' on. You know, I'd get a ball player on the air and ask 'im about gay ball players playin' baseball. "When will they be allowed to come out of the closet?" I asked, you know, guys like Harry Jupiter.¹⁴¹ I mean, these guys are journalists. They've been in the Bay Area covering Bay Area sports since God was a kid and built the Bay Bridge! They looked at me, like, "Huh?" Yeah. You know, I can remember Peter Ueberroth,¹⁴² when he was commissioner, and Bart Giamatti came in. 'Course, he died, but he's the guy who barred Pete Rose from baseball.¹⁴³ I said, "This is *insane!* This man is an *asshole!*" That's what I said! I said, "This man, somebody oughtta bar *him!*" God, the poor bastard died and I felt so bad! [laughs] Shit, you know, *Pete Rose!* Come on, *gimme a break!*

Late '80s, then, you left KEST.

So, anyway. I left and came home and that's about the time that the gay rodeo thing was doin' its thing. And that's when I came home. I walked outta one frying pan right into another one! And that's when we got into the gay rodeo thing. I said, "Ah, *man!*" That Fallon deal.

I had gone over to KOH. KOH hired me to do afternoons.

And KOH is in Reno?

Yeah, KOH in Reno. So I was doin' an afternoon show in Reno. But really, I was goin' after all the The same tenure I did in San Francisco. It was a liberal show, and at the same time I was interviewing a lot of politicians. And Question 7 was really prominent in those days. Question 7, the reproductive freedom thing for women.¹⁴⁴ *Choice*. This was starting to come about. They hadn't quite launched the campaign until about 1990. It finally came to fruition about a yer and a half later.

But I was angry. I was angry on that radio. I was so angry. I took my bitterness and my anger out on everybody.

What were you angry about?

I was angry because Ronald Reagan was turning his back as more and more numbers increased on the death row for AIDS. More and more dollars were being cut out of the funding for AIDS research. There were no dollars, hardly. It was a drop in the bucket for AIDS research. I mean, Mr. Reagan was absolutely just And these people in Reno were sitting here groveling at his feet! Talk about hero worship! I'm goin', "Wait a minute! You want to admire a guy that allows people to die by the *thousands?*"

And then we had apartheid in South Africa, that was still an issue. And we're talking about poverty, we're talkin' about sleeping and living on heating grates across this country? Bundled up in knapsacks and newspapers to keep warm and their belongings, they shuffle 'em all around in a grocery cart. I said, "There's something wrong in America! We're nearing the 21st century, we're still sitting here talking about *apartheid!* We're talking about desperation, we're talkin' about people that are dispossessed and despised for the color of their skin and their lifestyle. People without *choice* or *chance!*" This was disturbing and this made me angry, and when people'd call up and argue, I'd say, "God, hold it! *Wait a minute!*" And it was like the only thing missing in my life was

a cleric collar! *[laughs]* It was like brimstone and fire, man. You know, if I'da had an altar and four candles, I'da probably torched the place! *[laughs]*

You had a run-in in 1991

1991! Finally, I got fired at KOH, they couldn't handle the heat anymore. And all the Right Wingers went, "Ahhh! Thank *God* he's gone!" Thirty days later I end up at KHIT Radio! "K-HIT Radio and Eddie Anderson in the afternoons."

"Hi, everybody, welcome! This is the people's radio network."



Kick-off broadcast of Anderson's show on KHIT Reno, March 7, 1990 [l-r: Anderson; Moose Rosenfeld, KHIT General Manager]

The People's Radio Network!

[laughs] Later on I'll tell ya about the time I did a radio show in California, Santa Cruz. "And from the People's Republic of Santa Cruz, the Left Bank! Here we are, hi, everybody!"

But here we are, KHIT. I have Molly Yard¹⁴⁵ on the show. She came to Reno, she came on my show, she came in the studio, and I was ever so pleased, and what a gracious lady. Just as gracious and what a beautiful person she is. And she was so sensitive. I was so taken back by her first remark. She said to me, she said, "Where are you from?"

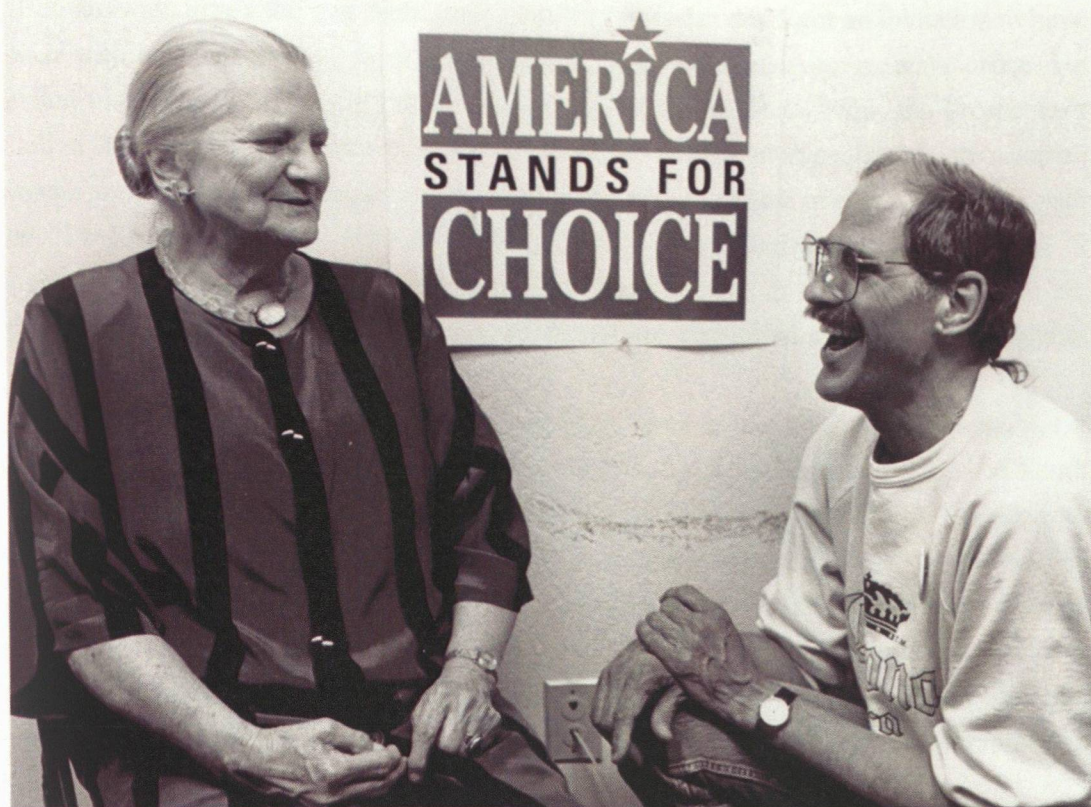
And I told her.

She says, "You can't be from here. They don't talk like that here! You *have* to be from New York." And she said to me, she says, "What you're saying on the radio" 'Cause she listened to me coming in, in Mylan Hawkins' car. ¹⁴⁶ She said, "What you're saying on the radio, in New York, it's just water off a duck's back."

I'll never forget. I looked at her, I said, "Well, you know, Molly, in Reno, foreskin and burnt toast upset these people!" I said, "You know, we're on Roman numeral time. You leave your chariot in the yard and you don't have a watch here. It doesn't count. Time stands still here, Molly. But in *your* presence, of course, we have to come contemporary. Right now! But some people out there have the inability to react to that, but we'll bring them in in this hour, kicking and dragging and screaming." And we did. We talked about women's reproductive freedom, and the *assault* on women. I said, "You know, what's really just absolutely amazing to me is that instead of being single issue, you have certain segments of the Left"

And that's the problem with the Left. They're so busy being *gay*, so busy being *Black*, so busy being *feminist*, so busy being whatever it is, they get trapped in a box. They become single issue. They've got blinders on and they're narrow in their path. They get lost. They think theirs is the only [cause] that's out there. I said, "You know, you need a *broader* issue. It's like the tax base—more business, more economic growth, the broader the tax base. You need to widen your scope." And I said, "When women fail, gays fail. Homosexuals fail, Blacks fail, minorities fail. Native Americans. You're talking about women and workers and children, and children without families, children *with* families and working families, the poor, the least of, the people on the *early* bus!" [*slaps the table*] You know? *That's* what's imperative. *That's* what's important we look at. *That's* what we stay focused on. *Change!* It's called the *Social Guard*. And we have to take it by the *nuts*, *hold* on, take it for a *fucking ride!* And you better hold on, because if ya buck once, you'll fall off. And we may not stop. *The train may not come this way again!*

But [Molly Yard and I] spent a great afternoon. And then it was that night at the university, up at UNR, that I wanted to attend the rally and her speech, and as we were going in, Bobbie Bell¹⁴⁷ and a couple of us, I looked over and this guy approached Molly Yard. I dropped what I was doing and jumped this guy. This guy, all he had was a bunch of rotten eggs on 'im. He was gonna throw eggs at 'er.



l-r: activist/feminist Molly Yard with Anderson, ca. December 14, 1990 [an audio tape of this interview is included in the Eddie Anderson Collection at the University of Nevada, Las Vegas Special Collections Department]

Who was he?

Some guy was gonna assault Molly, was gonna throw eggs. But I saw 'im go in 'is jacket and he was running toward her. Well, I jumped, and grabbed this guy and tackled 'im and got 'im on the floor. I thought he had a gun. [*laughs*] And all it was, he had a coat full of rotten eggs. But, anyway.

The thing with KOH, I gotta tell ya. KOH. Mylan Hawkins, who headed the Question 7 campaign for women's freedom, was on my show several times. She could tell ya the story about this. One day we had from the consulate, the consul from South Africa on the show, *in person, in Reno*. He came out to KOH studio, sat right like you and me, and we talked about apartheid through the whole thing, *yatta-yatta-yatta*. It was like I had a guy that was on the show from Chile and we talked about the Chilean movement that dehumanized, and how we can find three bad grapes on a Chilean freighter, but we can't stop the flow of drugs at the port.

But, anyway, here's the guy from South Africa. The next day I got an invitation to have lunch with him, the consul from South Africa, from the consulate general's office. He invited me to lunch at Harrah's at the Prospector's Club in Reno. Now, the Prospector's Club in Reno at that time was for men, I believe, and *Aryan* in thought *only*. Because no women were allowed, no homosexuals, obviously, and no people of color. But it was *men only*. I believe it was *White* men only. So I told the kind gentleman from South Africa, "I appreciate your invitation." Sam Belford, local lawyer, was in on it.¹⁴⁸ Sam'll tell ya. 'Cause I told the guy! [*laughs*] Sam got on the phone and called me. "You can't say that to the guy."

I said, "The hell I can't!" What I'd told 'im was, "Pardon me, Consulate General, but if you want me to go to lunch with you, why don't you get in a cab and come out South Virginia [Street] and I'll meet ya at a place called Lyons? It's a coffee shop." Needless to say, he didn't show up! I said, "I'm not gonna have lunch with you. I'm gonna have lunch with a guy that represents apartheid government, injustice for folks because of color in South Africa, go and have lunch at a place that has a policy reminiscent of South Africa?" I said, "*I don't think so!* You wanna have lunch with me, and if it's on your bill, pardon me, sir, but we can have lunch at *my* house. It's called Lyons' Restaurant. Meet there, I'll be there at noon." The guy never showed up!

You also had an incident with a notorious pro-life activists up here.

You know about that too?

Yeah. Tell us about it!

Sister Mary Fetus! [*laughs*] His name was Andy "Pro-Life" Anderson.¹⁴⁹ *No relation, trust me!* I got off on this tangent—and I would interview, by the way, book authors and that sort of thing and I was really on this reproductive freedom thing. And I was really trying to get through the idea of going underground and helping with RU-486 and that sort of thing.¹⁵⁰ I said, "God, I'll drive the train if I have to! We're gonna get underground if we have to." *Again!* As they once did. So, anyway, one day we were talking about fetuses and reproductive freedom and I also had indicated, I said, "You know? These are the same religious people that have an agenda. These are the same people that pay worship to a god who *himself* bathed naked in the River Jordan and ran around naked in the River Jordan and spent the next thirty years with the same guys! All

alone for thirty years with *men!* Getting naked in the River Jordan. I'm sure they played grab-ass like the rest of us!"

Man, next thing I know, here comes [Pro-Life Andy Anderson], "*Apologize to my Jesus!*" He come barrelin' through the radio station, he kicks the chair out from under me, he's got around my throat choking me.

"*Apologize to my Jesus! 'Pologize to my Jesus!*"

[*laughs*] Well, "I'm sorry." You know. [*laughs*] By this time the staff of the radio station had come through the door and got 'im off of me. And, yeah, I pressed charges. We went to court. But the irony was, I was bigger than him because I told 'im right in court, "Andy, I've forgiven you a long time ago. But you must understand there are those out there whose voices are different than yours. They're out there." Yeah. *He* didn't know it, but little did he know, but he absolutely did me a favor. While trying to destroy me he did me a favor. I mean, my radio thing just took off and went through the *roof!* KHIT ended up selling, or it went bankrupt or belly-up or something. Anyway, it did itself in. It swallowed anthrax, I think! [*laughs*] Anyway, I ended up in New York at the American Radio Network, ended up on a show and had a great time. And it was later on that I came back to Reno. Actually, I got homesick. I may long for the big city, but man! that's a *hustle*, lemme tell ya. I had thought, You know, I really wanna go back to Reno and I wanna settle down. So I got together with Dorothy North. We attempted a show together, but they wanted us in the can, not live and I just couldn't deal with that. Dorothy North in Elko?



l-r: Eddie Anderson; Congressman Richard Gephardt [D-MO]; Dorothy North, Washington, DC, 1995



l-r: Dorothy North; Senator Tom Daschle [D-SD]; Eddie Anderson, Washington, DC, 1995

What station?

It was KRNV, [television] channel 4. It was actually their radio affiliate here in Reno at the time. Anyway, we had gone to Washington and we went to the White House and this was my second or third trip back to Washington and back to the White House. I took her with me on this trip and introduced her to folks like Richard Strauss, who was my good friend in Washington. We had a great time. We went out to Mr. M's in Georgetown for dinner and met a lot of congress people up on Capitol Hill and senators. And Harry Reid was so gracious. As well as Barbara Vucanovich. She was *very* gracious. Yeah. And it was quite exciting.



l-r: Senator Harry Reid [D-NV] and Eddie Anderson, Washington, DC, 1995



Eddie at the White House, 1995

Then Steve Cloobek and I tried to put a radio program together, but we couldn't get enough sponsors. KLAV in Las Vegas was different back then. It [wasn't] what it is now. Back then it had a couple of folks running the station that owned it that just weren't really up to par. We lost our show 'cause we couldn't keep the funding up. And one of the things was they wanted us to charge If you were running for office, they wanted us to charge you a hundred dollars to appear on our program! We thought that was awfully unfair, Steve Cloobek and I did. We thought that was awfully unfair. Democracy doesn't work that way. Democracy is a free channel and everyone should have access to the airwaves and that's what we were thinking. *We*, after all, paid for the time. We owned the time [so] the sponsorship was ours. We didn't need their approval or [to make] them cough up a hundred dollars. We even complained to the FCC—FCC *agreed* with us! But now those people who had that station are no longer there, KLAV is now under new ownership and management and it's doing other things and whatever. And I personally have friends who *I* work for now in my company, I wish the hell they'd put the money together and *buy* KLAV. That'd be a great little station.



Kick-off broadcast of *Speak Out Nevada*, Monday, August 29, 1994, KLAS 1230 AM [Las Vegas (l-r: Eddie Anderson, co-host; Bob Price, Nevada State Assemblyman [Dem.]; David Wilhelm, Democratic National Committee Chairperson; Stephen Cloobek, co-host; unidentified technician)]

How long did you have your KLAS show in Vegas?

That was about my second or third attempt with KLAS and we just couldn't make it. 'Cause the station was crazy in its programming. It was funny, because I ended up Another affiliate of KLAS at that time was in Santa Cruz. I forget the name of station. It was something like KNSD out of Cannery Row. And it was interesting because it was in a little whore house. It was upstairs in an old converted cat house and believe it or not, the building was once owned by Bing Crosby. Now, whether he was a whore master or not, I don't know. That's the story. And that's when I did the show, "Hello, everybody, from the Left Bank [of] the People's Republic of Santa Cruz. Another fine afternoon to *you!*" And I'd tell 'em to "Hang onto yer ass, we're in for another ride!" And I interviewed people, you know, like Barney Frank and Barbara Boxer and Dianne Feinstein and we got a lot of politicians on the phone. ¹⁵¹

And, you know, it was during my sports days, too, I might add, it was when we ended up in New York that I ended up with Bryant Gumbel. ¹⁵² People said to me, "You can't go get Bryant Gumbel." The hell you can't! You can get anybody you want, trust me!

They crap and put their shoes on just like you do. They get dressed just like we do. They're no different. They may drive a better car than we do and get around a little quicker than we do and have better access to things than we do, but they're *just like us*. [*pounds the table*] When they die, they're goin' outta here just like we are: bare-assed naked! Yeah. But you can get to those people. I was determined a long time ago, you can get those people. You can interview 'em. I used to be intimidated. That first time I shook with that microphone with Joe DiMaggio, I said, "I'll never shake again! Except from apoplexy and Alzheimer's." And I'm gettin' there. I'm almost there, though.

When did you get out of your own radio shows?

I had a heart attack.

When was that?

About three years ago. I had a major stroke and I lost feeling and use of my left side. My whole left side. I was on the phone and my mouth dropped. In fact, I was on the phone with the White House. On my phone at home with the White House with Richard Strauss when all of a sudden I started garbling my words and my mouth dropped and the whole left side of my head, my face, dropped. And that night, all of a sudden, I got the craziest chest pain. I thought I was dyin'. I thought, "*This is it!*" I was headin' for the priest. I was. I was ready, you know. "Bring in the make-up and bring on the last rites. This is it." You know. You talk about a flashback. Your life goes *shooo!* right before you. And I went to the VA Hospital here in Reno, the Veterans Administration, and they saved my life. I remember laying on that gurney and begging 'em, "Don't let me die." And they didn't. *That* and a whole lotta will. I still have a little result of the stroke today. But I *talk* today, whereas it wasn't It wasn't too long ago that I had a tough time trying to talk. I had a tough time walking and adjusting. But I was determined that I was gonna do it and I think a lot of that had to do If my grandmother was here, she wouldn't let me lay down. So I thought, "*My luck, she'll come back and kick my ass!*" So I thought, "I better get up and get outta here and get on with my life."

I met a friend, Tom Huth and Cal Hunter. You'll love this story. This is true, as they all are, but this one really comes home. Tom Huth is a Lutheran. He's a closet liberal, he's very pro-choice, but he's very conservative and loves the hell out of Rush Limbaugh.¹⁵³ And he likes to carry Laura Schlessinger.¹⁵⁴ Cal Hunter is a Mormon. He's very active in the LDS Church in Northern California. I don't know how many kids he's got. But he's

probably one of the most Believe it or not, he's a very sensitive and *genuine* human being. To me, he is. He believes in his faith. It's deep-seated. I gotta tell ya, I've never brought up gay rights to him. But he has instructed me that we *don't* discuss gays.

And I said, "Well, that's interesting. I talked to Richard Nixon about them and *he* wasn't so adamant."

He says, "Well, don't get me started on this marriage stuff!"

So, sometimes, the best part of valor is to shut thy mouth, and I did.

[Huth and Hunter] own a series of radio stations in Northern California and they're in the process now of procuring a station in this area, up at Lake Tahoe, in fact, KTHO 590. And they've asked me to be the general manager and run the station for them. At the same time, Cal Hunter, the Mormon, and I are gonna to do a morning show, six to ten, Monday through Friday. A talk show. This is gonna make an interesting mix. But I gotta tell ya, I'm looking forward to it, because while I'm not going to compromise or concede my position on anything, I'm gonna back up a little bit. I'm not going to endorse anything that I don't agree with or like, but I'm not gonna attack anything, either. I'm at a place where I got a lot of fight left in me, but I'd like to keep my job. And if that's compromise, then let it be, because I need to live. And if that means not discussing gay rights, then I won't. But I'm not gonna allow anyone to get on the air and trample homosexuals without a fight. I promise you that. I will say, "Hold it. They have a right to privacy, they have a right to be left alone. They have a right to live out their lives how they wish. After all, this is America. Whether you condone it or not, this is the reality. Next call."

What kind of show does

Well, it's gonna be a talk show so you can imagine it's gonna have a conservative bent. It's gonna be political news and sports, that sort of thing. It's gonna be a whole lot of upbeat, really, for the most part It's gonna be entertainment, it's gonna have Hollywood feature in it. The best movie of the week, the book of the week, *da-da-da-da-da*. In fact, right now, we're lining up guests. If we could get KTHO up and going, we have tentatively set up George [W.] Bush for an appearance on the program. We're still waiting to hear what Al Gore's gonna do. And with simulcast on all the stations, the entire network chain of stations. But it's gonna be a show Even Cal said if Republicans are outta line, he's gonna call 'em. So, you know, he knows where I'm standing and where I'm from and where I'm at, but he's willing Yeah. So, you know, it's not a question of me giving in and dropping out, it's just a question of me saying, you know, "This is business. And I understand."

Let me say something about the Laura Schlessinger thing. I think it's despicable, the things she's said. I'm kinda caught in the middle in a situation, I gotta tell ya. If I carried Dr. Laura Schlessinger and I had a thirteen share in the market, I would find it despicable what she said. But KRNK, in coming to the defense of an affiliate Lemme explain this now, this business. It's *revenue* to these people. That's their bottom line. They don't care what's said as long as it's revenue and numbers. And that's what they're coming from. My suggestion to the gay community was this: all you have to do—God almighty, *please*, understand this—and I gave you an article, remember the long sheet of newspaper article from San Francisco? *Read* that. The gay community again Number one, you gotta deal with it. How ya deal with it is, you go *click!* It's called change the channel. If you want to put *your* point of view on, you want *your* side heard, or "We want our presentation out there." Then get our *own* show. Get our *own* radio station. Buy our *own* television station and do all the programming we want. This is *America!* And it's feasible and it's possible.

How do you feel about the pressure on her sponsors that comes from StopDrLaura.com? **155**

I've gotta tell ya, I've had it done to me and I didn't like it. And I gotta tell ya, I don't think it's fair—but that's war. So I can accept that. I can accept that that's war and that's part of the program. If you're gonna shoot your mouth off and call people decadent, you can expect a whole lot of backlash and they're gonna get on the phone and they're gonna call your sponsors and a lot of people are gonna walk. And that's the result of your actions. So you gotta understand when you shoot your mouth off you gotta be careful. She, this week, has apologized. She has apologized. It was on the news night before last. She's apologized to the gay community for all of her [negative] references and all this 'n' that. I think she's doing it because she's lost a lot of revenue. She's lost a *whole* lot.

And Canada. She's lost Canada.

Yeah. But I tell the gay community she's bigger than all of us. *Trust* me! When it gets down to network, she's gonna keep hers, and we're gonna lose ours. And the only way to maintain a level playing field—buy your own. I'm *tellin'* ya. *That's* how you win! I don't know how to get any clearer without getting in a fight with the gay community because I don't want to do that because I understand and I agree with them *wholeheartedly!* While at the same time I understand what the TV station's position is. I understand because I'm

in this business. The woman has apologized. Now, whether the gay community wants to step forward and accept that or not, that's up to them. I'm saying she's not gonna do anymore. I'll take her at her word. There's no more *yak*, no more this, no more that. She's apologized, *move on!* I suggest the gay community, if you're *so* adamant and *so* upset You know, for years I had a program and the gay community—for that matter, a whole lotta folks on the Left—never supported me.

Why?

And I was the only one out there talkin' for them. Now, you tell me. Honest to God. I even had a meeting in Las Vegas, a young kid named Tyrone that had the business

Tyrone Smith. 156

Tyrone Smith. Yeah. Nice kid, nice guy. But Ty was a great help to me. He was a great help. In fact, you know, *Robbie* was a great help. Rob Schlegel. I'm probably the only guy besides his mother who can call 'im Robbie and get away with it. [*laughs*]

This is your KLAV venture?

Yeah, it was that.

And the other thing, too, it's like, Reno, it needs a good shake-up. I mean, God Almighty! To their standard, I was radical on the air. I could do the same thing in New Hampshire, Maine, Minnesota, I could go to New York, Chicago, and never hear another word. *Only* in Reno! I'm telling you, burnt toast and foreskin! And if you ruffle the sheets too much, it *really* upsets these folks. I gotta tell ya, I have since I have the same message. [But] a little different in delivery. *Little* different delivery. It's a little more civil. I make room at the table now. I've kind of rounded off the edges [and] I let other people come on now. So now, I'll get you on one side and [Richard] Ziser on the other and we're gonna sit here and we're gonna discuss this issue. We're gonna be sane and humane and we're gonna be very civil to each other and we're gonna talk about this marriage issue. "And we're gonna open up the lines, hear what the folks at home have to say or what questions they pose for the two of you. We'll do that when we come back in sixty seconds." [*laughs*] That's what this program's about. And be very challenging. It's like, you know, the good promo of a program like that is, "We don't play soft hits. We don't *have* soft hits. And the only thing hard, are the questions." It's a little teaser, it's pushing

the envelope. But that's about as testy as I get. But no longer do I call people names. But I challenge them. "Hold it! You told me that homosexuals *da-da-da-da-da*, and yet I have here a Congressional vote that says you voted forty-two times in favor of." See? If you do your home work, you can have a show and you invite opposition. So I don't, I don't I [pauses] Next question.

* * *

Today is Saturday, the fourteenth of October, and it's the last day that I'm going to have to spend with Eddie Anderson before I have to head back south. Although I expect that he'll be down there in a month or so, and we can go on with this.

Yeah.

But what I wanted to talk about today [is] two things. The first one, I wanted you to let me know about your association in San Francisco with Harvey Milk and Randy Shilts.

I didn't have a long relationship with either gentleman. I'm living in Reno, they're in San Francisco, so anytime I saw them it was as a result of my going to San Francisco and looking them up and getting together and discussing this or that, or having dinner or having a drink or whatever. And the encounters I had were brief, and that's the relationship I had with them.

How come you got in touch with them? Was it to do with your radio work?

Starting with Harvey. I heard about Harvey through friends back in the early '70s. [Harvey] was this guy that came out from New York and he was into opera and soft music and Broadway hits! [laughs] And he loved long staircases! [laughs] I think that was the draw and attraction for city hall. But [my friend] said, "This guy is *wild!* Eddie, this guy's like you. He's plugged in and he's constant energy. They say he's got a great career." And that time, *gay* was still It was still *homosexual*. In the early times. But the vernacular overall.

So I said, "Well." Couple of weeks later I ran into [my friend] and said, "Where's he at?"

"San Francisco."

I said, "It's a big city. How do ya see someone?"

He says, "The section of town [he's in is] the Castro. He's in the Castro."

"The Castro?"

"Yeah, it's a street."

"I said, "He hangs out on the street?"

"No," and he explains it to me.

And I said, "*Whoa!*" I'm still married. So I'm takin' my days off and I'm going off to San Francisco to meet Harvey Milk. And that's what I did. On my days off. I would use my own weekends to go to San Francisco and I would hang out in the city. Harvey wasn't the main attraction—wasn't the *only* attraction, rather—I mean, I enjoy San Francisco. It's a great place. I love the city. As a romanticist, it's just my kind of town. For a *number* of reasons. So one day I was in the city and I made it a point to go that weekend specifically to meet Harvey Milk. I caught the subway and went out to Castro, got off at Castro and Market—big old green and white, ugly trains they had back then. But it was a ride and, anyway, I ended up in the Castro. I'm way out there the hell and gone, figured, "I'm gonna get lost if I don't get outta here quick." And I found myself in the heart of Castro Street and men *everywhere*. There was a flurry of activity. To me, it was like stepping into a magic kingdom. I said, "My God, I'm reborn again!" No pun intended, no euphemism here intended. [*laughs*] Yeah. And I did ask directions [to Harvey Milk].

"Straight up Castro Street. Walk right up the hill and he's on the next block down. He's on Castro between 18th and 19th Street."

He was a businessman, wasn't he?

Yeah. He had a camera store. Castro Camera.

So I walk in—there's the ugliest lookin' sofa in the window. The place was hideous! [*laughs*] I thought, "God, no queen in their right mind lives here! Queens are *clean!*" [*laughs*] Not *this* queen! And this guy with this nose and this long hair cut—"Hi!" He introduced himself as Harvey Milk.

I said, "I'm Eddie Anderson. I heard a lot about you and I just came down and wanted to meet you."

He says, "Are you living in the city? In San Francisco?"

I said, "No. I live in Reno."

There were a number of campaigns and things he was discussing, that was happening. So he was putting together neighborhood associations at that time. In the early years he was trying to put together neighborhood associations. I remember one of my visits to the

city, he was all excited because he got all the union members together—the big wheels, the presidents of this, this, 'n' this. He got the union jacks together and he got 'em together in the back room of the camera store for a meeting. It was *unheard* of! Can you imagine these union leaders that are so *butch* and *macho*, all of a sudden there they are, in the back of a camera store in the heart of Gayville, USA, talking to the Number One Queen. [laughs] I can just imagine what was goin' through their minds.

But I would see Harvey on weekends on occasion, you know, dropping into the store. And when I did I could address envelopes for his campaign. I did whatever it was for that day that I needed to do or that I *could* do. It was my participation. But I was just awe-struck with the man's ability to get people interested and jacked up. The energy level was just phenomenal. Yeah, yeah. It was an absolute turn-on to me because that was my political *erection*. That was my *orgasm* and that's the thing that got me off, and I thought, "Man!" I'm easy and simple. All it takes is a good conversation!

And that was my relationship with Harvey. We weren't close, we were never lovers, I didn't know him as well as others did. I was like a fly in the pan, really. I would come in and out on weekends whenever I could get down there. It wasn't every weekend, but on occasion. But when I did get down, I would make it a point to see 'im.

I happened to be in San Francisco at the VA hospital at Fort Miley the day that Mayor Moscone, George Moscone, and Harvey Milk were shot. And I was getting a new prosthesis for my eye, I was getting a new left eye. I was staying with friends in Fremont, which is in East Bay, like, south of Oakland. It was the afternoon and I had finished my work at the VA. So I got in the car and I'm in the car and I'm pulling out of the parking lot and I'm driving toward the city and I'm driving into the city to get on that God-awful bridge that takes you to East Bay. God, I hate it! And I turned the radio on and there's this bulletin and all of this about the mayor shot and about Harvey Milk shot. It was *unreal*. I immediately got off the street and found myself heading toward the Castro. I had no idea how to I remember getting confused. I couldn't take Market Street, forget it! It's traffic, it's over, that's a nightmare. I thought, "I've gotta go to Castro." And I remember pulling off some street, I think it might have been Van Ness. I just gave up trying to fight the traffic and I think I just jumped on a bus. I grabbed a bus and went on to Castro. It was, like, the mood was *electric* on that street. Someone had organized that night a candlelight march. It ... [pauses] Yeah. I couldn't believe it. I couldn't believe. It was unreal. It was like a bad dream. It was unreal. It *never happened*. Talk about denial. "No, they couldn't have done this." It was, like, first Jack Kennedy and then Robert Kennedy, then Martin Luther King, and now Harvey Milk. I remember slamming my fist on a building, it was like, "Who's next? Cesar Chavez? Why don't they shoot him, too?" You

know, really? I mean, "All our heroes are goin'. They're just *shoo shoo shoo* [*mimics shooting a gun*], every one of 'em." And it's a domino theory and everyone's falling down. It was so unreal. So, back to Fremont. I managed to get my car and I went back to Fremont that night.

The trial, the Dan White trial. That was the most dastardly thing.

The Twinkie Defense.

The *Twinkie Defense*! I mean, God! You got high on sugar! Come on! Gimme a break. I remember getting the jeans, the tennis shoes, the white t-shirt, and the leather jacket. That was standard uniform of the day for anyone who was gay in those days.¹⁵⁷ Man! Yeah. And I got dressed, then I was ready for bear. And went to the city and I got there just in time for all the rest of the shit that happened.

What happened after the Twinkie Defense succeeded?

The riots in San Francisco. They stormed City Hall. The gay community stormed City Hall and broke glass, broke windows, torched cop cars. I mean, just literally I mean, it was *over*. And the cops were so mad. This drug out. This is over a course of days. This whole thing just ignited. I remember being in that massive crowd, a spot in history with the rage outside City Hall with the clenched fists, yelling and ranting and raving and screaming and hollering. I remember being part of that. I remember being in the Elephant Walk [bar] when the cops came down the street with their sticks up against the pavement and they took their badges off and stuck 'em in their pocket so we couldn't identify them with the number.

Where was the Elephant Walk?

The Elephant Walk was at 18th and Castro. Right on the corner. They chased everybody into the Everybody scattered.

How many cops were there?

Oh! I dunno. I dunno. I wanna say a *shitload*, but that doesn't count. [*laughs*] Massive numbers. They were there. They wanted a reaction from us and they wanted retribution for what we did at City Hall. And they wanted to get us. They got a lot of us. I don't

know how many of us. A hell of a lot of us. Wayne Friday, who is a columnist for the *BAR—Bay Area Reporter*—he was one of 'em, I think, stuck in the Elephant Walk. Yeah.

What did the cops do after they had all of you cornered in that bar?

The thing broke up, they ended up leaving. Obviously, we didn't all go to jail. We came outta there, we were bloodied up pretty good. The Castro didn't go to sleep. It was several days before the Castro went to sleep. Myself, I remember I ran into some guy, he was a very nice guy, I don't remember his name. He took me to his place. There was no sex or anything. This was not about that. It was a place of refuge for me. He said, "Come on." He says, "You're pretty bad. Go to my place, get yourself cleaned up. You're welcome to stay if you want."

So we sat up all night drinking coffee.

Were you actually beaten up?

Yeah. Yeah.

Who beat you up?

The cops.

How?

With their clubs, their fists. You have to imagine the Elephant Walk, all these bodies crammed in there and swinging. This was the most horrible thing I've ever gone through in my life. You walk away from that. Those are scars that stay with you forever. They're there forever. Today, maybe, that's why I have a *deep* resentment and a *deep* distrust of law enforcement. That's not to say all cops are bad. But you give me ten, and I'll give you eight of 'em that aren't worth a shit. I wouldn't give you two dimes and quarter for [any] of 'em. You give me a hunnered, and I'll give ya *two* that are good. That's my onion. That's how I feel about it. I think cops are corrupt. That's another day and another subject. But I think that's just me. The only cop[s] that I ever came around to trusting after all those years was Dick Kirkland and Jim Weston¹⁵⁸ in Reno. I would never trust a Sparks cop. There's *no way* I would ever trust a Sparks cop. And I don't think I would probably

trust this late stage in life that I would have much trust for the Las Vegas Metro, either!
[laughs]

Let's not go there!

[laughs] *Let's not go there!* [laughs] *Hello, Mary!* [laughs]

Yeah. That's when the cause comes down to your ass, man. You grab yer balls and run, or you grab yer nuts and stand and fight.

Did you have a chance to throw punches back?

Yeah. You throw some punches Yeah, I did. I soon realized, like a lot of others in the [Elephant Walk], if you can find a door, *get out!* And we did. That was the saving grace. Them sonsabitches woulda *killed* us. And I don't think anyone would've cared the difference. You know. I remember people going to the Special, right on Castro. And a place called the Pendulum, and it's on 18th Street, around the corner off of Castro. It's across the street from Badlands, now. And the Elephant Walk on the corner. And today, now, [the Pendulum] is predominantly a Black bar predominantly Black. Lot of White people go in there, too. I've gone in there many times. But, anyway, whether it's Black or White, that was one of the few gay bars at the time that was open. That, and the Elephant Walk and the Special. Those were terrifying times. My regret is, I wish, that, had it been a little different for me in my own personal life, I would've probably stayed in San Francisco. I'da stayed and hung around for more of the fight. But I didn't. I came home to Reno and went on about my life and my business. But I always remember that experience and always carry it right up here [taps his head]. I'm proud of the fact that I was there, you know. I didn't know a lot of people then in San Francisco as I probably do today. Some folks who later surfaced, names came out that I didn't know. Our paths didn't cross. If they did, I didn't know it. I've never met Cleve Jones, but I've heard so much about 'im in the Names Project.¹⁵⁹ I have a great deal of respect and admiration for Jones. I think that Cleve has done a remarkable thing and it took a lot courage for 'im to do what he did with the Names Project.

One person that you did meet whom you've spoken of from time to time was Randy Shilts.

Randy Shilts. I met Randy mostly when I was in radio. My brief encounters with Randy, most of our conversations were by phone. There were a few times, a couple

times, or a few times, when I would go to San Francisco and get together with Randy. Maybe we'd have lunch or maybe we'd have dinner. And that was the relationship I had with Randy Shilts.

For the tape, explain who Randy Shilts was.

Randy Shilts was a columnist for the [*San Francisco*] *Chronicle*. He wrote a book, *And the Band Played On*. It was all about the AIDS epidemic during the '80s. And NBC—I think it was NBC that was going to try to put together a movie, *And the Band Played On*, as a tribute to Randy's work. It never happened. The last conversation I had with Randy, in fact, before he died was that NBC, I guess, had dropped the ball. Somehow or another, NBC didn't carry through.

*But it did get done.*¹⁶⁰

Somebody did pick it up. One of the networks did make it a movie. But I never saw the movie. I never saw the movie. I have the book at home, but I don't have the movie. And I just had those brief encounters with Randy Shilts. It was pretty much like on the issue of the day when we would talk. And we would talk about what was going on in the gay community and this 'n' that, what bill and what legislature and what senator, what congressman, what was goin' on. The AIDS thing was a lot of his conversation. The thing with Reagan. When Reagan failed to recognize the spread of AIDS I mean, this *really* upset Randy Shilts. The fact that we had an administration that turned its back only because they were so homophobic because they didn't *want* to realize. As far as they were concerned, it was a *queer* disease. Well, I'm sorry folks, but it's not. AIDS is attracting a whole lot of customers. That was the thing. So, I mean, that was basically my relationship with Randy Shilts. It was on that level. I guess journalist to journalist, if you want to call it that. Yeah.

And the thing with Harvey was, you know, I would see 'im occasionally on weekends when I got to the city. I always made it a point to try and get to San Francisco as often as possible. And I regretted never really moving down there at that time and getting in on the whole nine yards. 'Cause I would've enjoyed it. That was my *forté*.

You had told earlier about the night you found that Randy Shilts died.

Well, the Oregon Citizens Alliance were doing their shenanigans in Nevada and we had organized the CFL, the Campaign for Liberty, had put together a meeting in Las Vegas. We were going to try to bring a meeting to Reno. Well, they brought their meeting to Reno and they had it at UNR, at the University of Nevada, Reno, in the Business College. So, anyway, I was sitting there waiting for the meeting to start and someone from the [Reno] *Gazette-Journal*, one of the staff writers who was covering the event, it was a woman, and she came up to me and she said, "You're Eddie Anderson?"

I said, "Yeah."

She says, "Have you heard? Tell me about Randy Shilts." She hadn't quite said he died yet.

I said, "Well, Randy's a great guy. He's written a book." I thought she was asking a question of interest.

And she said, "No. Have you heard?" And then she told me that Randy died. That was a little tough, you know. In the short, brief time I had come to know Randy Shilts, I saw a man who He was no different than any other gay person I had ever met in my life. Or any other person I had ever met who was committed to a struggle, committed to a cause, or committed to a thought who dare had the audacity to turn back a clock and say, "*No more!* No more discrimination, no more hatred, no more bigotry, and no more allowable ignorance." So when I saw Randy and whenever I spoke with him, that's what I felt. I had great regard for Randy. I thought he had done some good things in his life. It's unfortunate, a lot of his writing, but, yet, maybe it was the truth what he wrote. Because the gay community in San Francisco was sort of put out by some of the stuff he wrote in his book, *And the Band Played On*. Which [controversy] I never really understood because I was not in the middle of the AIDS controversy. He understood that fight better than I did. But I know he loved 'is dog. He loved to talk about 'is dog. Yeah, he loved his dog.

But, you know, one thing I remember, the thing that sticks in my mind to this day and I repeat it so often in various campaigns and various things that we end up doing, the thing that Harvey said to me one day [during] one of my visits to the camera store, one of his favorite sayings was about politicians. He says, "It's not the system that's screwed up. It's them fuckin' people! *It's the people!* The people leading us." [laughs] And that's what he told me in reference about strategy. He says, "You know, you gotta always be ahead of these people. You gotta be five steps ahead of 'em. The bastards'll get ya!" And then he was doing this flare thing and it was sort of like, you know, how he talked. It was this way. [flares his arms out]

And all of a sudden, it sort of dawned on me. I said, "Wait a minute. This is like strategy and theater."

[Harvey said], "*Ya got it!*"

So I always remember that. Strategy and theater.

That became a guiding principle

For *me*.

... in your political activities.

Strategy and theater. Strategize the shit outta it. Always be a block ahead of the bastards. And then get the media to back you up. The flair and the theater gives you the credibility. If you're a fluke, they won't show up at your press conference. If you have no credibility and you're just a gadfly, they're not gonna be there. But if you're really sincere in your person, with some real interest in this issue, they'll show up and they'll give you what you need. You need the, quote, PR. And that's what you need. And that's what the gay community needs. One of the things, the unfortunate things, the community doesn't have—and maybe Ben Felix here will do that—and that is to put together a speakers bureau. You know? The speakers bureau has to be someone who's well informed of all the issues and everything that encompasses, quote, *gay life*. Someone to go out to [speak] at fairs about why gays are into color and fashion and all of this. And what does this all mean? I'm being serious. If you want color and you wanna design your home, you wanna paint your car, you want to get a matching shirt with matching socks, ask a gay person. They'll tell ya what colors to use. God knows, a straight person ain't got a clue. *Really!*

Lemme get serious. If you have a speakers bureau, you have someone, whether they're talking of the flair for fashion in the gay community, a flair for color, and what makes gay people so imaginative because they're creative people and they have *soul*. They're different than anybody else. *You bet your ass we are!* Because we have *soul*. There's a great line in the movie, *Doing Time On Maple* [Drive],¹⁶¹ where the guy hid from his family that he was gay and this 'n' that. He tells his best friend he's gay and his friend laughs and says, "Does this mean now we have to listen to show tunes? Broadway hits on the car radio? *No!*"

But that's a common interest to the gay community. But I think a speakers bureau dealing with real issues and real human beings. And going to places like the Lions Club and venturing forth at the Lions Club, the Republicans Club, the Democratic Club, *this*

club, *that* club, *whatever!* Go there. And when you go, don't take your hat in your hand and don't be a victim. You're not there for anything. You're there to educate. Don't expect anything out of it. That's what ya gotta go there and do.

"Hi." [*mimics shaking hands*] "My name is Eddie Anderson. Today we're gonna talk about Question Number 2." You know. And lay it all out, pro and con. But don't beat 'em over the head, don't go in as a victim. Say, "I understand to begin with, before I give you our position this, let me tell ya this. I feel a great sense of urgency in this matter because it is, perhaps, a religious issue. And in due respect to people of religiosity, they have a place at the table." If you move that conversation, if you paint that canvas to where they understand it, and they can look at it and they can touch it and they can identify with it, then you have them. You have got them within your grasp. Then you open it up and then you tell them the reasons Prop 2 is so bad and why it's gonna cause this, this, or this. You can't go in and tell 'em they're all a bunch of hateful bigots, the people behind it. You have lost your audience. They're bored, they're gonna go for coffee. *Trust* me. And that's what a speakers bureau has to do for the gay community. You have to get in there and find someone who will talk from the heart and their conscience and with passion, and reach out and grasp that audience and get their attention. But understand that on *their* turf, on *their* grounds *first*.

* * *

You have been involved on several levels over many years with the Democratic Party in Nevada.

Um, hm.

When did you first become involved with them?

My first experience as Democrat, or for the Democratic party, was going door-to-door for John Kennedy, and campaigning and going door-to-door for Robert Kennedy. And in Nevada 1970. 1970, I believe we were at Harrah's in Reno for our county convention. County or state convention, I think was Harrah's in Reno, if I'm not mistaken. I remember that was the first time I'd gone and talked about gay rights, but I didn't use the word *gay*. I talked about *homosexuals*. It's interesting, because the term *sexual orientation*—I didn't use it as sexual orientation back in those early days. I said, "Someone whose orientation

is a little different than others." Little did I know that I really wanted to say *sexual orientation*, but it was kind of interesting how it evolved all those years later—"That's what I wanted to say. *That's* the term I wanted. Somebody came up with my term." But that's good. I'm glad they did.

But I can remember people looking at me in the Democratic Party, like, "Are you *nuts*? Homosexuals *what*? It's *behavior*!" Even Democrats, they thought it was behavior, too. You didn't pursue that issue. Well, *I* did, every chance I got. I would corner someone—no pun intended!—and I would drill them about the rights of people. And I told them, I said, "The numbers are there, they're out there, and they're a voting bloc of folks. They're all in the closet and none of them are gonna come out of that closet until someday there's a light on the subject that says equality for all of them. But there are people out there, and believe it or not, despite what it is you think or say in *your* platform, these people are not child molesters. These people are not all finger-fondling friars, or run around chasing Boy Scouts, rubbing sticks together creating forest fires. And some guy in long pants and short dresses behind a tree saying, 'No, no, Little Boy.' This is all stereotypical bull shit. There is a picket of folks out there that are different and they have a right to be here and they have a right to be recognized. *I'm* in this party because this is the party of John Kennedy, this is the party of Bobby Kennedy. This is the party that told me, as a young man growing up, before I could vote, that this was a party of compassion and understanding. It took back a [quiver] of arrows and offered instead an olive branch to even the people that were different." And I said, "It's interesting, because Mayor Lindsey of New York can use the word *homosexual* in New York and people rally to the cause. Why are we so different out here [in Reno]?"

Soon, believe it or not, little did I know, this is Reno, Nevada and this is the West. And it was tough in those early days.

But it was interesting, because even in the work place I talked about gay rights. I would sit in the break room, say, "Know what this place needs? We need more *queens* in here!" Those early days, I used to get a lot of *looks*, like, "*What?!*" Like at the [hotel] Cal-Neva, I would go downstairs in the break room and have a cup of coffee and smoke a cigarette on my break, somebody'd come into the door and I'd wanna talk to 'em. Or I'd be in other casinos.

Let's digress for a minute. You mentioned, when we were speaking on the phone, witch hunts in the casinos against gay people.

Yeah, yeah! They had witch hunts in the casinos at one time.

Do you remember any in particular?

I remember, I think it was Circus at one point, I'm not sure. I think it was Circus-Circus in Reno at one point. It came out in the papers. But it was about this thing, that, you know, they're gonna track down all the homosexuals. I thought. This is really interesting. And I think people may remember that controversy. I don't know if it was Circus or not. I don't wanna piss someone off or tear at someone's character unnecessarily here. That's not my intention. But I'm almost positive it was Circus at the time. They were gonna go through this witch hunt and they were gonna look for all the *homosexuals*, quote, and they were gonna get rid of 'em. It was, like, "God, *that's* interesting! Because nobody'll be there to serve your dinner. Nobody'll be there, probably, to cook 'em. Nobody's *definitely* gonna carry your luggage. How many other departments will suffer in tourists as a result of it." And I think they quickly realized that, "Wait a minute, this is not right."

How did they expect to hunt down homosexuals? To identify them and get rid of them?

I think was back in either the late '70s or the early '80s when all this was happening, when this was taking place. I can remember at one point even in the Cal-Neva when I was working there. I knew a lot of gay people worked in the Cal-Neva. I bought a horse from one of 'em, a guy living out in Fallon when my wife and I were out there. My friend, Mitchell. Anyway, we bought a horse. True story. I bought 'is horse and I needed that horse like I needed a hole in my head. That horse was smarter'n I was. I put that sumbitch in pasture. It was easier just to shut the gate and let 'im go eat! [*laughs*] I went door-to-door one day in Fallon, Nevada, in Churchill County, on that horse for Bill Raggio, who was running for, I believe, Lieutenant Governor at the time. I used the horse to go door-to-door. Anyway, Mitchell sold me the horse. Long story, end of the horse thing here, I wasn't feeling any pain one night at the Fallon Nugget and I got rid of the horse. I lost my glass eye and the horse and I threw in the saddle for \$25! [*laughs*] That's a true story of a true Nevadan! The glass eye is out there wandering in the wilderness somewhere with this horse and this saddle tied to it!

Anyway, I had gone to a couple of bosses at the Cal-Neva and complained. I said, "There's something wrong here about this witch hunt idea, about going through here trying to find out everybody is homosexual and you're gonna get rid of all the *queers*, as you say. Really, this is so unfair. And if you do, you'll lose a lot of not just your help that

supports these folks, but a lot of the business that supports this casino." So once a little dose of reality sort of set in, I guess they had a second thought about that.

Why did they want to get rid of all the homosexuals?

I don't know. I don't know what it was. Somebody had a hare-brained idea that they thought it'd be a good idea to get rid of all the homosexuals. But I can remember going to my boss and being really adamantly against it.

At one point, I will say this. In one of my jobs I was a restaurant manager for the Shy Clown, which today is Baldini's out in Sparks.¹⁶² But in those days, the early days, it was called the Shy Clown. I ran the steak house, the buffet, and coffee shop, the three facilities we had at that time on that property. So I'm going through the steak house one night and I'm looking and people were sitting there waiting, they're antsy and they're doing this. It was sort of like the service. I said, "You know, there's something different here." So a friend of mine, Nate Leopold, Nathan Leopold, who is *Natalie*—remember Natalie? Nathan Leopold, who's now gone, bless 'er heart. I met 'er at Harrah's, I met *him* at Harrah's. A young guy. Worked at Harrah's in the Garden Room, that's where I met 'im. In fact, he was past Empress of Reno, in the [Silver Dollar] Court. Well, anyway, Natalie, as she was called, or as *he* was called, whatever, anyway, I just said, "Listen. You're gonna have to *butch* it up a little bit, tell everybody your name is Nathan." And he was the first gay person I hired at the Shy Clown in the restaurant, in the steak house. I said, "You're not goin' in the coffee shop. You're goin' in the steak house, make some *money*." So right behind Nathan, here comes three or four more. I weeded out all the slow, all the ones who couldn't do jack *dong* in there, and I staffed the whole place with these gay people! [*laughs*] *Gay waiters!* And I said, "Guys, go for it." People came to me and said, "I love these new waiters you got in here." They didn't have a *clue* [they were all gay]! If they did, they didn't say anything. But they were most impressed with the service that they got. I went home at night and said, "Yeah, I know. They do *better!*" But that was my way of saying, "I'll get some unemployed people out there in the community who really know their task, know how to wait tables and service customers." Yeah. Nathan was the first one. I was kinda proud of that. Couple of people gave me some shit—"Ah, man, you gotta get rid of this *faggot*." I said, "No, I *don't* gotta get rid of *him*. I've gotta get rid of *you*." And I did. And we had a staff meeting and I said, "Certain words will change around here. We no longer use the word *faggot*, we no longer use the word *queer*. Won't use the word *cocksucker*. We keep all sexual references and innuendos to ourselves. Now, if you can't deal with those rules, then there's the door and

I'll get your check in the morning." It was very simple. So. Maybe I was wrong in the way I did it, but I thought, "No."

OK. Back to the Democratic Party, then. How long did you chip away at them as far as gay rights?

Since 1970.

And when did you first get a response from them that wasn't shock?

I'll tell ya, it was really interesting because every year, Democrats—there were a few Democrats that understood what I was talking about. A lot of Democrats were arm's length.

Were there any notable Democrats someone would recognize today who were in your corner?

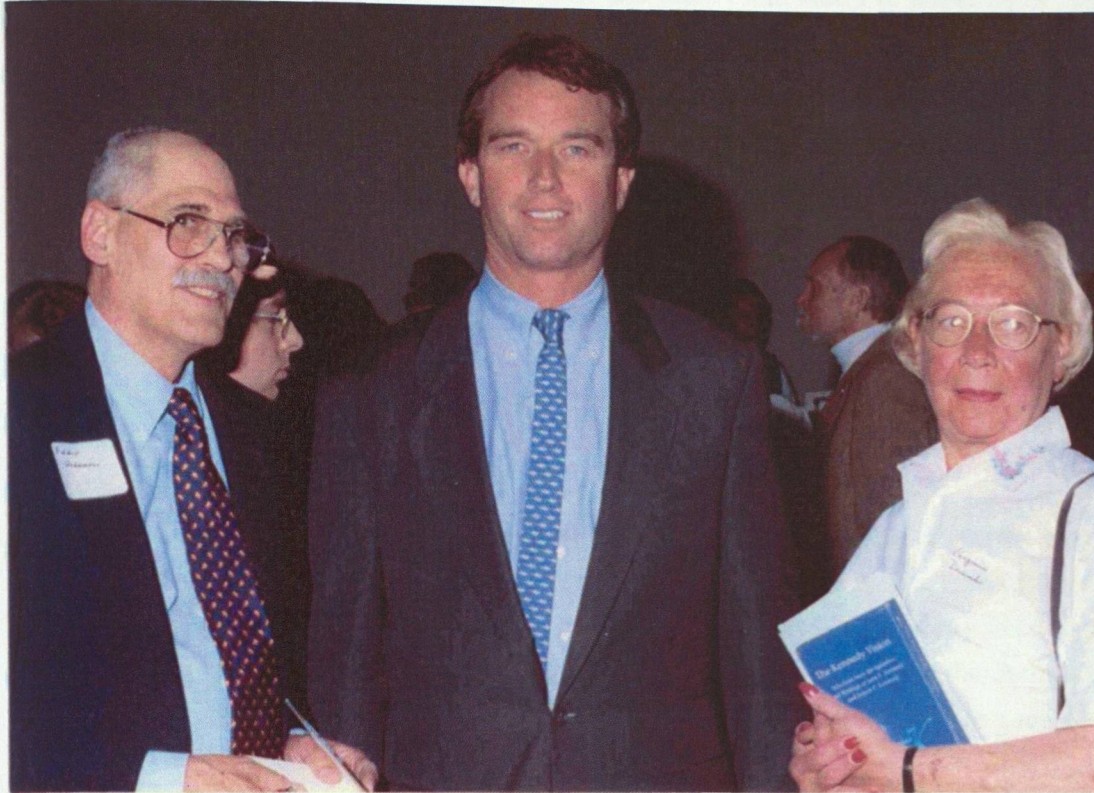
Virginia Cain. She's past state party chairperson and she's just a great lady. Virginia Demmler, who works for Senator Bryan's office today, she remembers those early struggles. Joanie Cruz. Joanie Cruz and I met at Evelyn Moore's¹⁶³ house at one point. But, yeah. And there were some people who said, "Eddie, it's not *time*."

"Well, when *is* it?"

I remember going through that whole thing, through that process of Democratic meetings and precinct meetings and stuff like that. I'm trying to remember back. It was about 1980, I guess it was. It was the '80 campaign for Ronald Reagan. Ronald Reagan had a great line and I took it and used it and I give 'im credit for it because it was his line. But he had a line, "If not *you*, who? And if not *now*, when?" And I said, "You know? *Right on*, Mr. Reagan! You're absolutely right!" Now, if I can use that line, I will. And I have. It was during the early '80s when we started talking about gay rights. People then began to loosen up a little bit. They began to listen to what was going on. The '70s, the early '70s, up until about '74, our thoughts were still confined to the war. So if you were queer and against the war, you were fine. If you were queer and you had no position on the war, they weren't paying any attention to ya. So I suggested if you're gay, *be* gay and step off the curb, get outside, carry a sign, and tell 'em you hate the war. Mary, at least they'll listen to you! So, yeah. And that's how we chipped away. Every year, here I'd come back. After awhile it was, "Oh, no, not *him* again!" Here I'd come back [*picks up*

and waves a piece of paper], my little thing, "Pardon me, Platform Committee? Yoo woo, I'm over here!" [*laughs*] "It says here, 'Whereby, *da-da-da*.' " Every year I'd come back with the same thing. I just wanted them to recognize gay people. At that time I wasn't interested in housing and non-discrimination and employment, all this. I just wanted them to *recognize* gay people! I wanted them to say, "Yes, you people exist. You people have a right to life, liberty, the pursuit of happiness. Yes, you people belong in the Democratic Party. There's a place at the table for you. Somewhere down the road, if history evolves far enough and we become *better* than we are *greater* than we [are], then we can sit down at the table and I'll throw a little more scrap at ya on how to beef up that platform. Right now, all I'm asking is you *recognize* us! Somewhere in the course of time, I will make addendums to that." Which I did. "Whereas, gay people, as a collective body, have a right to life, liberty, pursuit of happiness, and that entails employment, housing, education, fiduciary." And that all became my battle cry. I can remember being booed. 1972, I was *booed*! Yeah! 1972 is when I met Kenny O'Donnell. He spoke at our state convention at the Riviera in Las Vegas that year. And it was in 1972 that we took Howard Cannon, who was Senate Armed Services Committee Chairman at the time—he was [Nevada] Senator at the time. Virginia Cain—she's a great lady. And history one day I hope will treat her fairly and with dignity. She commands respect and she deserves all that. I could not have gone as far in the Democratic Party without her. I owe it all to her. *She* did it. *She's* the one that encouraged me—"Eddie, go tell 'em. Eddie, write it. Here, like this. Eddie, that's all right, introduce the platform. Eddie, do it. Even if they vote it down, go for it!" She was there since 1970, '72. She was there. She was by my side through every fight and every battle. And she came to more functions in this gay community. She came to the coronation out here that year. Bless 'er heart. I told her at a roast one night, I said to her husband, "I'm sorry! I've been dragging your wife off to places you ain't *never* been!" I said, "We've been to more bars than probably you and Virginia together. And they're all *gay* bars! You know, your wife has the greatest line I've ever known." We were walking up the stairs at the coronation where I was gonna introduce her to the gay community. There were almost a thousand people. And she was whispering in my ear and I got the microphone and said, "Yes, yes, Virginia. OK, I'll tell 'em. Yes. She wants me to tell you that she finally understands that the main drag in a small town is *not* a cross-dresser!" [*laughs*] She was just as great as she could be.

But through the years, it was that constant chipping. It was that constant talking to judges, it was that constant talking I, mean, I can remember talking to Bruce Thompson, who's no longer with us, Judge Thompson, who the Federal Building's named after, about gay rights. "Perhaps in time," he would say. "Perhaps in time."



l-r: Eddie Anderson; Robert Kennedy, Jr.; Virginia Demmler at the University Of Nevada, Reno, April 18, 2001

You mentioned '72 and Howard Cannon?

That was like the height of the Vietnam War. And there we are all carrying signs. We forced Howard Cannon, *literally*. It didn't take a whole lot. Actually, Virginia Cain's the one that poked 'im in the butt with a hat pin and said, "You will *march!*" And she got us all rounded up. She had a great way of doing [it]. She still, to this day, run[s] around with that hat pin and jabs us in the ass to make us move and pay attention and get on with the business at hand. But she told us that day, "We're gonna march, now. There's a war in Vietnam that is *unconditional*, it is *undeclared*, it is *unAmerican!*" And she got Howard Cannon, Senate Armed Services [Committee] chairman out there to march with us. That was *unheard* of! We all marched in front of the Riviera, right on Las Vegas Boulevard. There we are, out there protesting the war in Vietnam. So that was a great coup for Virginia Cain. And *dittos* to her, as they say. Those are fond memories. And I used to think, "*God*, if we could do that, just think what we could do with gay rights!"

And sure enough, I come back two years later and there I am. And I've talked to the gay community—"I don't vote. I don't wanna vote. Our vote doesn't count." That was the hardest thing—the apathy in the gay community. That was the tough part. Get them to go to a convention. Get them to go and participate. Get them to go and say, "I wanna be on the Rules Committee." Or, "I wanna be on the Standing and Policy Committee. I wanna be on the Platform Committee." Which is the most exciting one of all. You write everything we're gonna stand for, I guess.

So, we had gone through Ronald Reagan in the 1980s. About 1984, all of a sudden, Jesse Jackson shows up in San Francisco at the national convention. There's Jesse Jackson, probably one of the most eloquent speakers of the Democratic Party since, probably, Robert Kennedy. Here's a guy that can ignite a convention. When he spoke to people with AIDS, he said, "I see you in your wheelchairs."

I'm goin', "We're on the *verge* of something! We're on the verge of victory. All these years of chipping away, of reminding people that there are folks out there a little different than they are. Constantly reminding people that there is an agenda that speaks from dark places called closets, without lights. People who reach out and grope into the darkness, reaching out to be accepted and to say, 'Yes, I count. Yes, I am a person. I have a right to be here.' "

But Jesse Jackson made a lot of that possible. '86, I think, [Mike] Dukakis ... **164** Was it '86 or '88 that Dukakis ... '88 it was. '88. You couldn't get his campaign to talk about gay rights. [Geraldine] Ferraro was the nominee for vice president in '84. Jackson's talking about gay rights in '84. And who was our presidential nominee? [Walter] Mondale. *He's* talking about gay rights. 1984. That was the turning point. It wasn't until ... Let's see. We had joined the Rainbow Coalition. Onie Cooper, one of the great civil rights organizers in Northern Nevada, Rev. Onie Cooper. For the Blacks. Many, many marches Onie and I have gone on together. Onie called me one day and said, "We're putting together a Jesse Jackson Rainbow Coalition. You gotta join."

"OK, if you say so, *Onie*."

"I say so."

"OK!"

He says, "Because *yours* is the gay agenda."

"OK. What's the gay agenda? We're *happy*, one and all. We have declared this day!" [*laughs*] Jesse Jackson flew two of his staff members out to Reno to meet with us. I can't remember ... *God!* They came out to Reno to meet us and it was *exciting!* I had the radio thing goin'. And I'm hammering on the airwaves and this is, like, *unheard* of! Radio, you never mentioned homosexuality. You never mentioned *gay* anything in Reno radio. God,

if you did, my *God!* People would go more than *click*—they'd burn their *radios!* And then bring the ashes and throw 'em at you or something! [*laughs*] But I always made sure that in the litany of things that we talked about in radio through the 1980s in Reno, that the gay community always had a place on my program. Always had a formidable place *up front!* Front and center in the issues, especially when we're dealing with women's right of privacy. What's the difference between women's right of privacy and *your* right of privacy? I don't see *any* difference. Maybe the *toys* are different! [*laughs*] You know what I'm saying?

It was interesting, because in 1990, we're in Carson City at a state convention. Now, every year, we're gonna adopt a platform for gay rights. We keep chipping away and it hadn't quite been adopted yet. I think we were getting there. I think we were getting there. Jackson started in '84 but the locals hadn't caught on yet. It was about 1990 when all of a sudden the door was kicked open. We were in Carson City and the convention had taken a break for lunch. Everybody's gone for a couple hours for lunch. Well, hour-and-a-half or so. There was a pocket of us delegates from Washoe County, sitting in our section. All the cow counties had sprinkles of delegates sitting in their chairs [from] their respective counties, their delegations. Clark County had a whole *slew* of folks that had gone to lunch, come back, and they were eating their sandwiches sitting in their seats, and that was a *big* pocket of delegates from Clark County. So, we had, I dunno, maybe thirty people from Washoe, and we're all sitting there and the people are talking about the platform up on the stage. I think the business had I don't know if it was still in adjournment or what. But I wasn't really paying that much attention because I wanted to wait until later in the day when the fight was really coming on about the Platform Committee. So, anyway, I'm sitting there and I hear this voice I never heard before. "Whereas" I dunno. Something about gay people and sexual orientation. I looked over, said, "*What the hell?*" I looked over there [*laughs*] and that's when I met Judy Corbisiero.¹⁶⁵ There's Judy. As you say, she's got more balls than ten guys! She *does!* In all due respect, she did what I could not do. And I have to give 'er that. I struggled for twenty years and she did it in *one!* She showed up when everybody was gone and slipped [a gay rights plank] in the platform, and *damn!* if the body sitting there—that were there—voted it in. But she said, "I make the motion."

And the chair says, "Do I hear a second?"

I says, "I *second* it!" And we looked at each other. Didn't know who each other was. And it was a unanimous [vote]. Not a *nay* vote in the crowd!

What happened when everybody [else] came back from lunch?

Everybody came back and it was interesting. Because everybody said [*tone of indifference*], "Well. OK." That was what it was.

Just like that?

Just like that. In fact, a few people said, "Yeah, that's Eddie. What'd you do now, Eddie?"

I said, "No, no, no. I didn't do it." So I had arranged for Judy to meet three or four people in our delegation from Washoe County. And I was ever so proud of her. And had never met her before. My hat is off to her. She had the *kahunas* to show up She showed up with her delegation, I showed up with mine, and I was gonna do my same ol' thing I do every year and hope it got in. Damned if she didn't get it in. And she *did!* She *did* it and I'm proud of 'er and I am ever so glad that I was able to meet her that day and finally get this on.

Has equal rights for gay people in one form or another been part of the Nevada Democratic Party platform ever since then?

Yeah. Yep. Oh, yeah. Yeah. I haven't missed a convention except last time. All these years. Because of health. I could not. I was in the hospital. There was no way I could make it. But every year since [1990] there's always been something in there, in that platform, about gay rights. For gays and lesbians. Right of privacy. Right of education. Non-discrimination in housing. And lending and in jobs, employment, and whatever. That they had the opportunity for advancement and career because of who they were, based on their ability rather than their sexual orientation. And *da-da-da-da-da*. Yeah. The Democratic party has done this.

At one point or another I ran for second vice chair twice. And I dropped out of the race both times. But it allowed me microphone time at that convention to talk about the rights of folks, including gay people. And first and foremost, the gay community having a rightful place at this convention. This and any convention. Having a right. And the highlight and the joy of my life was my dear, dear friend, Doris Weber. You'll love this. In 1994, we had a state convention at the Sands Hotel in Reno. The chairman of the Platform Committee, was Doris Weber. A *lesbian!* Oversees the platform. That piece of paper that stands out as the mouthpiece of the Democratic Party. What it stands for. What

it *speaks*! And she was the chair. So there have been some gains. And I'm so proud of Doris for having been there. Yeah, she'll tell ya I roped 'er in. But I'm glad I roped 'er in.

But you know what was really neat, the one consolation in all of this. I know that I was, for a lot of years, the lone voice in the woods. But I never gave up. And I always believed, much like my grandma and my grandfather—and even Bill Raggio and the things that he told me that still apply to me today, that I think about in my life today—I knew if I kept chipping away, and if I stood my ground long enough, and if I believed hard enough, and if I was willing to go through all the whatever it is I had to go through to bring about a sense of change of social justice, for gay people—they could come to the big tent and sit at the table. If I stuck at it long enough, a Doris Weber would come into my life and I would meet a Judy Corbisiero and I would meet a Rob Schlegel, I would meet a Jerry Cade. I would even meet a Mr. [Lee] Plotkin. And Tyrone Smith. And a whole lotta other folks. And a Lynn Bremer. A lotta neat and good and decent, hard-working people, who play by the rules, work hard, take the early bus and do what's right. Kevin Kelly and others. The list is endless, that I owe so much. And I'm ever so glad that no longer am I the voice in the wilderness, because there's a whole lotta other folks now on this train. I don't know if they're there as a result of me. But I'm glad, because when my time is done ... [*pauses, grows teary*], it's in good hands. This community's in good hands. I gotta believe that.

I can't get past this interview without saying something about two people who were there before I was. And we didn't know each other. Maybe we were in the same fight all along, all those many years and we didn't even know each other and we didn't know it. But there's two people who are no longer here. Evelyn Moore and her husband, Don. Their daughter, Kimberly, is very much involved, I think, with NGL[T]F—the National Gay and Lesbian Task Force. But Evelyn Moore was PFLAG—Parents and Friends of Lesbians and Gays—and her husband, Don. They worked tirelessly and endlessly in this community. They went to functions in this community. They gave time and money to this community. They got involved with a group before *gay* was popular, before *gay* was even *happy*. They were there. They were in the front line trying to mend fences and mend souls and pierce the darkness with a sense of light and hope. And I owe so much to Evelyn and Don. Because it was her encouragement, along with Virginia Cain and others. But Evelyn and Don pushed me along.

How did Evelyn and Don push you along?

Encouragement. Just encouragement. Last time I talked to Evelyn, it was during the [fight against] the Oregon Citizens Alliance. I got sick shortly after that and she, of course, got sick. Then Don passed away. But she called me one day and she said, "Eddie, I just called to tell you I love you and to thank you. I wish I could be there in your fight."

I told 'er she was. I said, "You're here. You'll always be there. You and Don both."

And she said, "I know we had our differences." Which we *did*. She says, "But putting those aside for the common cause and for the common good, I admire what you're doing." And, you know, continue with the fight and keep the spirit. You know, there'll be justice someday. And she was right. We're not over the fight, yet. We're long from there. But the gains? Yeah, there's a lotta gains. There are a lotta gains out there that have been made. And it's not just a result of Lori Lipman Brown. It's a result of a whole *lot* of Lori Lipman Browns and a whole lotta Rob Schlegels and Dennis McBrides. You know, even *you*. You know, you've been at this, whatever it is that you're doing with this chronicle you're putting together for history. Until I met you, it was sad because it's, like, a generation grew up absent of all their history. They have *no* sense of who they are, have *no* sense of why they're sitting on a bar stool.

I gotta tell ya an experience one time. I was sitting with another gentleman. We're sitting in one of the bars and two young kids came in and sat down. Couple of stools away from us. We're sitting there. This one kid pops up and he said to his other friend somethin' about those old *trolls* over there. Somethin' about those old *trolls*. He says, "Yeah. They shouldn't even let 'em in here!"

I looked over and I looked at this kid and said, "You talkin' to *me*, boy?" I said, "Lemme tell you somethin', you little pompous sonovabitch! If it wasn't for *me*, you motherfucker, you wouldn't be sittin' on that bar stool! If it wasn't for a *whole lotta* folks in this town, you wouldn't have the right to walk through that door, sit on that stool and call us names!" Boy, I tell you, I was so *angry* with him! And all of a sudden I'm thinkin', "Wait a minute. Hold it. He's a product of his own environment. Somewhere along the line" And it's our fault. It's not his. It's *our* fault. Territory, again. We need to teach a little sense of understanding to each other. I always said, "Yeah, I'm an old chickenin' troll!"¹⁶⁶ [laughs] We need to come together. Sit down at the table like this. And there are words that hurt. I'm not saying that if you're a pushy queen and the guy don't wanna go home with ya, have sense enough to leave the man alone. Don't push it, Mary! Have some class, go back on your stool, be good, finish your drink, and go home alone. Or go find somebody else. What I'm getting at is, don't set yourself up, because when you do, that guy over there is gonna call you names. Names that inflict pain and hurt. We need to get rid of things in our vocabulary. *Chicken* and *troll*. Words that hurt. Words that imply

there's a division between generations. And it's unfortunate. There doesn't *have* to be a division between generations. I'm not talking about sexual attractiveness. I'm talking about the idea, the mere fact, that old and young alike can enjoy the music at a bar, can enjoy the dance and the atmosphere. Doesn't mean they have to go home [together]. And they might find room, if they are civil enough with each other and have self-respect, that reflects out and goes to everyone around them. You might even find yourself having *dinner* with that person. And you find out you never know who you might be having dinner with, or you never know who you might be sharing a drink with. You never know whose shoes those are. You never know where those shoes have been. Mine've walked through the Elephant Walk. Mine've walked through Castro. Mine've walked through dirt fields in California. Mine have slept in pup tents in Sacramento. Mine've gone to flatbed trucks in places like Selma, Alabama. My shoes been a *whole lotta* places. So if this kid sittin' on this bar stool over here wants to call me a troll, he better be careful, because he'll never walk where I've walked. It's so sad. And what *you're* doing is so important, because that work is gonna tear down *some* of the walls, *some* of the barriers, and take away some of the hateful jargon that'll give insight to this young man so when he sees an older gentleman, it doesn't mean he likes 'im, it doesn't mean the guy's makin' a pass, and it doesn't mean all the *whatever*. It just means there's room at that bar for *everybody*. It doesn't cost anything to say, "Hi, how're you?" It doesn't mean, "Hi, how're you. I wanna *fuck!*" We're not sayin' that. You know. I dunno. I wanted to say that, I think. And I think what you're doin', Dennis, is important because generations from now will one day read what it was. And hopefully they won't take for granted when they swing open a bar door and sit down in some gay bar some place. Or whatever it is they get to do. I hope they don't take for granted the fact that their lover gets to come and visit 'im when they're dying. Don't take that for granted. Do that in conscience. And be *conscious*. Remember I said in one of these interviews there's a difference between having a *conscience* and being *conscious*? Be *conscious*, and your *conscience* will guide you to be conscious enough to know not to take for granted that right to visit. Somebody paid the price for you to get the right to go through that hospital door and visit. And remember when you do that, somebody struggled for that right to get the law to protect you to do that. Somebody got their *head* beat in. Somebody got a ball bat up side the head, somebody got a *boot* in their ass. And somebody got shot over it. To give you the right to go visit your loved one who's dying. Or to give you the right to adopt kids and see the kids off to school. *Somebody* paid a price for that.

I think one of the sad commentaries in our lifetime is that we *have* fights like that, like Question 2. That's a sad commentary. These fights are compiled right along with the

things that go on in Wyoming. Little Mattie Shepard. That hurt. *That hurt!* Little Matthew Shepard. The world is full of Mattie Shepards. There are gay kids *everywhere*. Who go to bed at night not knowing their past. Gay kids going to bed at night [in] *fear* of their future. I want a world where gay kids go to bed contented in mind that what they did today was honorable and just. And tomorrow's gonna be another day just like it. And they have the freedom to exercise their liberty. And they have the liberty to reach out and declare themselves *free* from discrimination and hatred and injustice. It can be. We just have to stop the rhetoric on our side. We have to quit thinking that just because somebody has an idea that's different than ours, that they hate us. It isn't always true. But we must always be vigilant. Quit taking things for granted. Always be aware. *Be* critical. *Be* suspicious. Delve into. Investigate. Look at. Search. *Think*. And doing so we'll discover that we're our own best friends. And then when it's all over, we only have ourselves. Ann Richards¹⁶⁷ of Texas—great Democrat—said, "You know, today's all we got. And if we do it right, that's all we need." And she's right.

END

Addendum

Las Vegas Gay , Lesbian, Bisexual and Transgender Archives

MS 2002-27

Eddie Anderson Collection inventory

Box 1 of 4 [clippings and ephemera]

1. biography
2. biography - Albertinum
3. personal papers
4. personal papers - correspondence
5. personal papers - medical
6. notes and memos
7. radio career
8. radio career - KLAV-1200 AM
9. radio career - "Pro-Life" Andy Anderson [also see audio tapes P13, P40-P45]
10. radio career - Sun Radio Network litigation
11. speeches, scripts, and columns
12. Oregon Citizens Alliance/NO HATE [1994]
13. Oregon Citizens Alliance/NO HATE - ephemera
14. Oregon Citizens Alliance/NO HATE - anti-discrimination petition [1994]
15. Metz, Bill - murder and memorial [1994]
16. homosexuality - general information
17. Silver Dollar Court, Comstock Empire [Reno]

Box 2 of 4 [artifacts]

1. plaque: "Team Sponsor Award/KBET/In Appreciation/For Your Support/1979"

2. plaque: "Jaycee of the Quarter/Presented To/Ed Anderson/By the/Reno Jaycees/4th Quarter/1981-82"
3. plaque: "Speaker of the Quarter/Presented To/Ed Anderson/By the/Reno Jaycees/4th Quarter/1981-82"
4. *Post-Prison Writings & Speeches*, by Eldridge Cleaver [edited by Robert Scheer (New York, NY: Vintage Books, 1969)]
5. *The Other America: Poverty in the United States*, by Michael Harrington [New York, NY: Penguin Books, Inc., 1965 (with Anderson notes)]
6. *The Camera Never Blinks*, by Dan Rather, with Mickey Herskowitz [New York, NY: Ballantine Books, 1978 (with Anderson notes)]
7. *The Closets Are Empty ... The Dining Room's Full: An Autobiographical Legacy*, by Ace Lundon [Reno, NV: Ponderosa Publishing House, 1993 (inscribed by the other to Anderson, with documentation)]
8. *The Gay Militants*, by Donn Teal [New York, NY: Stein and Day, 1971]
9. Harlem Globetrotters 1985 program, inscribed inside front cover to Eddie Anderson by Joe Cunningham, the Globetrotters' Advance Publicity Manager
10. 1984 All-Star Game program, San Francisco Giants
11. 1984 San Francisco Giants Media Guide
12. 1985 Atlanta Braves Media Guide
13. 1985 San Diego Padres Media Guide
14. press passes
15. address book
16. address book
17. address book
18. address book
19. *Cursillos in Christianity Pilgrim's Guide*
20. Jesus, My Love: A Collection of Approved Prayers for Catholics
21. brick fragment from the Stonewall Inn in New York City
22. flag that flew aboard the *U. S. S. Arlington* when President Richard Nixon visited on July 26, 1969 and spoke with Anderson [see photos and biography file]
23. baseball
24. folder of San Francisco Giants ephemera [1985-86]
25. envelope with Duke Snider's autograph, noted by Anderson as "Duke Snider autograph, Montreal, Canada, 1986; together with a Canadian \$2 bill on which Anderson has written, "Sept. 9, 1986, 1st road trip to Montreal"

Box 3 of 4 [artifacts]

1. sweatshirt commemorating the January 20, 1993 inauguration of President Bill Clinton and Vice President Al Gore
2. t-shirt promoting Eddie Anderson's "Radio Free Reno" show ["Let Your Ears Open Your Eyes" (artwork for Anderson's likeness may be found in the file, Anderson, Eddie - radio career)]
3. jacket commemorating the 1984 Olympics in Los Angeles, CA
4. hat commemorating a USA vs USSR boxing match in 1985 [inscribed to Anderson by Nathan Gitch (?), dated January 23, 1985]

5. hat promoting Harrah's Reno Fight Night, with KBET press pass attached; hat inscribed to Anderson by boxer Larry Holmes, dated May 7, 1985

Box 4 of 4 [audio and video tapes]

A. Politics [these tapes are inventoried as P1, P2, etc. (audio tapes unless otherwise noted)]

- P1. *Politics as a Verb*, show no. 6 [Eddie Anderson and Dorothy North interviews with Nevada Governor Bob Miller and U. S. Secretary of Labor Robert Reich (c. 1990s)]
- P2. *Politics as a Verb*, show no. 10 [tape is noted as show no. 8 (Eddie Anderson and Dorothy North rebroadcast interview with Nevada Governor Bob Miller; "Capitol Hill" segment; commentary by Eddie Anderson, c. 1990s)]
- P3. *Politics as a Verb*, October 17, 1995 [Dorothy North interviews Bert Koon, Southern Nevada Life Skills Project Director for the Community Resource Center of Las Vegas (includes a note from Dorothy North on yellow paper)]
- P4. Anderson interview with Rubin Babian, the defendant in the notorious 1984 Reno Montessori School molestation case [KHIT radio, Reno; side A: 000-534; side B: 002-0230]
- P5. Anderson open lines [KOH radio, c. 1990s]
- P6. *Eddie Anderson Show*, January 25, 1990 [KOH radio]
- P7. *Politics as a Verb*, c. 1994-95 [side A: Anderson interview with U. S. Congressman Skaggs, re: Medicare (000-243); side B: Anderson interview with U. S. Senator (Democrat) Dorgan (056-119 and 0124-304)]
- P8. side A: Anderson's 1st show for KOH radio [February 1, 1990 (082-520); side B: interview with Vic Zaeberji, South African Consul General from Los Angeles, re: apartheid and racism [KOH radio (143-392; c. 1990)]
- P9. side A: Anderson interview with Ridge Multop, Chief Economic Advisor to House Minority Leader Richard Gephardt, 1995 [000-330] and commentary on the O. J. Simpson verdict [330-404]; side B: commentary on the O. J. Simpson verdict
- P10. side A: Anderson 1996 interviews from Washington DC with US Senator John Ensign [R-NV (000-193)] and U. S. Congresswoman Barbara Vucanovich [R-NV (194-351)] side B: Anderson 1996 interviews with Nevada Governor Bob Miller [000-226] and U. S. Secretary of Labor Robert Reich [227-362] [all with Dorothy North as *Politics as a Verb* program]
- P11. Anderson interviews and commentary, 1995; side A: interview with U. S. Congressman Pete Stark [D-CA (036-402)]; side B: interview with Ann Lewis, Communications Director for the re-election campaign of President Bill Clinton [002-285], and interview with U. S. Congressman Curt Weldon [R-PA (286-502)]
- P12. Anderson interview with gay columnist and author Randy Shilts [c. early 1990s (Shilts, who died of AIDS in 1994, was author of *The Mayor of Castro Street: The Life and Times of Harvey Milk* [1982]; *And the Band Played On: Politics, People, and the AIDS Epidemic* [1987]; and *Conduct Unbecoming: Lesbians and Gays in the U. S. Military* [1993])]

- P13. *Radio Free Reno* [KHIT radio (November 22, 1990--or is this October 22, 1990, the day "Pro-Life" Andy Anderson broke into the studio [see below])] [Anderson program on religious extremism, with his on-air declaration that "Jesus Christ is a homosexual!" (spoken at 187)] [comments like this are what motivated anti-abortion zealot "Pro-Life" Andy Anderson to break into the studio on October 22, 1990 while Eddie Anderson was on the air and assault him--recordings of this incident are included in this collection]
- P14. Anderson with right-wing talk show host Stewart Hutchinson, August 14, 1990
- P15. Anderson pro-choice abortion commentary, with right-wing talk show host Stewart Hutchinson, June 26, 1990
- P16. Anderson show open lines, January 24, 1990 [starts at 055]
- P17. Anderson commentary on casino workers and union issues, with reference to a strike at the Horseshoe Hotel and Casino in Las Vegas [January 26, 1990 (starts at 070)]
- P18. Anderson show open lines on the right to bear arms [c. 1990s]
- P19. Anderson interview with Mustang Ranch brothel owner Joe Conforte, c. 1990
- P20. Anderson interview with Mustang Ranch brothel owner Joe Conforte, May 10, 1990
- P21. Eddie Anderson [as Schroeder Kennedy, KNRY radio AM 1245] interview with Richard Strauss, Radio Communications Director for the Clinton White House, live from the Tahoe Biltmore Hotel, c. 1995
- P22. Anderson show on pro-abortion issues, c. 1990
- P23. Anderson and commentator Craig Haslett, September 27, 1990
- P24. Anderson interview with Ilan Mor, from the Public Information Office of the Israeli Consulate in Los Angeles, August 26, 1989
- P25. *Radio Free Reno* [KHIT radio, c. 1990]: Anderson open lines
- P26. Anderson show on school censorship and Donna Fowler, representing People for the American Way, c. 1990
- P27. Anderson program on equal rights for gay people, featuring Sue Hyde from the National Gay and Lesbian Task Force in Washington DC, October 25, 1989 [Anderson starts at 096]
- P28. *Radio Free Reno* ["IQ 1590 AM, 'Intelligent Talk Radio' "]: Anderson program on Ryan White, December 21, 1990
- P29. Anderson program broadcast on the Eve of the Gulf War, 1990
- P30. Anderson show, November 21, 1990 [side B is blank]
- P31. Anderson show, c. 1990
- P32. Anderson show, c. 1990
- P33. Anderson show, c. 1990
- P34. Anderson show, c. September 21, 1990
- P35. Anderson interview with Michael Levine, author of *Deep Cover*, c. 1990
- P36. Anderson show, c. 1990
- P37. Anderson interview with political activist/feminist Molly Yard, December 14, 1990
- P38. Anderson show [side A]; interview with Lou Adler [side B], c. 1990-91
- P39. Anderson program on the Gulf War, c. 1990-91
- P40. *Radio Free Reno*: Anderson pro-abortion program, October 22, 1990 [side A: exposé of Independent American Party member, right-wing fundamentalist Mormon activist Jeanine Hansen (276-436 and 536+); "Pro-Life" Andy

- Anderson station break-in when he assaulted Eddie Anderson on the air (695-716)]
- P41. Anderson program on the "Pro-Life" Andy Anderson on-air attack "yesterday"
- P42. Anderson program on religious extremism, c. 1990 [includes diatribe against Russ Dickman of Dickman Studios in Reno, a "right-wing Jesus Fascist;" reference to the on-air attack of Eddie Anderson by "Pro-Life" Andy Anderson]
- P43. newscast, 1990, re: the on-air attack of Eddie Anderson by "Pro-Life" Andy Anderson, with commentary on the social and political repercussions
- P44. Anderson program about the on-air attack of Eddie Anderson by "Pro-Life" Andy Anderson, November 20, 1990
- P45. [VHS video tape] gay-bashing murder of Reno resident William "Bill" Metz on July 8, 1994: candlelight memorial demonstration [0h0m0s - 1h8m7s]; news broadcasts about the murder and a Reno talk show, *Connecting Together*, about Metz's murder [1h8m8s - 2h1m16s] [video tape]
- P46. [VHS video tape] Progressive Leadership Alliance of Nevada [PLAN]-sponsored speech by gay U. S. Congressman Barney Frank [D-MA] at the Reno Hilton, December 2001 [broadcast in two parts by Reno television show *We The People*, hosted by Shayne Del Cohen; includes commentary by Eddie Anderson on Frank, and on Nevada's Question 2 (0h0m0s - 0h59m54s)]
- P47. [VHS video tape]: commercial documentaries and broadcasts on and of the following: 1) John Fitzgerald Kennedy assassination; 2) Robert Kennedy assassination; 3) President Bill Clinton at the JFK Memorial Library, October 29, 1993; 4) North American Free Trade Agreement [NAFTA] debate between Vice President Al Gore and Ross Perot; 5) congressional vote on abortion, June 15, 1995; 6) Henry Foster Senate fight, April [?] 21, 1995; 7) Jesse Jackson and Ronald Reagan
- P48. [VHS video tape]: commercial documentaries and broadcasts on and of the following: 1) John Fitzgerald Kennedy, Jr.; 2) John Fitzgerald Kennedy; 3) John Fitzgerald Kennedy

B. Sports [these tapes are inventoried as S1, S2, etc.]

- S1. Anderson at Dodger Stadium, c. 1986: interviews with Tommy Lasorda [003-190], and with announcers Hank Greenwald and Gary Parks [191-end]
- S2. Anderson interview with Pete Rose, April 25, 1985
- S3. Anderson interviews with San Francisco Giants players Will Clark and others, spring 1986 [000-119]
- S4. Vida Blue message on Anderson's answering machine, February 3, 1986
- S5. Anderson 1986 interviews with Jose Morales [016-214], Bob Brenly [215-368], and Vida Blue [369-497]
- S6. Anderson pre-game show from Candlestick Park, San Francisco, August 27, 1986: interview with Michael Wright, publisher of the *Sparks Tribune* [011-230]
- S7. Anderson interviews, 1986 [side A (Los Angeles Dodgers locker room): Lefty Gomez (004-214); Bill Madlock (215-366); and Tito Fuentes (367-488); side B: Glenn Mickey]

- S8. Anderson pre-game show from Candlestick Park, San Francisco [KPLY radio], c. 1986: candid interviews with Chili Davis ["whale story" (0004-123)] and Bob Brenly [124-210]
- S9. Anderson program live from Wrigley Field, Chicago, 1986: 011-306: history of Wrigley Field, talk with Chicago Cubs manager Jim Frye, candid interviews with fans; 307-494: interview with Bob Logan, *Chicago Tribune* sports journalist
- S10. Anderson pre-game show from the Astrodome, Houston, San Francisco Giants vs Houston Astros, April 9, 1986: interview with Yogi Berra
- S11. Anderson pre-game interviews, 1986, side A: Hank Greenwald; side B: Al Rosen [0-210] and Eddie Matthews [212-end]
- S12. Anderson interview with Candy Moldanado, c. 1986 [014-190]
- S13. Anderson 1986 interview with Danny Gladden
- S14. Anderson 1986 interviews with Willie McGee in the St. Louis Cardinals locker room [000-138], and with Al Rosen
- S15. Anderson pre-game show from Candlestick Park, San Francisco, Giants vs the Cincinnati Reds, 1986 [1st game of 4]
- S16. Anderson pre-game show from Candlestick Park, San Francisco, Giants vs the Cincinnati Reds, 1986 [2nd game of 4]
- S17. Anderson pre-game show from the Houston Astrodome, San Francisco Giants vs the Houston Astros, 1986 [2nd game of 4]
- S18. Anderson interview with Bryant Gumble from New York, September 1, 1986
- S19. Anderson pre-game show from Candlestick Park, San Francisco, 1986
- S20. side A: Anderson 1986 pre-game interviews with Roger Craig, et. al. from Riverfront Stadium, San Francisco Giants vs the Cincinnati Reds; side B: Anderson pre-game show from the Houston Astrodome, 1986, San Francisco Giants vs the Houston Astros
- S21. Anderson 1986 pre-game show from the Houston Astrodome, San Francisco Giants vs the Houston Astros
- S22. Anderson interview with Vida Blue, March 1, 1985, from the Sheraton Hotel in Scottsdale, AZ [reel-to-reel]
- S23. Anderson's *Nite Cap Wackies*, May 17, 1984 [KBET 1340 AM (reel-to-reel)]
- S24. Anderson's 1982 [San Francisco] Giants jingles [KBET 1340 AM (reel-to-reel @ 7.5 ips)]

C. Miscellaneous [these tapes are inventoried as M1, M2, etc.]

- M1. memorial service for Jackie Kennedy, c. 1990s
- M2. President Bill Clinton's speech from the White House, re: health care, 1995
- M3. First Lady Hillary Clinton speech from the White House on her health care plan, c. 1995
- M4. satirical songs from the Gulf War, 1992 [© 1992 by Chris Kay productions, PO Box 2267, Reno, NV 89505]
- M5. 1994 newscast [about 30 seconds] on the gay-supportive NO HATE events in Reno

Folder 1 of 1

1. *San Francisco Chronicle* "Sports Extra, September 9, 1985 [inscribed to Anderson by baseball star Pete Rose, dated October 1, 1985]
2. *Reno Gazette-Journal*, January 11, 1986 [story: "[Vida] Blue Pitches Anti-Drug Message in Reno," pp. 1A and 10A]
3. *Reno Gazette-Journal*, January 15, 1986 [story: "Vida Blue is Hero for the Eighties," pp. 1B-2B]
4. *San Francisco Chronicle* "Sporting Green" section, August 20, 1986 [story: "KNBR's Long War with [Hank] Greenwald," pp. 53 and 56 (inscribed to Anderson by sports announcer Hank Greenwald)]
5. *Reno Gazette-Journal*, July 18, 1999, 3 copies [story: "Nevadans Had Part In Undertaking," pp. 1A and 13A (the story notes that Anderson was a seaman aboard the U. S. S. Arlington and served in the honor guard detail that greeted Marine One , the helicopter that brought President Richard Nixon aboard on July 26, 1969 to greet the returning Apollo 11 astronauts [see photos, biography file, and the flag in Box 2])]
6. six "posters" crafted by Anderson from sheets of correspondence, magazine cut-outs, photographs, and ephemera:
 - a. thank-yous for Anderson's hosting radio talk shows on the University of Nevada, Reno Ski Team and children's soccer in the Reno-Sparks area [1984 (includes signed letter from *Gazette-Journal* columnist Rollen Melton)]
 - b. thank-yous for KBET sports broadcasting [1982 and 1985]
 - c. thank-yous for support of the Nevada State Soccer Association and Sparks Bobby Sox Softball [1984-85]
 - d. thank-yous for Anderson's participation on the Washoe County Community Support Review Board [1982]; for hosting a radio broadcast interview with Jim Puzey, Rob Richie, and Gary Powers [UNR Head Baseball Coach (n. d.)]; and Rollen Melton column on Anderson winning the Ugliest Bartender contest at the Bonanza Square Casino [1980]
 - e. congratulations to Anderson from the San Francisco Giants for his "initiative and achievement in the area of community service" [c. 1985]
 - f. Senator Edward M. Kennedy's tribute to his brother, John F. Kennedy, on the 20th anniversary of JFK's assassination, November 22, 1983 [includes a photograph of Edward Kennedy at the podium in the Hotel Meridian, somewhere in California(?) stumping for Walter Mondale-Geraldine Ferraro]

Photographs

I. political

1. Ronald Reagan [1980s]
2. l-r: Dorothy North; Senator Tom Daschle [D-SD]; Eddie Anderson, Washington, DC, 1995
3. l-r: Dorothy North; Senator Tom Daschle [D-SD]; Eddie Anderson, Washington, DC, 1995 [inscribed by Daschle to Anderson]
4. Eddie Anderson at the White House, 1995
- 5-13. Eddie Anderson and Nevada Governor Bob Miller, c. 1990s
14. Eddie Anderson outside the White House, 1995
15. Eddie at the White House, 1995
16. l-r: Eddie Anderson; Congressman Richard Gephardt [D-MO]; Dorothy North, Washington, DC, 1995
17. l-r: Senator Harry Reid [D-NV] and Eddie Anderson, Washington, DC, 1995 [inscribed by Reid to Eddie]
18. commercial portrait of Ronald and Nancy Reagan, 1980s
19. Eddie Anderson outside the White House, 1995
20. Eddie Anderson outside the Capitol, Washington, DC, 1995
21. l-r: Dorothy North; Eddie Anderson; [Bill Clinton's chief Domestic Policy Advisor], Washington, DC, 1995
22. President Bill Clinton, Washington, DC, 1995
23. l-r: Dorothy North; Dr. Laura Tyson [Bill Clinton's Chief Economic Advisor]; Eddie Anderson, Washington, DC, 1995
24. l-r: Debbie Cahill [Nevada Governor Bob Miller's Northern Nevada campaign manager] and Eddie Anderson, 1995
25. l-r: Richard Strauss [Clinton White House Radio Communications Director]; Robert Slogaski [flight attendant friend of Eddie's]; Andrew Hansen; Rica Rodham [assistant to Richard Strauss], Washington, DC, May 1993
- 26-27. l-r: Eddie Anderson and Richard Strauss [Clinton White House Radio Communications Director], Washington, DC, May 1993
28. l-r: Dorothy North; Congressman Jerry Lewis [R-CA]; Eddie Anderson, Washington, DC, 1995
29. l-r: Dorothy North; Ken Fowler [Democratic National Committee Chairman]; Eddie Anderson, Washington, DC, 1995
- 30-32. l-r: Dorothy North; Congressman Lightfoot [R-IA]; Eddie Anderson, Washington, DC, 1995
33. l-r: Eddie Anderson; Congressman Sam Jajen [phonetic spelling (D-CT)]; Dorothy North, Washington, DC, 1995

II. political [Robert Kennedy, Jr. event at the University Of Nevada, Reno, 4.18.01 (folder includes event documentation)]

- 1-3. Kennedy at the podium
4. l-r: Eddie Anderson; Robert Kennedy, Jr.; Virginia Demmler

III. sports

1. l-r: Eddie DeBartolo [owner of the San Francisco 49ers]; Jeff Weiss; Carmen Policy [president of the San Francisco 49ers], c. 1990s
2. l-r: Jerry Jones [owner of the Dallas Cowboys]; Jeff Weiss, c. 1990s
3. l-r: Juan Roque [6' 8" guard, 1997 second round pick of the Detroit Lions]; Jeff Weiss
4. l-r: Bruce Macgowan [sports broadcaster] and Eddie Anderson, Pier 39, San Francisco, summer 1987
5. Jim Davenport [manager, San Francisco Giants], c. 1980s [inscribed to Eddie by Davenport]
6. l-r: unidentified man; Joe Dimaggio; Eddie Anderson, c. 1980s
7. Tom Lasorda, c. 1980s [inscribed to Eddie]
8. San Francisco Giants team, c. 1980s
9. Rod Scurry [Pirates; "left handed pitcher"], c. 1980s [inscribed to Eddie]
10. Bill Laskey [San Francisco Giants], c. 1980s [inscribed to Eddie]
11. Chili Davis [San Francisco Giants], c. 1980s [inscribed to Eddie]
12. Gene and Garry Henderson [auto racing], November 28, 1984 [inscribed and initialed by Gene Henderson to Eddie]
13. Don Robinson [Pirates], 1984 [inscribed to Eddie]

IV. radio

- 1-3. Eddie Anderson on the air, c. 1990s
4. kick-off broadcast of *Speak Out Nevada*, Monday, 8.29.94, KLAV 1230 AM [Las Vegas (l-r: Eddie Anderson, co-host; David Wilhelm, Democratic National Committee Chairperson; unidentified technician)]
5. kick-off broadcast of *Speak Out Nevada*, Monday, 8.29.94, KLAV 1230 AM [Las Vegas (l-r: Eddie Anderson, co-host; Bob Price, Nevada State Assemblyman [Dem.]; Stephen Cloobek, co-host)]
6. kick-off broadcast of *Speak Out Nevada*, Monday, 8.29.94, KLAV 1230 AM [Las Vegas (l-r: Eddie Anderson, co-host; Bob Price, Nevada State Assemblyman [Dem.]; David Wilhelm, Democratic National Committee Chairperson)]
7. kick-off broadcast of *Speak Out Nevada*, Monday, 8.29.94, KLAV 1230 AM [Las Vegas (l-r: Eddie Anderson, co-host; Bob Price, Nevada State Assemblyman [Dem.]; David Wilhelm, Democratic National Committee Chairperson)]
8. kick-off broadcast of *Speak Out Nevada*, Monday, 8.29.94, KLAV 1230 AM [Las Vegas (l-r: Eddie Anderson, co-host; Bob Price, Nevada State Assemblyman [Dem.]; David Wilhelm, Democratic National Committee Chairperson; Stephen Cloobek, co-host; unidentified technician)]
9. kick-off broadcast of *Speak Out Nevada*, Monday, 8.29.94, KLAV 1230 AM [Las Vegas (l-r: Eddie Anderson, co-host; Bob Price, Nevada State Assemblyman [Dem.]; David Wilhelm, Democratic National Committee Chairperson; Stephen Cloobek, co-host; unidentified technician)]

10. kick-off broadcast of *Speak Out Nevada*, Monday, 8.29.94, KLAV 1230 AM [Las Vegas (l-r: Eddie Anderson, co-host; Bob Price, Nevada State Assemblyman [Dem.]; David Wilhelm, Democratic National Committee Chairperson; Stephen Cloobek, co-host; unidentified technician)]
11. l-r: Nevada Assemblyman Bob Price [Dem] and Eddie Anderson, host of *Speak Out Nevada*, KLAV 1230 AM [Las Vegas], c. 1994
- 12-13. l-r: Eddie Anderson and Bruce Maize on the air, c. 1997
- 14-15. l-r: Eddie Anderson and Robert Slogaski [flight attendant friend of Eddie's], c. 1997
- 16-18. l-r: Eddie Anderson and unidentified man, c. 1997
19. autographed greeting card with a photograph of Edie Anderson [left] and comedian Pat Paulson [right (check spelling)], November 2, 1990
- 20-21. kick-off broadcast of Anderson's show on KHIT Reno, 3.7.90 [l-r: Anderson; Moose Rosenfeld, KHIT General Manager]
22. l-r: activist/feminist Molly Yard with Anderson, c. 12.14.90 [cf. audio tape P37 above]
23. Bryant Gumble, 1986 [inscribed to Eddie (cf. audio tape S18 above)]

V. personal

1. color postcard of the Albertinum in Ukiah, CA, 1965
2. Eddie Anderson [back row, third from the right] at the Our Lady of Guadalupe Cursillo Center, c. 1965
3. Anderson at the grave of Robert Kennedy, c. 1990s
4. Anderson at the grave of Robert Kennedy, c. 1990s
5. Eddie Anderson and President Richard Nixon on board the *U. S. S. Arlington* during the *Apollo 11* splashdown, July 26, 1969
6. Anderson, February 1972
7. Anderson, c. 1996
8. Anderson on the beach at San Francisco, c. 1996
9. Anderson, c. 1970s
10. Anderson, fall 1980
11. Anderson's navy portrait, San Diego Naval Station, spring 1969
12. Anderson, 1974
13. Courtney Anderson [daughter], c. early 1970s
14. Courtney Anderson [daughter], c. early 1970s
- 15-16. l-r: unidentified man; Eddie Anderson; Courtney Anderson [daughter], c. 1999-2000

* * *

Notes

1. Opened on August 5, 2000, A Rainbow Place, is Northern Nevada's gay and lesbian community center located, at the time of this interview, at 33 St. Lawrence Avenue, Reno. A Rainbow Place publishes a newsletter titled *Nevada OUTpost*, the first issue of which is numbered Fall 2000. For more information on the founding of A Rainbow Place, see "Community Center to Be Sanctuary for Area Gays" [*Reno Gazette-Journal*, April 13, 2000] and "Fate Leads Ex-Dancer to Role at Gay Community Center" [*Reno Gazette-Journal*, July 22, 2000, 1E and 3E].
2. The Oregon Citizens Alliance [OCA] is a right-wing, fundamentalist, homophobic organization founded in Oregon in 1987 by Lon Mabon. Originally formed in support of conservative causes in general, the OCA by the early 1990s had evolved into an exclusively anti-gay organization which began exporting its efforts from Oregon into such surrounding Western states as Idaho, Washington and, in 1994, Nevada. The Nevada Citizens Alliance [NCA], which included a number of local fundamentalist and conservative organizations such as Nevada Concerned Citizens, the Eagle Family Forum, and the Independent American Party, pushed a Nevada ballot initiative in support of the homophobic *Minority Status and Child Protection Act*. This coalition of right-wing religious and politically conservative groups and individuals, which included several state legislators, was reacting in part to the successful 1993 repeal of Nevada's sodomy statute. The NCA's initiative petition effort, publicly opposed by such influential Nevada figures as Governor Robert Miller and Las Vegas Mayor Jan Jones, failed, but not without a long and acrimonious fight that was thoroughly covered in the media. As late as 2000, Lon Mabon and the Oregon Citizens Alliance were still pushing anti-gay initiatives in Oregon [in *State By State: "Undaunted By Defeat, Oregon Group Prepares New Anti-Gay Initiative for 2002 Ballot"* (*Frontiers*, January 19, 2001, 38)]. For more information on Lon Mabon, the Oregon Citizens Alliance, the *Minority Status and Child Protection Act*, and the initiative fight, see "Alliance Launches Nevada Campaign;" "Ex-Hippie Turns Right-Winger;" "OCA: A History;" "March of the Anti-Gay Movement;" "Get Out of Town, Anti-Gay Hate Group;" "Petition;" "Anti-Gay Group Taking On One Community at a Time;" "Gay America Wants Equality, Not 'Rights';" and "Most Gay Leaders Shun Effort" [*Reno Gazette-Journal*, February 6, 1994, 1A and 8A-9A]; "Oregon's Mabon Attacks Nevada Civil Rights" [*Las Vegas Bugle*, February 1994, 5-6, 8]; "Campaign for Liberty Gearing Up to Battle Discrimination" [*Las Vegas Bugle* March 1994, 36-37]; "Who Are They? Who and What We're Fighting" (this article details all the religious and right-wing groups in and out of Nevada involved in the *Minority Status and Child Protection Act*) [*Las Vegas Bugle*, May 1994, 13]; "Minority Status and Child Protection Act" (text) [*Lesbian Visions of Southern Nevada*, May 1994, 6]; "Anti-Gay Ballot Drives: Nevada, Pacific Northwest Targeted" [*Sacramento Bee*, May 16, 1994, A1 and A12]; "Petition Likely to Fail In Nevada" [*Reno Gazette-Journal*, May 26, 1994, 1A]; "Supporters Admit They Lack Enough Signatures" [*Reno Gazette-Journal*,

June 21, 1994, 1A]; "Backers Refuse to Give Up" [*Reno Gazette-Journal*, June 10, 1994, 1A and 5A]. Also refer to primary resource materials in the Las Vegas Gay Archives in the Special Collections Department of the University of Nevada, Las Vegas' Lied Library.

3. Question 2 refers to the successful anti-same-sex-marriage ballot initiative passed by 69.5% of Nevada's voters in the 2000 general election. Sponsored by the Coalition for the Protection of Marriage in Nevada, the petition effort was launched in December 1999—within two months of Nevada's Employment Non-Discrimination law becoming effective. Many of those involved in 1994's *Minority Status and Child Protection Act* resurfaced as founders and members of the Coalition for the Protection of Marriage. The Coalition's pretext for pushing Question 2 was to close a "loophole" in Nevada law which they claimed left the state open to having to accept same-sex marriages legalized in other states—same-sex civil unions became effective in the state of Vermont on October 1, 1999. After the first-round success of Question 2 [it must be voted upon a second time, in 2002, before it becomes part of the Nevada state constitution], the Coalition's spokespeople announced their intent to fight *any* efforts by Nevada's gay community to achieve equal protection and advantage under the law. At the time of this interview, the Question 2 fight remains unresolved. For more information on the Coalition for the Protection of Marriage and Question 2, see "Hawaii Plan Could Legalize Gay Marriage in Nevada" [*Reno Gazette-Journal*, 4.16.94, p. 1B]; "Campaign Initiative Asks Nevadans to Protect Marriage" [*Beehive*, December 15, 1999, 8 and 10]; "Move Could Ban Gay Marriages" [*Las Vegas Review-Journal*, December 23, 1999, 1B-2B]; "Petition Filed to Ban Gay Marriages" [*Las Vegas Sun*, January 4, 2000, 4B]; "Nevada Conservatives Line Up Behind Same-Sex Marriage Ban" [*Las Vegas City Life*, January 6, 2000, 6-7]; "Leaders Mum On Proposed Same-Sex Marriage Ban" [*Reno Gazette-Journal* 1.18.00, p. ?]; "Anti-Gay Marriage Petition Nears Filing" [*Las Vegas Sun*, June 8, 2000, 1B and 4B]; "Survey Shows Nevadans Oppose Same-Sex Unions" (121,499 signatures) [*Las Vegas Review-Journal/Las Vegas Sun*, June 17, 2000, 1A and 3A]; "Petition to Ban Gay Marriage Hits Ballot" [*Las Vegas Sun*, July 7, 2000, 4B]; "Hate Is Not a Family Value Nor Is It A Winning Issue" [*Las Vegas Bugle*, September 15, 2000, 20]; "GOP Pins Faith on Anti-Gay Sentiment" [*Las Vegas Sun*, October 4, 2000, 13A]; "Demonstrators Oppose Gay Ban ... " [(University of Nevada, Las Vegas) *Rebel Yell*, October 9, 2000, 1 and 5]; "Initiative Simplifies Meaning of Marriage" [*Las Vegas Sun*, October 21, 2000, 13A]; "Catholic Position on Question 2 May Send Conflicting Message" [*Las Vegas Review-Journal/Las Vegas Sun*, October 29, 2000, 1J and 5J]; "Protect Families: No On #2" [*Las Vegas Bugle*, November 2000, 23]; "Same-Sex Marriage Not Favored at Polls" [*Las Vegas Sun*, November 9, 2000, 1B and 8B]; "'Creative Accounting' Covers Trail of Anti-Gay Coalition ... Business Contributors Line the Pockets of Richard Ziser, Lusk Family and Joyce Advertising with Tens of Thousands of Dollars" [*Las Vegas Bugle*, December 22, 2000, 30-31]; "Follow the Money: Who's Bankrolling Richard Ziser's Gay-Bashing Ways?" [*Las Vegas Weekly*, January 4, 2001, 9]. Also refer to primary resource materials in the Las Vegas Gay Archives in the Special Collections Department of the University of Nevada, Las Vegas' Lied Library.

4. Performer Merle Haggard [b. March 6, 1937] was born in Bakersfield, California to an Okie immigrant family. He spent time in San Quentin prison for petty crime offenses, and when he was released in 1960, he began a career in country/western singing and songwriting. He has been described as a "truth-seeking-bordering-on-defiant artist," and one of his most famous and recognizable tunes was Okie From Muskogee from the early 1970s. For more on Haggard, see his entry in *The Country Music Encyclopedia*, by Melvin Shestack [New York, NY: Thomas Y. Crowell Company, 1974], pp. 91-95.
5. Anderson's mother was Georgia Elizabeth Loomis.
6. *Night Court*, a popular television situation comedy which premiered on NBC on January 4, 1984, was about the life of oddball judge Harold T. Stone, played by comedian Harry Anderson.
7. This was Arthur Anderson.
8. Converse is a popular American brand of sportswear.
9. Marian S. Erskine Grauvogel [November 4, 1916 - March 16, 1999] was an honored Humboldt County School District teacher. For more on Grauvogel, see her obituary in the *Reno Gazette-Journal*, March 21, 1999, p. 15C.
10. From the Greeting of the Latin mass: *Dominus vobiscum* ["The Lord be with you."] and *Et cum spiritu tuo* ["And Also With You."]; from the Communion Rite: *Pater noster, qui es in caelis* ["Our Father, who art in Heaven ..."].
11. *Don't Ask, Don't Tell* refers to the U. S. military's official policy on gays serving in the military. One of President Bill Clinton's campaign promises announced in 1992 to secure the gay and lesbian vote, was a change in the military's anti-gay policy. When he proposed early in his first term that the policy banning gays from serving in the military should be abolished, Republicans and other right-wing political and religious conservatives maneuvered a "compromise" policy which became known as *Don't Ask, Don't Tell*. Under this policy, gays serving in the military were not to reveal in any way that they were gay, while military authorities were forbidden from asking. The policy was ignored and became a colossal failure—the rate of gay discharges actually increased. See "Clinton Said He Felt Pushed Into Gay Policy" [*New York Times*, December 7, 2000, A22]. While a bill to repeal *Don't Ask, Don't Tell* passed both houses of Congress in 2010, it would not be put into effect until the President, the Secretary of Defense, and the Chairman of the Joint Chiefs of Staff certified that repeal would not harm military readiness, followed by a 60-day waiting period. These criteria were met and President Barack Obama signed the repeal into law on December 22, 2011. The repeal was effective September 20, 2012.
12. A *tonsure* is a round spot shaved on the crown of the head of certain Roman Catholic ecclesiastics to note the priestly office or order to which they belong.

13. The Salesians are the Society of St. Francis of Sales, a religious congregation of Roman Catholic priests founded in 1864 Don Giovanni Bosco. The object of the Society's rule, approved April 3, 1874, is described as, "the Christian perfection of its associates obtained by the exercise of spiritual and corporal works of charity towards the young, especially the poor, and the education of boys to the priesthood."
14. Switch hitting also means to be bisexual.
15. Father Flanagan's Boy's Town is a village in Douglas County, Nebraska, 11 miles west of Omaha. Founded in 1917 by the Rev. Msgr. Edward J. Flanagan as a school and home for underprivileged and homeless boys, it was incorporated in 1936. Flanagan died in May 1948.
16. The Albertinum was established in Ukiah, California, in 1903, by the Dominican Sisters. Originally serving as an orphanage, the Albertinum's mission grew throughout the next six decades to include care for children whose families had been disrupted by "death, divorce, desertion, or by neglect and poverty." The Albertinum closed in June 1968, but was reopened by Trinity Children and Family Services in June 1970 as a non-sectarian facility operated by the Greek Orthodox Church. According to a recent program statement, Trinity only "may accept" children exhibiting active homosexual behavior [*Trinity Children and Family Services—Ukiah: Brief Program Statement*, n. d. (c. 1996-99)].
17. Pierre Salinger was John F. Kennedy's press secretary. [*Anderson note*: "(California State) Senator Paul Lunardi introduced me to the California Legislature in the '60s. Because of him I met Pierre Salinger (and) Theodore White. Paul (together with Jim Gill and my math teacher, Mike Cattuzo) encouraged me to look to public service ... to seek public service, to do good deeds and to believe in justice. (Mike Cattuzo) told me I was obligated 'to make a difference.' "]
18. *The Making of the President, 1960*, by political journalist Theodore H. White [New York, NY: Atheneum Publishers, 1961] describes the presidential campaign of 1960 between John Kennedy and Richard Nixon.
19. Anderson met O'Donnell at the Riviera Hotel in Las Vegas during the 1972 Nevada State Democratic Party convention. O'Donnell was recently portrayed by actor Kevin Costner in the New Line Cinema film about the Cuban Missile Crisis, *Thirteen Days* [2001].
20. The Bay of Pigs invasion, planned during the Eisenhower administration and carried out by the Kennedy administration, was the United States' failed attempt to overthrow Fidel Castro's communist regime in Cuba. An invasion force of 1500 Cuban refugees, trained in Guatemala, landed on the south-central coast of Cuba on April 17, 1961 without adequate military supplies or air cover from the U. S. military. Castro's forces overwhelmed the small invasion force, and the failure of the Cuban population to rise against him as the Bay of Pigs invasion force had expected, sealed the invaders' fate. The invasion was a huge embarrassment to the United States and to President Kennedy, in particular.

21. The Alliance for Progress was suggested and partly sponsored by the United States after the Bay of Pigs failure as a way to foster economic development and political reforms in Latin America to prevent spread of Fidel Castro's influence. Noted officially as the Declaration of Punta del Este after the location of the agreement, the Alliance proved another failure as many of the Latin American leaders who subscribed to it fell out of power, and the classes who controlled Latin American economies refused to give up their privileges.
22. Aurelius Augustinus [354-430] was foremost of the Latin Church fathers, born at Tagaste in Roman North Africa on November 13, 354. Augustine described his early life of "sin," "dissipation," and paganism in his autobiography, *Confessions*. After his conversion to Christianity, Augustine, as Bishop of Hippo, set his energies to strengthening the authority and organization of the church, to fighting schism and heresy, and to profoundly and remorselessly demonizing the entire orbit of ancient culture through his obsession with a dogmatic, historic, and biblical approach to Christian doctrine. While Catholicism regards Augustine as one of its greatest heroic figures, it is Augustine's proscriptions and pronouncements that are largely responsible for the Catholic Church's relentless repression of gay people and its relentless, unrealistic condemnation of natural sexual expression.
23. Early in October 1962 the United States learned that the Soviet Union was building military bases in Cuba and outfitting them with offensive atomic weapons, capable of destroying large parts of the United States. On October 22, 1962, President Kennedy announced on television that the United States was setting up a quarantine, or blockade, of Cuba, and mobilizing the military for a massive invasion of the island should Russia attempt breaching the blockade. Kennedy ordered the Soviet Union to dismantle its Cuban bases and remove the weapons, and to submit to international inspection. For nearly two weeks the United States and the Soviet Union faced off over the Cuban crisis, and the world came moved breathlessly close to nuclear war. In the end, Russia backed down.
24. In September 1948, President Harry Truman made an multi-state whistle stop tour of the West. His train stopped at Imlay, Nevada near Winnemucca, at 7:28 a. m., on Wednesday, September 22, 1948, where he gave a short speech. Truman's train passed through Winnemucca around 8:00 a. m., and continued on to Reno, where he delivered a speech to 25,000 people. See "Warren Pledges For United Leadership, As Truman Starts Westward" [*Humboldt Star*, Friday, September 17, 1948, 1]; "All Three Candidates Heading West" [*Humboldt Star*, Tuesday, September 21, 1948, 1]; "'Fire Congress' President Asks; GOP Leaders Called 'Mossbacks'; Crowd Greets Truman at Imlay: President Chats With Nevadans at Rail Town" and "25,000 Jam Reno Streets to Hear President Speak" [*Humboldt Star*, Wednesday, September 22, 1948, 1].
25. During the 1964 legislative hearings on the *Economic Opportunity Act*, it was suggested that pre-school intervention on behalf of poor and disadvantaged children through community action programs might give them a "head start" when they entered school later. In January 1965, President Johnson announced that funds were

available, and by the summer of 1965 Project Head Start was underway. Whether it was successful is still a point of debate. For more information, see *Education for Children of the Poor: A Study of the Origins and Implementation of the Elementary and Secondary Education Act of 1965*, by Julie Roy Jeffrey [Columbus, OH: Ohio State University Press, 1978].

26. The Redemptorists are members of the Roman Catholic Congregation of the Most Holy Redeemer, founded by St. Alphonsus Liguori in 1732 to care for the poor. Coming to the United States in 1832, the Redemptorists provide retreats and missions, and conduct parishes and parochial schools.
27. Franciscans are members of any religious institution that observes some form of the Rule of St. Francis. Specifically, they are members of the Franciscan Order, founded by St. Francis in 1209 or 1210. Written in 1223, the Rule of St. Francis stresses strict poverty. Franciscans engage themselves in educational work, hospitals, and social work.
28. Jesuits belong to the Society of Jesus, a mendicant order of clerks regular founded in 1540 by St. Ignatius of Loyola. It is primarily a teaching and missionary order.
29. The Dominicans are generically the members of numerous religious institutes which observe some form of the rule of St. Dominic. Specifically, they are members of Dominic's First Order, called the Order of Friars Preachers, founded in the early 13th century by St. Dominic. A Second Order of contemplative, cloistered nuns was founded in 1205, and a Third Order established in 1286 and 1401. In 1852, Father J. B. Lacordaire founded the Third Teaching Order, which was later considered a province of the First Order. It was these Dominicans who operated the Albertinum at Ukiah, California, where Anderson was educated.
30. Selma, Alabama became a flashpoint in the fight for Black civil rights in 1965 when the U. S. Justice Department moved in to enforce compliance with the *Civil Rights Act* of 1964. It was from Selma that Martin Luther King, Jr. led the long Freedom March to Montgomery, the state's capital, in 1965. Ironically, at the time of this interview in 2001, Selma, Alabama is still riven with racial turmoil and violent discrimination. In September 2000 James Perkins, Jr., who is Black, defeated segregationist Joe Smitherman, White, who had been mayor every year except one since 1964. The local National Voting Rights Museum has been vandalized, and Martin Luther King Day marchers tried to pull down a monument to Confederate General Nathan Forrest, a founder of the Ku Klux Klan, which was raised on the edge of a Black neighborhood five days after Perkins was elected mayor. See "First Black Mayor Endures Turbulent Start in Selma," *Las Vegas Review-Journal/Sun*, Sunday, January 21, 2001, 8A.
31. In March 1961, James Farmer, national director of the Congress of Racial Equality [CORE], issued a call for volunteers to participate in the interracial Freedom Rides through the deep [Mississippi, Alabama] South to test racial discrimination in bus stations and terminals serving interstate travelers. In December 1960 the U. S. Supreme Court had extended its 1946 prohibition against segregation to apply not

only to buses and trains, but to all travel terminals. The intention of the Freedom Rides was to provoke Southern authorities into arresting the Freedom Riders in order to prod the U. S. Justice Department into enforcing the law. As predicted, the Freedom Riders, both Black and White, were physically attacked, jailed, their buses vandalized and burned. For more on the Freedom Rides and the Freedom Riders, see *The Civil Rights Movement: An Eyewitness History*, by Sanford Wexler [New York, NY: Facts on File, Inc., 1993], pp. 114-119; and *Freedom Riders Speak for Themselves* [Detroit, Michigan: *News & Letters*, 1961].

32. The Edmund Pettus Bridge, named for Confederate General Edmund Pettus, crosses the Alabama River outside Selma, over which I-80 passes on its way to Montgomery. The Edmund Pettus Bridge became a symbol of the fight for Black civil rights in 1965 when Alabama State Troopers and White volunteers attacked 500 demonstrators in a violent and bloody confrontation when they tried to cross the bridge on a march to Montgomery, the capital of Alabama. The route of the march was to pass down Sylvan Street from the African Methodist Episcopal Church to Water Avenue, cross the Edmund Pettus Bridge and then follow I-80 into the state capital. On March 7, 1965, which came to be known as Bloody Sunday, the marchers were attacked and beaten by Alabama State Troopers, and forced back into Selma. A second attempt to march two days later, this time led by Martin Luther King, Jr., failed, and it wasn't until March 25, 1965 that 25,000 marchers, again led by King, made it safely across the bridge under federal supervision. The Edmund Pettus Bridge, as Anderson here refers to it, is a metaphor of passage from oppression to freedom.
33. All these men were leaders in the fight for racial democracy in the 1950s and 60s. For more detailed biographical information, refer to *Leaders From the 1960s: A Biographical Sourcebook of American Activism*, by David DeLeon [Westport, CT: Greenwood Press, 1994] and *Contemporary Black Biography*, ed. by Michael L. LeBlanc [Detroit: MI: Gale Research, Inc., 1992]. 1. Martin Luther King, Jr. [January 15, 1929 - April 4, 1968], a Baptist pastor, was founding president of the Southern Christian Leadership Conference and winner of the Nobel Peace Prize on December 10, 1964. King was assassinated by James Earle Ray on April 4, 1968 [*Leaders*, pp. 117-123]. 2. Reverend Ralph David Abernathy [1926 - 1990], the closest friend and adviser of Martin Luther King, Jr., was King's hand-picked successor who led the Southern Christian Leadership Conference from 1968 through 1977. He published his autobiography in 1989: *And the Walls Came Tumbling Down: An Autobiography* [New York, NY: Harper, 1989] [*Contemporary*, v. 1, pp. 1-5]. 3. H[ubert Gerold] Rap Brown [aka Jamil Abdullah Al-Amin; b. 1943], an outspoken, often frightening [to Whites] leader of the Student Nonviolent Coordinating Committee [SNCC], which he joined in 1966. He converted to Islam while in jail in the early 1970s, and by the 1990s his former militancy in the movement for racial democracy had mutated into a militancy for the Islamic religion [*Leaders*, pp. 50-54]. At the time of this writing, Brown is serving a life sentence in the Federal penitentiary in Florence, Colorado for the murder of two Fulton County, Georgia Sheriff's deputies. 4. Malcolm X [formerly Malcolm Little; aka El-Hajj Malik El-Shabazz; May 19, 1925 - February 21, 1965], a Muslim spiritual and racial teacher whose 1965 book, *The Autobiography of Malcolm X* [New York, NY: Grove Press], advised blacks that it was better to create a separate black society than integrate into the corrupt,

hypocritical white society of Christianity and democracy. Malcolm was a leader in the Nation of Islam, an often violent and nationalistic sub-cult of the Muslim religion in America, although he was put out of the organization as his views and attitudes changed more toward an acceptance of Sunni orthodoxy. Among the most militant—and eloquent—of the black leaders, Malcolm was assassinated on February 21, 1965 [*Leaders*, pp. 163-172]. 5. Louis [Abdul] Farrakhan [formerly Louis Eugene Wolcott; aka Louis X; b. 1933], was recruited into the Nation of Islam by Malcolm X in 1955, whom he later denounced and demonized for leaving the Nation. When the Nation of Islam, under new leadership in the 1970s, underwent radical changes under new leadership—changes which included dropping its racist and separatist teachings, allowing whites to be members, and changing its name to the American Muslim Mission, Farrakhan led a schismatic group known as the Lost-Found Nation of Islam which retained the old racist, separatist, and black nationalist teachings of the original organization. In later years, Farrakhan's Nation of Islam has been for its extreme anti-Semitism and homophobia [*Leaders*, pp. 89-97]. 6. Huey Newton [1942-1989] was founder, with Bobby Seale, of the Black Panther Party for Self-Defense [Black Panthers] during September/October 1966. The Panthers were an organization dedicated to the cultural, economic, and political emancipation of blacks, principally through community service activities, and with socialist overtones. While never as exclusive or nationalistic as the Nation of Islam, the U. S. government harassed the Panthers nearly out of existence, aided by the Panthers themselves who were fractured by ideological disputes and personality conflicts [*Leaders*, pp. 149-156]. Newton himself was the chief theoretician and Minister of Defense for the Panthers. In 1968 he ran an unsuccessful campaign for the U. S. Congress as the candidate of the Peace and Freedom Party. He was jailed several times before his death in 1989: he was jailed in 1968-70 for manslaughter in the death of an Oakland, California policeman; 1987 for possession of a handgun; and 1989 for misappropriation of public funds. He died of gunshots to his head in a crack-infested Oakland neighborhood [*Contemporary*, v. 2, pp. 177-180]. 7. Bobby Seale [b. October 22, 1936] was founder, with Huey Newton, of the Black Panthers [see Huey Newton, above]. Seale was energized in the development of his political activities by the assassination of Malcolm X [*Leaders*, pp. 149-156]. 8. [Leroy] Eldridge Cleaver [August 31, 1935 - May 1, 1998], served as minister of information for the Black Panthers in 1967-71. He spent most of his early life passing in and out of prison for a variety of offenses. He joined the Nation of Islam in 1960. A collection of his prison writings, *Soul On Ice* [1968], whose central message was that rage was self-destructive, is one of the most influential books to come from the civil rights struggles of the 1960s [*Leaders*, pp. 66-72].

34. A plant is an individual from an opposing side who infiltrates an organization, group of people, or a political movement in order to collect information covertly.
35. Journalist John Howard Griffin darkened his skin and went into the South to see how he'd be treated if he were perceived as Black. The book he wrote about this experience was *Black Like Me* [Boston, MA: Houghton Mifflin, 1961].
36. Republican State Senator Bill Raggio from Washoe County, Nevada's District 3 [October 30, 1926 - February 23, 2012], during his Nevada legislative career, served

as both Senate Majority and Minority Leader and chairman of the influential Senate Finance Committee. Raggio, in fact, was often noted as the single most powerful Nevada legislator, and one who made sure that Northern Nevada's interests superseded Southern Nevada's, although Raggio disputes this. Raggio is an attorney with the state-wide law firm of Jones Vargas and his ties to Southern Nevada include seats on the boards of Santa Fe Gaming and Sierra Health Services. As a young man, Raggio was a conservative crusader, and torched Joe Conforte's Triangle Ranch brothel in 1960 after declaring it a public nuisance—and after Conforte attempted to extort him. Raggio's career began in 1952 as deputy district attorney for Washoe County, and in 1958 he was elected district attorney, a position he held until 1970. Even though he was named Prosecutor of the Year in 1964, he lost bids for the U. S. Senate in 1968 and 1970. In 1972 he was elected to the Nevada Legislature. One anonymous lawmaker has said of Raggio, "The power of the Legislature is Bill Raggio. Nothing happens in this Legislature that Bill doesn't want to happen." [See "New Speaker Gives Voice to the South" (*Las Vegas Review-Journal/Sun*, February 4, 2001, 1B and 5B)]. In 2010, Raggio, against his party, supported Democrat Harry Reid for the U. S. Senate, rather than the Republican candidate, Sharron Angle. As a result, Raggio was stripped of his Minority leadership. Blaming poor health, in January 2011 Raggio announced his retirement before the new legislative session began. For more on Raggio, see "Lawmaking Legend Raggio Dies: 85-Year-Old Was Vacationing in Australia" [*Las Vegas Review-Journal*, February 25, 2012, 3A, 6A]; "Raggio's Legend Caught Fire With His Battle Against Pimp" [*Las Vegas Review-Journal*, February 25, 2012, 1B]; "Bill Raggio, 1926-2012: State Senator Leaves a Legacy on Nevada for Work in the State Senate" [*Las Vegas Sun*, February 25, 2012, 2]; "Bill Raggio Left an Indelible Mark on Nevada" [*Las Vegas Sun*, February 26, 2012, 5]; "Raggio Was One Of a Kind" [*Las Vegas Review-Journal*, February 26, 2012, 1D]; "Nevada Political Giant Wielded Compromise to Great Respect" [*Las Vegas Sun*, February 26, 2012, 1, 8]; and, obituary [*Las Vegas Review-Journal*, March 2, 2012, 5B].

37. Cesar Chavez [1927 - 1993] founded the National Farm Workers Association [NFWA] in Delano, California in 1962. This union was the first time farm workers themselves had unionized. In 1959 the AFL-CIO [American Federation of Labor-Congress of Industrial Organizations] had established the Agricultural Workers Organizing Committee [AWOC], and in 1966 the AFL-CIO-AWOC and NFWA merged into the United Farm Workers Organizing Committee [UFWOC], ultimately referred to as the UFW. While the UFW has often been torn by internal dissension and was never able to fully unionize farm workers, the organization became a powerful means for civil rights during the 1960s and '70s, and turned Chavez himself into a folk hero.

The events in which Anderson took part are the California Grape Strike of 1965-70, and the farm workers' historic march from Delano to Sacramento in 1966. On September 8, 1965 three thousand Mexican-American and Filipino-American farm workers walked off their jobs when the California growers refused to recognize the workers' collective bargaining agents, the AFL-CIO-AWOC. The strike, or *huelga*—the strikers themselves were known as *huelgistas*—was a reaction to abysmal working conditions. According to George Horwitz in *La Causa: The California Grape Strike* [New York, NY: Macmillan Company, 1970], "Inadequate toilet

facilities, insufficient water for drinking, indiscriminate use of pesticides and chemical growth stimulants, and capricious or racist hiring and firing practices, as well as wages and child labor, were the main issues of the strike. The life expectancy of an American farm worker [was] forty-nine years." [p. 70] For several months San Joaquin Valley grape growers, local law enforcement authorities, and California politicians did everything they could to break the strike, including brutalizing the *huelgistas*, evicting them from their camps, and hiring scabs to take their place in the fields. But as word spread through the United States and overseas of the workers' struggles in California, the strike drew thousands of participants, particularly clergymen [mostly Catholic and not, at first, with the blessing of their church], university students, and other labor leaders. At the time, Senator Robert Kennedy was a member of the Senate Farm Labor sub-committee, and in March 1966 he conducted three days of hearings on the strike in Sacramento, Visalia, and Delano, California, where he questioned the strike-breaking authorities and frequently visited the strikers on their picket lines.

When it was clear the *huelgistas* were not succeeding against the California growers and law enforcement authorities, Cesar Chavez, mindful of the 1965 civil rights march from Selma to Montgomery, Alabama, announced he was going to lead a *peregrinación*, a pilgrimage, three hundred miles from Delano to Sacramento. The march commenced on March 17, 1966 and continued for twenty-five days until it reached Sacramento and the steps of the state capitol on Easter Sunday. Chavez was a devout Catholic and Catholic mass was a daily part of the march. Marchers took as their spiritual patron the Virgin of Guadalupe, a likeness of whom appeared on a banner carried at the head of the march. It was this long march Anderson followed, and while the original participation from Delano was small, thousands of supporters joined along the route.

For more information on the strike, the march, and Chavez himself, see *La Causa* [noted above]; *Huelga! The First Hundred Days of the Great Delano Grape Strike*, by Eugene Nelson [Delano, CA: Farm Workers Press, 1966]; *The Long Road to Delano*, by Sam Kushner [New York, NY: International Publishers, 1975]; *Delano: The Story of the California Grape Strike*, by John Gregory Dunne [New York, NY: Farrar, Straus and Giroux, 1967]; and *Cesar Chavez: Autobiography of La Causa* [New York, NY: W. W. Norton & Company, 1975].

38. A *mariachi* is a band and music typical of the Guadalajara region of Mexico.
39. This is MAPA, the influential Mexican-American Political Association, which was instrumental in ending California's Bracero Program. The Bracero Program, established shortly before World War II to bring *braceros*, Mexican nationals, into California to work in the fields, was a result of a series of labor strikes and violent repressions in the late 1930s. Ending the Bracero Program in the mid-1960s led directly to the California Grape Strike.
40. Cardinal John Henry Newman [1801-1890] was raised in the Church of England, but converted to Roman Catholicism in 1845. Newman was a leading spirit of the Oxford Movement which sought to restore the ideals of the High Church from the 17th century. His contributions to Christian thought were more in the fields of psychological analysis and moral perception. Refer to his *An Essay in Aid of a*

Grammar of Assent [Notre Dame, IN: University of Notre Dame Press, 1979] as representative of his thought.

41. Camp Parks Job Corps Center in Pleasanton, CA. Camp Parks was opened by the Navy in 1943 at "Fleet City" in the Northern San Francisco Bay community of Dublin [Pleasanton]. What became known as Camp Parks was actually three military installations: Camp Parks itself, Camp Shoemaker, and the U. S. Naval Hospital Shoemaker [Parks Air Force Base was added in 1951]. The camps served as military training and replacement centers of during World War II, the Korean War, and Vietnam. In 1964 part of the base became the site of the Parks Job Corps Training Center where underprivileged youth were sent to learn academic, athletic and trade skills. Its most famous graduate was future heavyweight boxing champion George Foreman. Clark Clifford [December 25, 1906 - October 10, 1998] was an influential attorney who advised presidents Truman, Kennedy, Johnson, and Carter. Clifford served Johnson as Secretary of Defense February 29, 1968 through January 20, 1969, was a strong supporter of American civil rights, and urged disengagement from Vietnam.
42. Robert F. Kennedy was assassinated at the Ambassador Hotel in Los Angeles, California on June 6, 1968 during his presidential campaign.
43. Elmer Briscoe [1913 - 1991] took over the Reno police department in 1960. A Grand Jury investigation into missing funds led to Briscoe's dismissal in 1971. See "Elmer Briscoe Leaves Legacy of Love, Caring" [*Reno Gazette-Journal*, April 5, 1991]; and "Elmer Briscoe's Career Marred By Grand Jury Probe" and obituary [*Reno Gazette-Journal*, April 23, 1991, 1A].
44. The Red Carpet Restaurant stood at 140 Court Street.
45. For information on Dorothy Raggio [April 14, 1927 - April 7, 1998], see "Dorothy Raggio Dead at 70" [*Reno Gazette-Journal*, April 8, 1998, 1A].
46. In 1968, Bill Raggio, then Washoe County District Attorney, ran against Nevada Lt. Governor Ed Fike for the Republican nomination for the U. S. Senate. Raggio was defeated in the primary by 3,000 votes. See "Raggio Sure He'll Win Nomination" [*Reno Evening Gazette*, August 23, 1968, p. 11] and "No Disgrace" [*Reno Evening Gazette*, September 4, 1968, p. 4].
47. Albert Camus' correct quotation is, "In the depth of winter I finally learned that there was in me an invincible summer." [*Return to Tipasa* (1952)]
48. This photo most recently appeared in a story about the 30th anniversary of the Apollo moon landing, titled, "Nevadans Had Part in Undertaking," in the *Reno Gazette-Journal*, Sunday, July 18, 1999, pp. 1A and 13A. The story and photo originally appeared as "Reno Seaman Meets Nixon Aboard Ship," in the *Nevada State Journal*, Thursday, September 25, 1969, p. 11. It is in the 1969 article that Anderson refers to Bill Raggio as his "chosen father."

49. Chappaquiddick is a small island off the eastern end of Martha's Vineyard and is part of the town of Edgartown, Massachusetts. Anderson here refers to the July 18, 1969 automobile accident involving Ted Kennedy and Mary Jo Kopechne. On that day, police discovered Kennedy's Oldsmobile overturned in the water of Poucha Pond off Dyke Bridge with Kopechne's drowned body inside. While the accident had occurred around midnight the night before, Kennedy didn't report it until after Kopechne's body was found the following morning. Kennedy received a two-month suspended sentence when he pled guilty to a charge of "leaving the scene of an accident after causing injury."
50. In gay argot, a tearoom is a public toilet where men have sex with each other [*Gay Talk: A (Sometimes Outrageous) Dictionary of Gay Slang*, ed. by Bruce Rodgers (New York, NY: Paragon Books, 1979), pp. 194-95; *The Guild Dictionary of Homosexual Terms*, ed. by Albert Ellis (Washington, DC: Guild Press, Ltd., 1965, p. 44]. Also see "What is the History of 'Tearooms'?" [*Las Vegas Bugle*, October 22, 1999, 32].
51. Stonewall here refers to New York's Stonewall Riots of June 28, 1969. Around 2:00 am on that morning police raided the Stonewall Inn at 51-53 Christopher Street in Greenwich Village. For the first time patrons and a crowd gathered outside fought back and sent the police into retreat. Rioting continued throughout the weekend, and within days a number of gay rights organizations had been established. Stonewall today is noted as the birth of the gay equal rights movement [*Completely Queer: The Gay and Lesbian Encyclopedia*, ed. by Steve Hogan and Lee Hudson (New York, NY: Henry Holt and Company, 1998), pp. 526-27]. Fine contemporary accounts of the Stonewall riots are "Police Raid On N. Y. Club Sets Off First Gay Riot," by Dick Leitsch [*New York Mattachine Newsletter*, September 1969], and "N. Y. Gays: Will the Spark Die?," by Lige Clark and Jack Nichols [*Advocate*, September 1969]. Also see *The Gay Militants*, by Donn Teal [New York, NY: Stein and Day, 1971, second printing], pp. 17-86; *The Other Side of Silence: Men's Lives and Gay Identities: A Twentieth-Century History*, by John Loughery [New York, NY: Henry Holt and Company, 1998], pp. 303-320; and *The Gay Metropolis, 1940 - 1996*, by Charles Kaiser [Boston, MA: Houghton Mifflin Company, 1997], pp. 197-202, 205-6, 212, 215, 216, 221, 240, 318.
52. This was Robert F. Wagner II [aka as "Jr." (April 20, 1910 – February 12, 1991)], who served as mayor of New York City from January 1, 1954 through December 31, 1965. During Wagner's years as mayor, he built public housing and schools, created the City University of New York system, established the right of collective bargaining for city employees, and barred housing discrimination based on race, creed or color. He was the first mayor to hire significant numbers of people of color in city government. His administration also saw the development of the Lincoln Center and brought Shakespeare to Central Park. John Vliet Lindsay [November 24, 1921 - December 19, 2000] served as mayor of New York from 1966 through 1973, a period of great social and economic instability, but also of great cultural richness, which Lindsay fostered and promoted. Originally a Republican, then a member of

the then-influential Liberal Party, and finally a Democrat, Lindsay brought a Kennedyesque sense of youth and enthusiasm to his administration. In his efforts to include those traditionally left out of the social and economic mainstream, Lindsay alienated at times the white middle class, Jews, and even the working men and women he sought to include. Judgment of his tenure as New York's mayor is still unsettled. He pursued an unsuccessful run for the Democratic presidential nomination in 1972, and made an unsuccessful bid for the U. S. Senate in 1980. For more on Lindsay, see "Former N. Y. Mayor Lindsay Dies" [*Las Vegas Sun*, December 20, 2000, p. 8B] and "John V. Lindsay, Mayor and Maverick, Dies at 79" [*New York Times*, December 21, 2000, A1 and C16-C17]. The Wagner to whom Anderson refers is former New York Mayor Robert Wagner.

53. The intersection of Haight and Ashbury Streets in San Francisco in the mid- and late 1960s was the epicenter of the hippie, or counter-culture, movement in the United States.
54. San Francisco's Black Cat Café, founded on Montgomery Street during Prohibition in what had been the notorious Barbary Coast, became an icon of gay and bohemian culture after World War II. Sal Stoumen, the Black Cat's straight owner, was instrumental in the California Supreme Court's 1951 decision overturning the Alcoholic Beverage Commission's [ABC] power to close bars for serving liquor to gay people. Unfortunately, that decision produced a decade of punitive harassment against gay bars by the ABC and the San Francisco police which led to the Black Cat's closing in 1963. [from *Gay By the Bay: A History of Queer Culture in the San Francisco Bay Area*, by Susan Stryker and Jim Van Buskirk (San Francisco, CA: Chronicle Books, 1996), pp. 24 and 30-31.] It was José Julio Sarria, a famous drag performer at the Black Cat, who founded the International Imperial Court system in 1965 as the Tavern Guild of San Francisco. For more on the Black Cat and the history of the Court system, see "The Intriguing History of the Imperial Court System," by Jeff Jones [*Las Vegas Bugle*, August/September 1997, 32-35].
55. The Sisters of Perpetual Indulgence, a radical genderfuck group protesting the coerciveness of the gender system, are men cross-dressed as nuns with bizarre and outrageous makeup. Originally a form of camp street theater, and later promoters of safe sex, the Sisters founded a convent in San Francisco on January 10, 1980, with the motto, "Give Up the Guilt." The Sisters' performances, popular at Gay Pride parades and festivals across the country, are as much a mocking protest of religious discrimination against gay people as efforts to breach gender barriers. Religious people, particularly Catholics, see nothing remotely amusing about the Sisters. In fact, it was the Sisters' participation in the 1999 Reno Gay Pride celebration that led Republican Governor Kenny Guinn to refuse to sign a proclamation in honor of the event because he found them "offensive and in poor taste." [*Gay By the Bay: A History of Queer Culture in the San Francisco Bay Area*, by Susan Stryker and Jim Van Buskirk (San Francisco, CA: Chronicle Books, 1996), pp. 59, 63, 99, 126; *Completely Queer*, by Steve Hogan and Lee Hudson (New York, NY: Henry Holt and Company, 1998), p. 654; and "Guinn Draws Heat Over Denying Gay Pride Proclamation" (*Las Vegas Sun*, August 19, 1999, 3B).]

56. Jack Edwards, formerly a performer with the famous drag show, *Frisco Follies*, owned the 1099 Club in Reno, Nevada, located at 1099 S. Virginia Street.
57. Las Vegas attorney Kevin Kelly has been politically active in the Nevada gay community for more than 30 years, while Rob Schlegel is the publisher of the *Las Vegas Bugle*. Both have been interviewed for the Las Vegas Gay Archives Oral History Project. For more on Kelly, see "An Interview with Kevin Kelly" [*Nevada Gay Times*, March 1983, 8-9 and 18-19]; "Local Activist Honored by *Advocate*" (Kelly named to the "*Advocate* 400" list because he helped get the Clark County Democratic Party's plank passed banning discrimination on the basis of sexual orientation) [*Desert Gaze*, August/September 1984, 4]; "Kevin Kelly Sues County Jail on Behalf of HIV+ Inmates" [*Las Vegas Bugle*, January 1991, 1 and 3]; "Clark County Jail Forced to Give HIV Inmates Confidential Treatment: Kevin Kelly Takes on Jail and Wins" [*Las Vegas Bugle*, September 1991, 1 and 8]. For more on Schlegel, see "High Praise for *Bugle* Publisher" [*Las Vegas Bugle*, July/August 1993, 8]; "Honorarium '95 at Sahara Hotel: Feb. 25 Award Dinner to Honor Individuals for Community Service" [*Las Vegas Bugle*, February/March 1995, 17-18]; and "Confessions of a Southern Baptist" [*Las Vegas Bugle*, July/August 1997, 35-36].
58. Jim and John Hager are identical twin brothers who were part of the ensemble of country and western performers on the popular CBS variety show, *Hee Haw*, which aired from June 15, 1969 till July 13, 1971. For more on the Hagers, see *The Country Music Encyclopedia*, by Melvin Shestack [New York, NY: Thomas Y. Crowell Company, 1974], p. 91.
59. The former Paul's Lounge, at the time of this interview, is known as the Five-Star Saloon, located at 132 West Street.
60. This is the Lahontan Reservoir, formed by Lahontan Dam, located on U. S. Highway 50 between Fallon and Carson City, Nevada.
61. The Platters were a black rhythm & blues/rock and roll singing group, popular in the 1950s, who modeled themselves after the Ink Spots. Among the Platters' most recognizable hits are *The Great Pretender* [1955]; *Only You* [1956], and *Twilight Time* [1956]. The Platters' great success was due largely to their song writer, Buck Ram.
62. The correct quotation, as made by Kennedy, is, "Some men see things as they are and say why. I dream things that never were and say why not." With this quotation Robert Kennedy was paraphrasing a line spoken by the Serpent in George Bernard Shaw's play, *Back to Methuselah*: "You see things; and you say, 'Why?' But I dream things that never were; and I say, 'Why not?'"
63. Nevada's first gay rodeo was held in Reno in 1976 by the National Gay Rodeo Association, and for the next twelve years opposition to the rodeo by fundamentalist

Christian and right-wing political groups in northern Nevada made it increasingly difficult to hold subsequent events. The final showdown came in 1988 when a series of rebuffs by the University of Nevada, Reno, the Churchill County Parks and Recreation Department, the Churchill County Commission, and, finally, the Nevada Supreme Court, ended the Nevada Gay Rodeo in northern Nevada. From 1996, the gay rodeo has been held in Las Vegas. It wasn't until 2004 that the gay rodeo returned to Reno under the sponsorship of the High Sierra Rodeo Association. For more information, see "Leavitt: Gay Rodeo Would Give Reno a Bad Image" [*Las Vegas Sun*, March 26, 1981, 3]; "[Governor Robert] List: State No Gay Rodeo Capital" [*Las Vegas Sun*, March 28, 1981, 1]; " 'Christian' Group Wants to Stop Rodeo (again); Claims 'Our Children are Threatened' " [*Desert Gaze*, July 1984, 5]; "Gay Rodeo Still On ... " [*Bohemian Bugle*, September 1988, 1]; and "Facility Change for Gay Rodeo" [*Bohemian Bugle*, October 1988 special edition, 1-2]. The best description of the 1988 controversy is "New Tales of the Wild West," by Robert W. Peterson [*Advocate*, May 23, 1989, 8-10]. Also see "Southern Nevada Gay Rodeo Assoc. Seeks Members" [*Las Vegas Bugle*, March 1992, 20] and the video produced for the 1998 Bighorn Gay Rodeo for a short history of the founding of the International Gay Rodeo Association [1985] and its [Southern] Nevada Gay Rodeo Association chapter [1992].

64. Phil Lane Ragsdale was president and founder of the Comstock Gay Rodeo Association, administration of which he shared with Joe Sedlach. The gay rodeo in Reno began as a fund raiser for the Silver Dollar Court of the Comstock Empire [see note 65]. See "Reno Gay Rodeo Cancelled for 1985" [*Reno Gazette-Journal*, August 1, 1985, 1C] and "Rodeo in Reno, But It's Private" [*Nevada State Journal*, August 19, 1977, 10].
65. Anderson here refers to the Imperial Court, an international gay charitable organization founded in 1965 as the Tavern Guild of San Francisco. See "The Intriguing History of the Imperial Court System," by Jeff Jones [*Las Vegas Bugle*, August/September 1997, 32-35].
66. The Mop Top Beauty Shop, owned by Keith M. Libby, stood at 628 Mill Street.
67. This was Dave's VIP, located at 3001 West Fourth Street in Reno.
68. Christian Haren [February 1, 1935 - February 27, 1996] was an American actor, model, and, near the end of his life, activist in the AIDS community. Haren gained his greatest fame in the early 1960s as the Marlboro Man, advertising Marlboro cigarettes in a series of print advertisements that emphasized a straight, "macho" sensibility associated with smoking. Haren, however, was openly gay, an irony noted later in the 1970s. Haren was diagnosed with AIDS in 1985, and established a safe sex organization for teens in San Francisco, called The Wedge. C. [Charles] Everett Koop [October 14, 1916 - February 23, 2013] served as the Surgeon General of the United States during the Reagan Administration in 1982-89, when the AIDS epidemic first appeared in the United States. Koop's response to the epidemic drew anger from both gay activists, who objected to his emphasis on

same-sex acts as transmitters of the disease, and religious fundamentalists, who objected to his frank discussions of sex and his recommendation that sex education be taught in public schools as early as third grade.

69. Kimo's bar, located at 1351 Polk Street at Pine, notes itself as being where the Rainbow Flag, symbol of the gay and lesbian fight for equal rights, was first conceived. Designed by San Francisco artist Gilbert Baker, the Rainbow Flag was first flown in the June 25, 1978 San Francisco Gay Freedom Day Parade.
70. The hearing Anderson participated in took place on October 19, 1988.
71. Dan Hansen was a member of the Mormon Hansen family of Reno and Sparks, Nevada, who founded the Independent American Party [IAP] in 1967-68. The IAP is an extreme right-wing, religious fundamentalist hate group who have bitterly fought against every gay equal rights measure that has been proposed in Nevada. The IAP is allied with such similar Nevada groups as the Nevada Eagle Families Forum, Nevada Concerned Citizens, the Coalition for the Protection of Marriage in Nevada and, in 1994, Lon Mabon's Oregon Citizens Alliance. The main characters in the Hansen family are Dan, his sister, Janine, and his brother, Joel, a Las Vegas lawyer. The IAP runs candidates in every election in Nevada for a variety of state and local offices, and those candidates are usually members of the Hansen family, although noted right-wing zealot Lucille Lusk often runs on the IAP ticket. For more information on the Hansen family and the Independent American Party, see "Lifeblood of the Party," by Ken Ward [*Las Vegas City Life*, June 4, 1998, 14]; "Convention Held" [*Las Vegas Review-Journal*, May 18, 1998, 1B]; "Independent American Party in the Twilight Zone" [*Las Vegas City Life*, June 25, 1998, 4]; "Jesus Inspired Founders to Write the Constitution," by Christopher Hansen [*Las Vegas City Life*, August 13, 1998, 4]; "On the Fringe," by Martin Kuz [*Las Vegas Sun*, October 6, 1998, 1A and 4A]; and the IAP's publication, *The Independent American*. Dan Hansen died in an automobile accident on Interstate 80 near Winnemucca, Nevada, on January 22, 2002. In a cruel irony, a Good Samaritan who stopped to help Hansen was himself killed when he was hit by a tractor-trailer rig skidding across the snowy highway. See "Longtime Political Activist Hansen Killed in Car Wreck" [*Reno Gazette-Journal*, January 23, 2002 (<http://www.rgj.com/news/stories/html/2002/01/23/6533.php>)].
72. Floyd's was among a small group of frame buildings which stands at 7350 West Fourth Street overlooking the Truckee River. This compound also included a gay bar/hotel known as the Barracks. The date and circumstances surrounding the fire at Floyd's are lost in time.
73. This refers to the charter of the Silver Dollar Court of the Comstock Empire, Inc.
74. Bad Dolly's was a popular gay bar located at 535 E. Fourth Street in Reno, known at the time of this interview as the Stock Exchange. It was here on Sunday, February 27, 1994 that a fund-raiser was held by Nevadans Organized for Human Advocacy, Tolerance, and Equality [NO HATE] to fight the anti-gay petition initiative sponsored by Lon Mabon and the Nevada Citizens Alliance. What made this

fundraiser particularly notable is that the featured speakers were Nevada Governor Bob Miller and Las Vegas Mayor Jan Jones, both of whom fought valiantly against Mabon and the right-wing Nevada groups allied with him.

75. This was Stockman's Arena in Fallon, owned at the time by David Lantry.
76. This is Gary Milks, son of Cheryl Milks, the woman with whom, at the time of this interview, Anderson lives.
77. Founded in Boston on December 2, 1978, the North American Man-Boy Love Association [NAMBLA] advocates legalization of consensual sex between men and boys legally designated as minors. According to the pamphlet, *Introducing the North American Man/Boy Love Association* [New York, NY: NAMBLA, n. d. (c. 1980)], NAMBLA's goals "are to organize support for men and boys involved in sexual and other relationships with each other, and to help educate society about them." Because of its identity as a pedophilic organization, NAMBLA is a pariah among mainstream gay groups. NAMBLA is also the organization most often named by homophobes to illustrate their arguments against equal rights for gay people. For more information on the background of NAMBLA, see "Groups Accused of Promoting Pedophilia" [*Las Vegas Review-Journal*, November 30, 1984, 7A]. Examples of the salacious news coverage NAMBLA has endured since its founding include "Disgusting Gay Catalog: Dirty Old Perverts Sell Young Boys" [*Weekly World News*, February 8, 1983, p. 6]; "Worldwide Network of Kiddie Porn" [*National Examiner*, June 7, 1983, pp. 26-27]; and "Boys Kidnapped to Order in Shocking New U. S. Slave Trade" [*Globe*, January 17, 1984, p. 2].
78. In *Bowers vs Hardwick*, on June 30, 1986, the U. S. Supreme Court ruled that not only the U. S. Constitution, but the precedence of Judeo-Christian prohibitions and Anglo-American sodomy laws, gave states the right to forbid same-sex relations. In other words, while straight people were free to indulge their private sexual relations safe from government intrusion and proscription, gay people were liable to prosecution. *Bowers vs Hardwick* was overruled by the U. S. Supreme Court in the 2003 decision *Lawrence vs Texas* [539 U. S. 558 (2003)], which overturned all such existing laws still extant in the United States. In its 2003 decision, the Court said, "Bowers was not correct when it was decided, and it is not correct today."
79. The Ice House Saloon, today known as the Spice House topless bar, stood at 310 Spokane Street.
80. Anderson is referring to an incident he experienced at the Elephant Walk bar in the gay Castro District of San Francisco during the riots following the successful Twinkie Defense of Dan White, the assassin of Mayor George Moscone and gay city Supervisor Harvey Milk.
81. Trent Lott [b. 1941], a fundamentalist Baptist, served as U. S. Congressman in 1973-89, then became a U. S. Senator in 1989. Lott is noted for his extreme right-wing, almost Fascist politics, particularly his virulent homophobia. On December 5, 2002, in a public speech made at Senator Strom Thurmond's 100th birthday celebration,

Lott made a remark widely interpreted as racist. The ensuing controversy forced his resignation as Senate Republican leader. Somewhat defanged, Lott resigned his Senate seat in December 2007, reportedly to avoid having to wait two years to become a Washington lobbyist after passage of the Honest Leadership and Open Government Act. Lott's name continually is associated with various lobbying scandals.

82. For stories on Reno's first Gay Pride event, see "Reno Pride Draws Big Names: Reno Festival Held June 20" [*Bohemian Bugle*, June 1987, pp. 1 and 20] and "Reno Gay Pride Festival" [photo caption, *Bohemian Bugle*, July 1987, p. 1]. This event drew about 120 participants, as well as 30 protestors from the Nevada Pro-Family Christian Coalition who tried to force the city of Sparks to stop the celebration. The second Gay Pride event was held on July 23, 1988 at Sparks' Cottonwood Park; August 19, 1989 at Cottonwood Park; an All-Community Picnic was held in 1993 and on September 18, 1994 in Sparks' Rock Park; a Pride Fest was held at Lake Tahoe in July 1996, sponsored by the Reno chapter of Parents, Family, and Friends of Lesbians and Gays. The Reno Pride Committee [RPC] was formed in 1994, and the first Pride event sponsored by this organization was August 22-24, 1997. The RPC's second Pride event was held in Reno's Wingfield Park on August 22, 1998; and its third, which included a parade, took place on August 21, 1999 in Wingfield Park. This was the event the Sisters of Perpetual Indulgence took part in, and which Republican Governor Kenny Guinn maligned.

83. The Campaign for Liberty [CFL] was formed in about February 1994 to fight the *Minority Status and Child Protection Act* sponsored by the Oregon Citizens Alliance and its Nevada counterpart, the Nevada Citizens Alliance. The CFL joined an earlier organization, Nevadans for Constitutional Equality, and successfully defeated the *Minority Status and Child Protection Act*. See "Nevadans Rally to Defeat Hate Initiative" [*Night Beat*, February 1994, 9]; "Foes of Anti-Gay Ballot Issue Preparing to Fight" [*Reno Gazette-Journal*, February 6, 1994, 9A]; "The Extremist Coming to Nevada" [*Lesbian Visions of Southern Nevada*, March 1994, 3]; "New Coalition Formed to Fight Anti-Gay Initiative" [Campaign for Liberty joins Nevadans for Constitutional Equality] [*Lesbian Visions of Southern Nevada*, April 1994, 11]; "Discrimination: Nevadans Ready for Battle" [*Las Vegas Bugle*, May 1994, 12]; and "CFL Victory Party Set for July 8" [*Lesbian Visions of Southern Nevada*, July 1994, 1]. Also refer to the Las Vegas Gay Archives oral history interview with Rob Schlegel.

Reno attorney Rodney Sumpter, also the subject of a Las Vegas Gay Archives oral history interview, was involved as well in the Reno Gay Rodeo controversy, and in an unsuccessful challenge to Nevada's sodomy law in 1985.

84. Dr. Jerry Cade, co-founder of the AIDS unit at Las Vegas' University Medical Center, is one of the best known and most accomplished activists in the Nevada gay community. For information on Cade, see "UMC Opens New AIDS Unit" [*Bohemian Bugle*, July 1987, 1 and 20]; "Dr. Jerry Named [Aid for AIDS of Nevada] Executive Director" [*Las Vegas Bugle*, November 1989, 1-2]; "Testimonial Dinner to Honor Cade" [*Las Vegas Bugle*, November 1991, 19]; "Cade's Speech Chronicles AIDS Care in Nevada" [*Las Vegas Bugle*, December 1991, 22-24 and 26-? (cut off)];

"ACLU Will Honor Dr. Cade at Awards Brunch" [*Las Vegas Bugle*, March 1991, 27]; "Dr. Jerry Cade Named to President's AIDS Council" [*Las Vegas Bugle*, December 1995, 41-42]; "AIDS Doc" [*Las Vegas Review-Journal/Sun*, 1D and 6D]; "Cade Honored for AIDS Work" [Las Vegas' first "Citizen of the Month"] [*Las Vegas Sun*, December 20, 1996, 17A]; "Dr. Cade Named First 'Citizen of the Month' by Mayor Jan Jones" [*Las Vegas Bugle*, December 12, 1996/January 1997, 48]; "Physician's Life Has Taken Many Unexpected Turns" [*Las Vegas Review-Journal/Sun*, February 22, 1998, 1J and 5J]; and "Doctor Waging Own AIDS Crusade" [*Las Vegas Sun*, April 19, 1999, 3B].

85. Lee Plotkin is a prominent political activist in the Las Vegas gay community and has been involved in most of its efforts and events of the last ten years. See "Community Center to Honor Four Local Leaders" [First Annual Man and Woman of the Year Award] honors Lee Plotkin [notes Plotkin as the Public Affairs Director for Las Vegas Gay and Lesbian Pride Association], Dr. Lisa Bechtel, Kevin Kelly, and Lisa Hernandez on January 23, 1994 at the Metz nightclub [*Las Vegas Bugle*, January 1994, 19]; quoted in "Desert Bloom: An Influx of Immigrants is a Bonanza for Nevada's Gay Rights Organizers—But There's a Price to Be Paid as Well" [*Advocate*, March 8, 1994, pp. 31-33]; in *Politically Speaking*: Lee Plotkin was part of the 50 Gay and Lesbian Victory Fund group visit to the White House when the security police wore blue rubber gloves because the visitors were all gay [*Las Vegas Bugle*, July/August 1995, 13]; in "Rainbow's Dream May Come True" (quoted as president of the non-profit Golden Rainbow organization) [*Las Vegas Review-Journal/Sun*, June 1, 1997, 1J]; in Bob Shemelagian's column: "(Andrew) Cunanan Sparks Memories" (Plotkin quoted on spree killer Andrew Cunanan) [*Las Vegas Sun*, July 24, 1997, 1C]; in *Speaking Out*: "We've Come a Long Way, Baby!" (Lee Plotkin mentions the new *Community Matters* talk show on KLVX to which he was invited as part of a panel to discuss hate crimes in Las Vegas; claims this was the first time an "openly gay local personality" took part in a local mainstream talk show: but he's wrong—Will Collins in the early 1980s, and Steve Hinkson and Lamont Downs in 1979) [*Q-Tribe*, August 1997, 6-7]; quoted in "Behavior Policy Put on Hold" (re: leaving sexual orientation out of a sexual harassment policy for the Clark County School District) [*Las Vegas Review-Journal*, December 10, 1997, 1A and 4A]; quoted in "Gay Student Asks for Aid in Harassment Policy" [*Las Vegas Sun*, December 10, 1997, 5A]; "*Bugle* Columnist Lee Plotkin Receives Humanitarian Award Nomination" (Las Vegas Chamber of Commerce Community Achievement Awards) [*Las Vegas Bugle*, September 1998, 22]; in *Outspoken*: "President Clinton Wows Community" (President Clinton addressed a fund-raising benefit in the Beverly Hills Hilton sponsored by ANGLE [Access Now for Gay and Lesbian Equality]; Lee Plotkin and a contingent of gay men from Las Vegas attended [including Bob Forbuss and Stan Jenkins; Jerry Cade and Chris Khamis; Kevin Kelly and Kekau Rosehill; Tod Story and Michael Ginsburg; David Parks; Brett McFarlane; Trey Delap; Jack Novick; Jeff Smith; Michael Chambers; Gary Schroeder]) [*Las Vegas Bugle*, October 8, 1999, 14-15]; and "Grandma Loves Her Gay Grandson: A Letter From Bubby" [*Las Vegas Bugle*, July 7, 2000, 10-11]. More recently, Plotkin's appointment as Executive Director of the local chapter of the National Conference for Community and Justice [NCCJ] inspired the Mormons and other homophobic groups to consider leaving the NCCJ. See "Plotkin Appointed E.

D. of National Conference for Community & Justice" [*Las Vegas Bugle*, September 15, 2000, 19]; "Plotkin Named Local Chief of NCCJ" [*Boulder City News*, November 2, 2000, 9B]; "Group Members Losing 'Faith' in Mission" (members of the NCCJ's Interfaith Council are pissed off because Lee Plotkin is gay) [*Las Vegas Review-Journal/Sun*, December 3, 2000, 1E and 5E]; and "Local Mormons Condemn Group's Stance On Gays" [*Las Vegas Sun*, January 17, 2001, 1B and 5B]. Plotkin was an interview subject in the Las Vegas Gay Archives oral history project.

86. The February 6, 1994 edition of the *Reno Gazette-Journal* carried several stories about the Oregon Citizens Alliance, the Nevada Citizens Alliance, and the *Minority Status and Child Protection Act*. Anderson also wrote a piece for this issue: "Gay America Wants Equality, Not 'Rights' " [*Reno Gazette-Journal*, February 6, 1994, 9A]. Anderson was often quoted and written about by the *Gazette-Journal* throughout the anti-gay controversy. See "Nevada Gays Building New Political Power" in which Anderson rated local politicians on the basis of their potential for receiving Nevada's gay vote [*Reno Gazette-Journal*, January 9, 1994, 1A and 11A] and "Emerging Gays Find Fear and Rejoicing in Nevada" [*Los Angeles Times*, June 16, 1994, A1 and A34-A35].
87. Robert "Bob" Fulkerson, at the time of this interview, is executive director of the Progressive Leadership Alliance of Nevada [PLAN] whose mission statement reads, "PLAN's mission is to create more progressive state policies in Nevada through research, public education and leadership development. PLAN aims to take on Nevada's business-as-usual, 'money talks' state political structure and work for more effective citizen participation in state and local government." PLAN serves as an umbrella organization for numerous progressive groups in Nevada. More recently, Fulkerson, who's gay, spoke out against the Supreme Court-sanctioned anti-gay policies of the Boy Scouts of America. See "Local Group Plans Major Anti-Violence Effort" [*Reno Gazette-Journal*, July 29, 1994, 1A] and "Boy Scout Policy On Gays Faces Backlash" [*Las Vegas Review-Journal/Sun*, Sunday, January 7, 2001, 1D and 5D].
88. Randy Shilts [1951-1994] was an openly gay journalist and author who couldn't get a full-time job in the mainstream press because of his politics. In 1975 *Advocate* editor John Preston hired him, and Shilts remained there for three years. After a stint in broadcast journalism, Shilts joined the *San Francisco Chronicle* in 1981. Shilts wrote three of the most influential books on the gay movement: *The Mayor of Castro Street: The Life and Times of Harvey Milk* [1982]; *And the Band Played On: Politics, People, and the AIDS Epidemic* [1987]; and *Conduct Unbecoming: Lesbians and Gays in the U. S. Military* [1993]. Shilts died of AIDS-related complications [*Completely Queer: The Gay and Lesbian Encyclopedia*, by Steve Hogan and Lee Hudson (New York, NY: Henry Holt and Company, 1998), 505-506].
89. On November 27, 1978, former San Francisco city supervisor Dan White, an outspoken opponent of equal rights for gays and lesbians, assassinated San Francisco Mayor George Moscone and openly gay city supervisor Harvey Milk in their offices at city hall. Though he was charged with first-degree murder, White was found guilty only of voluntary manslaughter, based on what came to be known derisively

as the Twinkie Defense—that White was deranged when he murdered Milk and Moscone because he was "high" on junk food. The verdict sparked the White Night Riots of May 21, 1979 when more than 5,000 outraged citizens, most of them gay, stormed the San Francisco city hall and torched police cars. The crowds were disbursed shortly after 1 a. m. But within a few hours, mobs of police stormed the predominantly gay Castro District in retaliation. These police mobs beat and arrested gay people indiscriminately, and in one notorious episode, cornered crowds of gay men in the Elephant Walk bar where they beat them with their nightsticks and called them queers. Dan White was sentenced to seven years in prison, was released after less than five, and killed himself on October 21, 1985. See "San Francisco Mayor Slain; Ex-Official Held," [*Las Vegas Sun*, November 28, 1978, p. 1]; "Mob Hits City Hall After Verdict" [*Las Vegas Review-Journal*, May 22, 1979, 1A and 4B]; "Police Under Probe in Gay Disturbance" [*Las Vegas Review-Journal*, May 24, 1979, 3D]; "SF Police, Homosexuals Exchange Charges on Riots" [*Las Vegas Sun*, May 24, 1979, p. 3]; "Night of Gay Rage" [*Newsweek*, June 4, 1979, 30-31]; "Trials and Tribulations" [*San Francisco Crusader*, June 6, 1979, pp. 2 and 16]; "Ex-City Official Draws Seven Years Plus" [*Las Vegas Sun*, July 4, 1979, p. 9]; "Trial and Error" [*Rolling Stone*, July 12, 1979, 47-50]; "The White Files" [*California*, December 1983, pp. 63-69, 136, 138-40, 142-47]; "Dan White Free, Protestors in SF Calling for Vengeance" [*Las Vegas Sun*, January 7, 1984, 3A]; "Gay Outrage Over a Parole" [*Newsweek*, January 16, 1984, 20]; and "SF Mayor Killer Kills Self" [*Las Vegas Sun*, October 22, 1985, p. 1]. Also see *The Mayor of Castro Street: The Life and Times of Harvey Milk*, by Randy Shilts [New York, NY: St. Martin's Press, 1982].

90. Rabbi Myra Soiffer of Reno's Temple Sinai-Reform.
91. Nevada State Senator Maurice Washington, a Republican representing Sparks, Nevada, is known for his socially conservative—particularly homophobic—attitudes. At the time of the incidents Anderson describes, David Peddicord was pastor of the Grace Baptist Church in Sparks, while Randy Talcott was pastor of the Abundant Life Fellowship.
92. This was probably Anderson's editorial, "Gay America Wants Equality, Not 'Rights' " [*Reno Gazette-Journal*, February 6, 1994, 9A].
93. This is the 1099 Club at 1099 South Virginia Street.
94. Richard "Dick" Kirkland, spent 25 years with the Reno police department before successfully running for Washoe County sheriff in 1994. Kirkland was re-elected in 1998, and in June 2000 went to work as the director of the Nevada Department of Motor Vehicles and Public Safety. One of his more controversial acts as sheriff was forming inmate chain gangs, a practice he was ordered to stop. See "Kirkland Enters Race for Sheriff" [*Reno Gazette-Journal*, February 23, 1994, 1A]; "Kirkland to Retire Soon" [*Reno Gazette-Journal*, May 25, 1994, 1B]; "Reno Police Chief Wants It All as Sheriff" [*Reno Gazette-Journal*, October 17, 1994, 1A and 4A]; and "Last Day On This Job; Richard Kirkland Moving On to DMV" [*Reno Gazette-Journal*, May 30, 2000, 1A].

95. Democrat Jan Jones served as Las Vegas mayor from 1991 through 1998, when she lost a bid for governor to Republican Kenny Guinn. Always gay-friendly, during the 1980s, as spokesperson for the Fletcher Jones automobile dealerships, Jan did a popular series of television commercials with noted Las Vegas female impersonator Kenny Kerr. Jones was the first politician to be Grand Marshall of the AFAN AIDS Walk, frequently addressed local gay organizations, and declared February 12, 1998 Freedom to Marry Day in Las Vegas. See "Madame Governor" [*Las Vegas Bugle*, August 1998, 10 and 14]; in "Honorarium 1999" [*Las Vegas Bugle*, September 24, 1999, 24, 26]; and "Mayor Endorses Same-Sex Marriages" [*Las Vegas Sun*, February 13, 1998, 7A].
96. The rally at Bad Dolly's was held February 27, 1994.
97. First elected in 1966, Nevada State Assemblyman Joe Dini [Democrat-Yerington] served as the Assembly Speaker for eight regular sessions before handing the post to Richard Perkins [Democrat-Henderson] in 2001. Dini's eight sessions made him the longest serving Speaker in Nevada History. See "New Speaker Gives Voice to the South" [*Las Vegas Review-Journal/Sun*, February 4, 2001, 1B and 5B].
98. For a story and photo of this event, see "Opponents of Anti-Gay Petition Rally in Reno" [*Reno Gazette-Journal*, April 2, 1994, 1B].
99. This press conference took place on June 2, 1994. See "Drive On in Reno to End Sexual Bias" [*Reno Gazette-Journal*, June 3, 1994, 1B]. Other articles detailing this effort include "Gay Rights Force Will Seek Anti-Bias Law" [*Reno Gazette-Journal*, May 28, 1994, 1B]; "Group Opens Drive for Anti-Discrimination Law" [*Sparks Tribune*, June 2, 1994, 1A+]; and "Path To Diversity Runs Through Legislature" [*Reno Gazette-Journal*, July 4, 1994, 1B].
100. Joan Nestle [b. 1940] is a writer, archivist, educator, and activist who taught for 28 years at Queens College, New York, as an English professor. Like Anderson, Nestle participated in the civil rights marches in Selma, Alabama. She also became a member of the Gay Activists Alliance after the Stonewall Riots of 1969, was cofounder of the Gay Academic Union, and cofounder of the Lesbian Herstory Archives. Her controversial publications and anthologies have earned her the American Library Association's Gay Book Award, the Sappho Award of Distinction from the Astraea Foundation, and four Lambda Book Awards. For more information on Nestle, refer to her entry in *Completely Queer: The Gay and Lesbian Encyclopedia*, ed. by Steve Hogan and Lee Hudson [New York, NY: Henry Holt and Company, 1998, pp. 414-415].
101. This confrontation occurred on April 22, 1994 in the First Southern Baptist Church in northwest Reno. See "Anti-Gay Petition Backer Tests Patience of Pro-Gay Crowd in Reno: Most in Audience Oppose Speaker" [*Reno Gazette-Journal*, April 23, 1994, 1B and 4B].

102. The incident Anderson refers to occurred at Reno's Clarion Hotel on Saturday, July 9, 1994. See "NO HATE to Protest Vucanovich's Presence at Christian Breakfast" [*Daily Sparks Tribune*, July 8, 1994, 1B]; "Activist Removed from Conservative Political Gathering" [*Daily Sparks Tribune*, July 10, 1994, 1A+]; and "Gay Rights Activists Escorted from Area Meeting of Pastors" [*Reno Gazette-Journal*, July 10, 1994, 1A]
103. Vucanovich has a gay brother, Steve Farrell; gay granddaughter, Farrell Cafferata-Jenkins; and gay [former] grandson-in-law. Farrell Cafferata-Jenkins and her lover, Caren in 2012 were plaintiffs in *Sevcik vs Sandoval*, a failed challenge to Nevada's anti-same-gender marriage constitutional amendment, also known as Question 2.
104. This rally was called in response to the brutal July 8, 1994 stabbing death of William "Bill" Metz, a gay man, by white supremacist Justin Slotto, who then dumped Metz's body in the parking lot of Reno High School. See "Skinhead Arrested in Reno Gay Murder" [*Las Vegas Bugle*, July 1994, 49-50] and "Cops: White Supremacist Killed Reno Man" [*Daily Sparks Tribune*, July 11, 1994, 1A]. For the anti-violence rally called by NO HATE on July 15, 1994, see "Solidarity" [photo caption; *Reno Gazette-Journal*, July 16, 1994, 1B] and "Moving Moments at Two Public Events," by Dennis Myers [*Daily Sparks Tribune*, July 22, 1994, 4A]. Anderson also received a death threat for speaking out against the Metz killing ["Death Threat Against Local Gay Rights Activist Received at Station" (*Daily Sparks Tribune*, July 12, 1994, 1A+) and "Skinhead Arrested in Reno Gay Murder" (*Las Vegas Bugle*, July 1994, 49-50)].
105. Jerry Falwell [August 11, 1933 – May 15, 2007], founder of the Moral Majority and pastor of the Thomas Road Baptist Church in Lynchburg, Virginia, was one of the most notorious and influential homophobes in the United States. Falwell's rabidly anti-gay sermons, speeches, and publications have done incalculable harm to the cause of equal rights for gay people and helped to inspire a culture of hatred and physical violence against gays. Surprisingly, then, on October 23, 1999, Falwell met with a gay activist group called Soulforce, led by the Reverend Mel White, who had been Falwell's former ghost writer. Before coming out of the closet in 1991, White was a favorite ghost writer for the religious right, composing books for Pat Robertson [founder of the Christian Coalition in 1989], and right-wing political and religious zealot, Oliver North. The motivation for the meeting was to express solidarity to end hate and violence. See "Falwell Has Heart-to-Heart With Gays" [*Las Vegas Review-Journal/Sun*, October 24, 1999, 1A-2A] and "Is Falwell Warming to the Gay Cause?" [*Las Vegas Sun*, November 10, 1999, 15A]. Also see *Stranger at the Gate: To Be Gay and Christian in America*, by Mel White [New York, NY: Simon & Schuster, 1994].
106. Democrat Grant Sawyer [December 14, 1918 - February 19, 1996] served as Nevada's governor from 1958 to 1966. A champion of civil rights, an advocate for education, the environment, and economic diversification, he founded the prestigious law firm of Lionel, Sawyer, & Collins after he left the governor's mansion. Sawyer was also gay, and his orientation was an open secret in Nevada for many years, although to this day, few are willing to speak of it. In 1993 he

wrote a letter to the Nevada State Legislature in support of the repeal of Nevada's sodomy law. In July that year he had a debilitating stroke which is eventually what killed him. For biographical information on Sawyer, see *Hang Tough! Grant Sawyer, an Activist in the Governor's Mansion: From Oral History Interviews with Grant Sawyer, conducted by Gary Elliott, with a Narrative by R. T. King* [Reno, Nevada: University of Nevada Oral History Program, 1993]; "Grant Sawyer" [Nevada Day program no. 1 (1986)]; "Sawyer Dies at 77" [*Las Vegas Sun*, February 20, 1996, 1A and 6A]; "Sawyer's Leadership Recounted" [*Las Vegas Sun*, February 21, 1996, 1A and 9A]; "Former Gov. Sawyer Eulogized By Friends" [*Las Vegas Review-Journal/Sun*, February 25, 1996, 1B and 8B]; "Governor Who Knew How to Hang Tough" [*Las Vegas Review-Journal*, May 2, 1999, 45 and 47]; and the Las Vegas Gay Archives oral history interviews with Marge Jacques, Albert "Bert" Hood, and Dr. Jerry Cade.

107. R & R Advertising, founded in Las Vegas, Nevada in 1974 by Sig Rogich, is the most prestigious advertising firm in Nevada and, through R & R Partners, one of the most influential political consulting and marketing firms in the nation. Billy Vassiliadis, at the time of this writing [2011], is R & R's chief executive officer.
108. Virginia Cain, who retired in 1986, was the wife of esteemed University of Nevada, Reno Dean of Education, Edmund Cain. Virginia herself has been a noted activist as a member of the Nevada League of Women Voters, the American Association of University Women, the PTA, the Governor's Commission on the Status of Women, and the advisory board of the Sanford Center for Aging at the University of Nevada, Reno. She was also vice chairman of the Nevada Democratic Party. In 1984 Cain successfully sued the Washoe County School District for sexual bias. See "Cash Award for Teacher in Sex Bias Case" [*Reno Gazette-Journal*, September 11, 1984, 1D] and "Area Seniors Work to Stay Fit, Active Into Next Century" [*Reno Gazette-Journal*, January 1, 2000, 2A].
109. This is the Nevada Eagle Forum, the Nevada chapter of Phyllis Schlafley's national Eagle Forum. The Eagle Forum is politically right-wing, fundamentalist Christian, homophobic, and involved throughout the country in anti-gay efforts.
110. On October 6, 1998, gay University of Wyoming student Matthew Shepard was beaten, burned, tied to a fence outside Laramie and left to die by Russell Henderson and Aaron McKinney *because* he was gay. Shepard lived on life support until October 12, and his death fueled grief, demonstrations, and memorial services across the United States. Shepard himself became a martyr to the gay movement and an illustration of the need for tougher hate crime laws. Shepard's death inspired an award-winning play, *The Laramie Project* [2000] and a made-for-cable TV film, *Anatomy of a Hate Crime*, broadcast January 10, 2001 on MTV. See "Gay Student Attacked" [*Las Vegas Sun*, October 9, 1998, 3A]; "Gays Up in Arms Over Death of Student" [*Las Vegas Sun*, October 12, 1998, 3A]; "The War Over Gays" [*Time*, October 26, 1998, 32-36, 38-40]; "The Lost Brother" [*Advocate*, November 24, 1998, 26-30, 33, 35, 37, 39, 41]; and *Blood & Tears: Poems for Matthew Shepard*, ed. by Scott Gibson [New York, NY: Painted Leaf Press, 1999].

111. Dan Hansen testified against passage of Assembly Bill 311—Nevada's employment non-discrimination law—on March 10, 1999. His testimony reads, in part, "AB 311 is clearly fascist. AB 311 is clearly reverse slavery. ... We don't need more Fascism. ... We don't need special rights for Sodomites. ... " [*Legislative History of AB 311 - 1999*, Exhibit I]
112. *The Andy Griffith Show* was a popular comedy of the 1960s about widowed sheriff Andy Taylor in the fictional town of Mayberry, North Carolina. The first episode was broadcast on CBS on October 3, 1960, the last on September 16, 1968. The best adjective to describe *Andy Griffith* is *homespun*.
113. For biographical information on Ben Felix, founder of A Rainbow Place, Reno's gay and lesbian community center, see "Fate Leads Ex-Dancer to Role at Gay Community Center" [*Reno Gazette-Journal*, July 22, 2000, 1E and 3E]. Also refer to the Las Vegas Gay Archives oral history interview with Felix.
114. Mark A. James, born in 1959 in Eugene, Oregon, served as a Nevada State Senator in 1993-2002. James, a Republican, fought eloquently against Nevada's anti-same-sex marriage constitutional amendment in 2000-2002.
115. Openly gay Congressman James Kolbe [R-Arizona] was trotted out by the Republican Party at its 2000 national convention as an example of its new diversity. Kolbe, however, addressed the audience about international trade, not gay issues, and members of the Texas delegation removed their cowboy hats, bowed their heads to pray for the "sin" of Kolbe's homosexuality, and held up a sign which read, "There is a way out." [*Las Vegas Sun*, August 2, 2001, 11A; *New York Times*, January 26, 2001, A1 and A16]. Interestingly, another openly gay Republican legislator from Arizona is Representative Steve May, a "recovering Mormon" who outed himself on the floor of the Arizona legislature in February 1999 during hearings on a bill that would have forbidden state government to pay benefits to gay partners of state employees. May was also a Reserve lieutenant in the U. S. Army which claimed that May's outing himself violated the military's *Don't Ask, Don't Tell* regulation. For two years the military tried to discharge May who fought the attempt, claiming he identified himself as gay in his elected, civilian capacity rather than as a member of the armed forces, and that by the time the army called him back to duty, his private life had been public record for three years. In September 2000 a panel of three Army colonels in California unsuccessfully recommended an honorable discharge. On January 15, 2001, the army announced it was dropping its pursuit of May's discharge in return for an agreement from him not to extend his term of service when it expired in the spring. [*New York Times*, September 18, 2000, A14; *New York Times*, January 16, 2001, A16; *Frontiers*, January 19, 2001, 29 and 37; *Frontiers*, February 2, 2001, 25]
116. Nevada State Senator Dean Rhoads [R-Tuscarora], a founder of the ill-fated Sagebrush Rebellion, was first elected to the legislature in 1976. For more on Rhoads and his involvement with the Sagebrush Rebellion, see "Rhoads to Seek Office Being Left By [Roy] Young" [*Nevada State Journal*, January 26, 1976]; "Leader Sees Sagebrush Rebellion Going to High Court" [*Reno Gazette-Journal*,

Carson/Douglas edition, February 10, 1995, 4B]; and "Rhoads wants to Ensure Rural Areas Adequately Represented" [*Reno Gazette-Journal*, August 17, 2000, 4B+]. For information on the Sagebrush Rebellion, see *Forty Years in the Wilderness*, by James Hulse [Reno, NV: University of Nevada Press, 1986 (Nevada Studies in History and Political Science No. 22), pp. 50-55].

117. Famed Republican political consultant Harvey LeRoy "Lee" Atwater [February 27, 1951 – March 29, 1991] advised Presidents Ronald Reagan and George H. W. Bush, and served as Chairman of the Republican National Committee. What passed for Atwater's "aggressive strategy" was, in fact, a strategy of lies, obfuscation, racism, and the politics of personal destruction.
118. Margaret Whiting [July 22, 1924 - January 10, 2011], was one of the nation's most popular singers through the 1940s-50s, although her career stretched into the 21st century with performances in cabarets and jazz clubs [see "Whiting Remains Wistful, Come Rain or Come Shine" in the *New York Times*, April 3, 2001, B3]. Whiting's mentor was composer Johnny Mercer who, in 1942, co-founded Capitol Records, and signed Whiting to one of the company's first recording contracts. Whiting's rendition of *A Tree in the Meadow* was number 1 on the Billboard charts for 23 weeks in 1948.
119. The *Manhattan Transfer* is a vocal singing group first established in 1969, whose early retro style and song list often harked back to the 1930s and '40s. The name of the group comes from the title of a 1925 novel by John Dos Passos. The Transfer has had three line-ups in its history: 1969-71; 1972-78; and 1978-present [2011].
120. Smokey and Dee's Family Restaurant stood at 301 Kietzke Lane.
121. Joe DiMaggio [1914-1999], one of baseball's greatest players, was known as Joltin' Joe and as the Yankee Clipper. As so many sportsmen and athletes do, DiMaggio became a bonafide "American Hero," and included among his most heroic acts a brief marriage to film star Marilyn Monroe. DiMaggio joined the New York Yankees in 1936; was named to the Baseball Hall of Fame in 1955; and has been noted as the best player in the history of the game.
122. Arnold Palmer [b. 1929], is the winner of over 90 major golf tournaments. He was named Athlete of the Decade in 1969; was recipient of the Bob Jones Award; was named to the World Golf Hall of Fame; and is the author of several books on golfing.
123. Babe Ruth [real name, George Harmon; 1895-1948] played for the Boston Red Sox in 1914-1935. Between 1926 and 1931 he averaged 50 home runs a year. He played in 10 World Series and was the highest paid player of his era. His career record of 714 home runs stood until broken in 1974 by Hank Aaron.
124. Tom Brokaw [b. 1940] is a popular television broadcast executive and journalist. His most noted assignments include NBC's White House correspondence, 1973-76; host of the *Today Show*, 1976-82; anchorman and editor of the *NBC Nightly News*,

1982-2004; and, at the time of this writing, serves as Special Correspondent for *NBC News*.

125. Both Martin Luther King, Jr. and his father preached at the Ebenezer Baptist Church.
126. Martin Luther King, Jr. was assassinated by James Earle Ray on April 4, 1968, while standing on the balcony outside his room at the Lorraine Motel in Memphis, Tennessee. The Lorraine today is the National Civil Rights Museum.
127. Civil Rights leader Julian Bond [b. 1940] was founder of the Student Nonviolent Coordinating Committee in 1961. He served in the Georgia House of Representatives, 1965-75; in the Georgia State Senate, 1975-87; and is president emeritus of the Southern Poverty Law Center. Since 1998 he's been chairman of the board of directors of the NAACP [National Association for the Advancement of Colored People].
128. Hank Aaron [b. 1934], a noted Black baseball player who desegregated the Boston Braves when he joined the team in 1954. Aaron's 715th home run in 1974 broke Babe Ruth's record of 714.
129. Willie Mays [b. 1931] was known as the "Say Hey Kid," for his habit of saying, "Say, Hey!" when he greeted people. He played for the New York [later San Francisco] Giants in 1954-73. He was named to the Hall of Fame in 1979, and his 7,095 put outs remains a career record.
130. Jeffrey Leonard [b. 1955] has played for the Dodgers, Astros, Giants, Brewers, and Mariners. His nicknames include Hack Man for his aggressiveness at the plate, and Penitentiary Face for his perpetual scowl.
131. 1. Chili Davis [real name, Charles Theodore, b. 1960], a native of Kingston, Jamaica, has played for the Giants and the Angels. 2. Mike Krukow [b. 1952], at 6'5", is one of the tallest players in baseball. Krukow has played for the Cubs, Phillies, and Giants. 3. Scott Garrelts [b. 1961], was named best member of the Giants Bull Pen in 1984-88. 4. Atlee Hammacker [b. 1958] is nicknamed the Hammer. His career for the Royals and the Giants has been plagued by arm and shoulder problems. 5. Bob Brenly [b. 1954] has played for the Giants and the Blue Jays. He was the Giants' starting catcher in 1984-87.
132. 1. Dwight Gooden [b. 1964] is known as Doc or Doctor K. He played for the Mets, was named Rookie of the Year in 1984, and was given the Cy Young Award in 1985. In 1987 he entered a drug rehabilitation program. 2. Darryl Strawberry [b. 1962] is nicknamed the Straw Man. He joined the Mets in 1983, and that same year was named Rookie of the Year. He was All Star in 1984-85, and is noted for his big, looping swings. 3. Nolan Ryan [real name Lynn Nolan, b. 1947] is known as The Ryan Express. The first baseball player to receive a million dollars a year, Ryan has played for the Mets, Angels, Astros, and Rangers. He's the game's all-time

strike-out leader, and was named All-Star player in 1972, 1973, 1975, 1977, 1979, 1981, 1985, and 1989.

133. Lawrence Peter "Yogi" Berra [b. May 12, 1925] is a former American League Baseball pitcher, outfielder, and manager, whose 19-year career [1946-1965] was spent almost entirely with the New York Yankees. Berra was Most Valuable Player in 1951, 1954, and 1955; All-Star in 1948-62; and was named to the Baseball Hall of Fame in 1972. Widely believed to be the greatest catcher in American baseball history, Berra is equally famous for his malapropisms and fractured English. Several of his quotations have become part of American argot: "It ain't over till it's over." and, "It's déjà vu all over again."
134. Clinton Daniel "Dan" Gladden [b. July 7, 1957] is a former major league baseball player, working today [2011] as a radio broadcaster. Known as "The Dazzle Man," Gladden's baseball career lasted from 1979-1994.
135. Bruce Macgowan is a Bay Area sports announcer whose freelance broadcasts, at the time Anderson is speaking about, were carried by more than 30 major radio networks. It was with Macgowan that Anderson used the air name, "Eddie Cola."
136. Vida Blue [b. 1949] played for the Oakland A's, the Giants, and the Royals. He was Most Valuable Player in 1971, received the Cy Young Award in 1971, and was All-Star in 1971, 1975, 1978, and 1981. Plagued with drug abuse problems, he served prison time and was suspended from baseball for cocaine use. He retired in 1987.
137. The Gay Games are an international gay and lesbian athletic event held every four years, modeled on the traditional Olympics, first held August 28 - September 5, 1982. Originally called the Gay Olympics, in 1982 the U. S. Olympic Committee secured a court order preventing the Gay Olympics from using the word "Olympics." A 5-4 decision of the U. S. Supreme Court in 1987 affirmed that order, despite there being a host of other Olympic events the Olympic Committee had never taken issue with—the Special Olympics, Police Olympics, Senior Olympics, etc. [*Completely Queer: The Gay and Lesbian Encyclopedia*, by Steve Hogan and Lee Hudson (New York, NY: Henry Holt and Company), pp. 236-238].
138. Rock Hudson [1925 -1985] was a major American film star, the epitome of romantic masculinity. He was also gay, and his death from AIDS on October 2, 1985 raised awareness of the disease and challenged gay stereotypes [*Completely Queer: The Gay and Lesbian Encyclopedia*, by Steve Hogan and Lee Hudson (New York, NY: Henry Holt and Company, 1998), 295-296].
139. Ryan White [December 6, 1971 - April 8, 1990] contracted AIDS through blood transfusions for his hemophilia. When word of his condition spread, the good Middle American citizens of the small Indiana town where White lived harassed the child out of school and burned his house down. Ryan became a national symbol for the mindless fear and bias AIDS patients faced in the early and mid-1980s. For more on Ryan's life, see *Ryan White, My Own Story* [with Ann Marie Cunningham; New York: Dial Books, 1991].

140. This was Robert Irsay [March 5, 1923–January 14, 1997].
141. Harry Jupiter [d. March 31, 2005] was a sports columnist for the *San Francisco Chronicle*.
142. Peter Ueberroth [b. 1937] was a millionaire travel agent who served as Commissioner of Baseball in 1984-89. He was noted for increasing team owners' revenue through television contract negotiations and marketing schemes that encouraged corporate support of baseball. He cracked down on players who used cocaine, and was accused of collusion against free agency by players.
143. Pete Rose [b. 1941] played for the Reds, the Phillies, and the Expos. He was Rookie of the Year in 1963; All-Star in 1965, 1967-71, 1973-82, and 1985; and Gold Glove in 1969-70. He is the career leader in hits [4,256], singles [3,215], at-bats [14,053], and games played [3,562]. In 1989 he received a lifetime suspension from baseball from Commissioner Bart Giamatti for being in massive debt to gamblers and for betting on his own team. For more on Pete Rose, see *Pete Rose: My Story*, by Pete Rose and Roger Kahn [New York, NY: Macmillan Publishing Company, 1989]; *Hustle: The Myth, Life, and Lies of Pete Rose*, by Michael Sokolove [New York, NY: Simon and Schuster, 1990]; and *Collision at Home Plate: The Lives of Pete Rose and Bart Giamatti*, by James Reston, Jr. [New York, NY: Edward Burlingame Books, 1991].
144. Nevada's Question 7, passed overwhelmingly by voters in November 1990, preserved Nevada's existing abortion laws, and forbade the legislature from changing them without a popular vote. A Nevada woman may obtain an abortion for any reason in the first 6 months of her pregnancy, and in the last three months to save her life or preserve her health. For a good article on the Question 7 fight, see "Gambling on Choice," by L. Fraser in *Vanity Fair*, February 1991, p. 13+.
145. Molly Yard [July 6, 1912 – September 21, 2005], one of the most noted liberal activists in the United States, was born the daughter of a Methodist missionary in China. Active in every area of civil and political rights since she was in college, Yard was a confidante of Eleanor Roosevelt; successfully fought accusations of being a communist during the McCarthy era of the late 1940s; and served as the president of the National Organization for Women [NOW] in 1987-90. Yard came to Nevada in support of Question 7, and was interviewed on Eddie Anderson's radio program.
146. Mylan Hawkins was the Northern Nevada coordinator for Question 7's Campaign for Choice. Hawkins was also a former chairman of the Anne Martin Women's Political Caucus, which was formed to encourage qualified Nevada women to run for political office and to encourage their efforts. At the time of this interview, Hawkins is director of the Nevada Diabetes Association for Children and Adults, and is the Development Director for the Reno Office of Habitat for Humanity. See "Nevada Feminists ..." [*Reno Gazette-Journal*, July 19, 1983, 1C]; "Reno-Area Costs Take Toll On Nonprofit Home Builder" [*Reno Gazette-Journal*, February 9,

- 1997, 1A]; and "Dealing with Diabetes" [*Reno Gazette-Journal*, November 7, 2000, 1A].
147. Bobbie Bell was a Northern Nevada activist and friend of Anderson's involved in Nevada's Question 7 in 1990-91.
148. Attorney Sam Belford was legal advisor for the Question 7 campaign.
149. "Pro-Life" Andy Anderson [Charles F. Anderson (1927-2011)] was a notorious religious bigot and anti-abortionist who drove a Volkswagen around northern Nevada with a big fetus on the roof to emphasize his point. He and Eddie Anderson [no relation] had been acquainted since the early 1970s when both were janitors at St. Mary's Regional Medical Center. The attack incident Eddie Anderson recounts occurred at Reno radio station KHIT on October 22, 1990 after Eddie had finished a broadcast commentary inferring that Jesus was gay. Andy Anderson was found guilty of battery in March 1991 and sentenced to community service. See "Abortion Foe Punches Reno Talk Show Host" [*Reno Gazette-Journal*, October 23, 1990, 1B]; "Pro-Life Andy Anderson Turns Himself In, But Cops Won't Take Him" [*Reno Gazette-Journal*, November 10, 1990, 1B]; and "Abortion Foe Guilty in Attack" [*Reno Gazette-Journal*, March 23, 1991, 1A].
150. RU-486 is popularly known as the Morning After Pill. Produced in France, RU-486, taken the morning after sex, prevents conception. Anti-abortionists have successfully prevented the pill's wide distribution in the United States, although it has been available for some time to those who can afford prescriptions. In 2000, the Food and Drug Administration [FDA], under the Clinton Administration, approved RU-486 for over-the-counter distribution, although the George W. Bush Administration, because of its political and financial debt to the religious right, has, at the time of this interview, been "reviewing" the FDA's decision.
151. Democrat Barnett "Barney" Frank was first elected to represent Massachusetts in the U. S. House of Representatives in 1980 and retired at the end of his term in January 2013. He came out of the closet in a May 30, 1987 *Boston Globe* interview. Democrat Dianne Feinstein [b. 1933] was president of the San Francisco Board of Supervisors when Mayor George Moscone and fellow Supervisor Harvey Milk were assassinated on November 27, 1978. She was appointed acting mayor, then served as mayor in 1978-88. In 1990 she was the Democratic nominee for California governor, and in 1992 was elected U. S. Senator. While generally gay-friendly, she cannot always be depended upon to support equal rights for gay people—in December 1982, as mayor of San Francisco, she vetoed a bill authorizing domestic partnership benefits for city employees. [*Completely Queer: The Gay and Lesbian Encyclopedia*, by Steve Hogan and Lee Hudson (New York, NY: Henry Holt and Company, 1998), 224-225, 656]. Democrat Barbara Boxer [b. 1940] was elected U. S. Senator from California in 1993.

152. Bryant Gumbel [b. 1948], is a noted news broadcaster. He served as co-host of *The Today Show* in 1982-97, and became the host of CBS's *The Early Show* in 1999-2002. He received Emmy awards in 1976 and 1977.
153. Rush H. Limbaugh III is a right-wing radio talk show host whose fanatically conservative tirades have an audience of millions. His approach is not measured and deliberate or supported by reasoned arguments, but is loud, condescending, and contemptuous. It was Limbaugh who coined the term *Feminazis* for women who struggled for equal rights. He's the author of a number of best-selling books, including *The Way Things Ought to Be* [New York, NY: Pocket Books, 1992] and *See, I Told You So* [New York, NY: Pocket Books, 1993]. He's also been the target of parody—see *Rush Limbaugh is a Big Fat Idiot and Other Observations*, by Al Franken [New York, NY: Delacorte Press, 1996].
154. Laura Schlessinger, like Rush Limbaugh, is a darling of the religious right and political conservatives. The approach she takes in her radio talk show and syndicated column, while not often as contemptuous and ridiculing as Limbaugh's, is just as self-righteous, condescending, and sarcastic. She claims the perspective of Orthodox Judaism, and has been noted for her "blunt style and eat-your-vegetables values." She manifests this by calling people who phone her show stupid, selfish, liars, cheaters, and sluts. She insists on being called Dr. Laura, although her degree is in physiology, not psychiatry, and while she is quick to give sometimes brutal advice to others, her own background belies the family values she seeks to impose on everyone else: she is divorced, enjoyed pre-marital sex, gossips, and is estranged from her sister and mother. Schlessinger is particularly known for her angry and vicious attacks on homosexuality and gay peoples' struggle for equal rights. See "Wit, Values Put Dr. Laura On Top of the Airwaves" [*Las Vegas Sun*, August 25, 1998, 2D]; "Radio's Morality Cop Lugs Heavy Baggage" [*Las Vegas City Life*, September 3, 1998, 6]; "Gay Man Finds Disappointment While Shopping for Religion" [*Las Vegas Sun*, August 24, 1998, 6C]; "Homosexuality May Not Be Cause to 'Celebrate' " [*Las Vegas Sun*, July 27, 1999, 2E]; "Health Professionals Turn Into Advocates for Gays" [*Las Vegas Sun*, December 28, 1999, 2E]. Schlessinger's books include *Ten Stupid Things Women Do To Mess Up Their Lives* [New York, NY: HarperPerennial, 1995] and *How Could You Do That? The Abdication of Character, Courage, and Conscience* [New York, NY: HarperCollins Publishers, 1996]. In December 2010, Schlessinger gave up her syndicated radio show after controversy surrounding her bitter use of a strong of racial epithets when responding to a call-in from an African-American woman.
155. StopDrLaura.com was an Internet website established in the spring of 2000 to protest Paramount Pictures' deal with Laura Schlessinger to produce a television show. As soon as the deal was announced, opposition formed and Paramount was deluged with complaints from such groups as the Gay and Lesbian Alliance Against Defamation [GLAAD]; the Human Rights Campaign [HRC]; Parents, Families and Friends of Lesbians and Gays [PFLAG]; People for the American Way; the National Mental Health Association; the National Organization for Women; and the National Conference for Community and Justice. Unmoved, Paramount debuted Schlessinger's show on September 11, 2000, ignoring protests at the gate of their

Los Angeles studios, and demonstrations at television stations across the country. The point of the demonstrations was twofold—anger at Laura's contribution to the culture of hate against gay people in the United States, and anger at Paramount's venality in approaching the Schlessinger show as a means to make money at the expense of an entire class of people. Whether the demonstrations and StopDrLaura.com website were truly effective, or whether Schlessinger simply didn't work as well on television as radio and print [her last newspaper column appeared July 11, 2000] is open to debate. Nevertheless, despite offering a pale apology to gay people for her homophobic remarks [*New York Times*, October 11, 2000, A18; *Frontiers*, October 27, 2000, 29], she lost most of her major sponsors within a few weeks, Canada banned the show as hate speech, and most U. S. television stations exiled it to late, late night where the audience was greatly diminished. Counting its effort at raising public consciousness successful, StopDrLaura.com was dismantled in January 2001. Paramount ended up losing millions on Schlessinger's show, which was finally canceled on March 29, 2001. See "Is Any Publicity Good Publicity? Dr. Laura is About to Find Out" [*Las Vegas Sun*, March 15, 2000, 6E]; "Dr. Laura Purges Website of Anti-Gay Hate Speech" [*Las Vegas Weekly*, March 16, 2000, 10]; "Radio Static: A Proposed Dr. Laura TV Show Outrages Gay Activists," by Lynette Rice [*Entertainment Weekly*, March 17, 2000, 22-23]; "Shrinking Support: GLAAD Joins Call to Stop 'Dr. Laura' After Schlessinger Recants 'Apology' to Gays" [*Frontiers*, March 31, 2000, 32]; "Pouncing on Paramount" [*Frontiers*, April 14, 2000, 14]; "Hundreds Protest Dr. Laura TV Show" [*Lesbian News*, April 2000, 22]; "Canada: Talk Show Host Faces Censorship" [*New York Times*, May 12, 2000, A8]; "Advertisers Shun Talk Show as Gay Protest Gains Power" [*New York Times*, May 19, 2000, A22]; "'Abusively Discriminatory': Canadian Agency Rule Schlessinger's Anti-Gay Comments Violate Broadcasting Standards" [*New York Times*, May 22, 2000, C17]; "Is Dr. Laura a Victim of 'Liberal Hysteria'?" [*Las Vegas Sun*, June 22, 2000, 11A]; "Radio Host Appeals to Listeners as Protest Led by Gay Groups Cuts Into Advertising" [*New York Times*, July 24, 2000, C2]; "Radio Psychologist Speaks Out Against Dr. Laura" [*Las Vegas Review-Journal/Sun*, August 13, 2000, 9K]; "Away From Radio, Dr. Laura Seems to Lose Her Edge" [*Las Vegas Sun*, August 28, 2000, 6E]; "Where's the Fanfare for 'Dr. Laura'?" [*Los Angeles Times*, September 9, 2000, D1 and D10]; "Dr. Laura Makes TV Debut" [*Las Vegas Sun*, September 12, 2000, 8B]; "Morality Bytes" [*Frontiers*, September 29, 2000, 18-19, 26]; "Dr. Laura's Dilemma: Schlessinger Issues Plea as More Stations Exile Talk Show to Wee Hours" [*Frontiers*, November 8, 2000, 34-35]; "Graveyard Shift: CBS Bumps 'Dr. Laura' to Late, Late Night While Philadelphia Dumps Show Entirely" [*Frontiers*, November 24, 2000, 36-37]; "Poor Performer: *Variety* Puts Paramount's 'Dr. Laura' Loss at Seven Figures" [*Frontiers*, January 5, 2001, 26]; and "Time to Move On? StopDrLaura.com Dismantles Its Site, But Battle Continues" [*Frontiers*, February 16, 2001, 34]; "Dr. Laura Falls Victim to Thought Police" [*Las Vegas Review-Journal*, April 12, 2001, 9B]; "Dr. Laura Blames Everyone Else For Television Demise" [*Las Vegas Sun*, April 13, 2001, 18E]; "Down the Tubes: Schlessinger TV Show Canceled, Gay Activists Jubilant" [*Frontiers*, April 27, 2001, 22].

156. Tyrone Smith was a prominent southern Nevada gay activist. He was a co-founder of the Lambda Business and Professional Association; organized the first gay

demonstration on the University of Nevada, Las Vegas campus for National Coming Out Day; and founder of the host committee that took over the Generic Black & White Party from private individuals, an event that supports the food bank for Aid for AIDS of Nevada. In 1998, Smith left Las Vegas to study chiropractic medicine in San Francisco. See "Members Give LGAU [Lesbian-Gay Academic Union] High Marks in Recent Survey," by Tyrone Smith, vice-president of LGAU [*Las Vegas Bugle*, January 1990, 7]; in *Auntee Social*: Tyrone Smith organizes first gay demonstration on the UNLV campus for National Coming Out Day [*Las Vegas Bugle*, November 1991, 12; pix p. 36]; in *Auntee Social*: Tyrone Smith opens Q B Creative Services [*Las Vegas Bugle*, December 1992, 17]; "600 Attend Black & White Generic Party" (Tyrone Smith noted as chairperson with Gary Orchard) [*Las Vegas Bugle*, September/October 1993, 13-14 (pix)]; in "Center Elections are January 23; Five Chosen for Honorarium" [*Las Vegas Bugle*, January/February 1997, 4]; biography in "Honorarium" [*Las Vegas Bugle*, June/July 1997, 20, 22-24]; in *Auntee Social*: Smith left Las Vegas to study chiropractic medicine in San Francisco [*Las Vegas Bugle*, August 1998, 75].

157. This look was known among gay men in the 1970s as the Castro Clone.
158. James Weston joined the Reno police department in 1973. He served as Deputy Chief in 1991, and as Chief in 1995. Weston resigned from the department in 1996 when he failed to negotiate a new contract with job security. See "Cops Want Weston" [*Reno Gazette-Journal*, September 18, 1996, 1A and 6A]; "Weston: No Security, No Deal" [*Reno Gazette-Journal*, September 19, 1996, 1A and 7A]; "Reno Narrows Field in Search for New Police Chief" [*Reno Gazette-Journal*, February 15, 1997, 1A]; and "Reserved in Demeanor, Weston Wants His Chance to Be Sheriff" [*Reno Gazette-Journal*, April 3, 2000, 6A+].
159. Cleve Jones [b. 1954] is a political activist and founder of the Names Project. During a candlelight AIDS vigil outside a U. S. government building on November 27, 1985 Jones suggested protesters bring pieces of paper inscribed with the names of their loved ones who had died of AIDS to post on the building's facade. It was then he conceived the idea of a quilt commemorating AIDS victims. Cleve himself completed the first piece of the AIDS quilt on February 20, 1987. The Names Project AIDS Quilt has since become one of the most enduring and eloquent reminders of the AIDS epidemic; portions of the quilt are displayed throughout the country at rallies, protests, marches, and in commemoration of World AIDS Day in December. See *Completely Queer: The Gay and Lesbian Encyclopedia*, by Steve Hogan and Lee Hudson [New York, NY: Henry Holt and Company, 1998, pp. 317 and 407-408]; "Quilt Project to Begin in Las Vegas" [*Las Vegas Bugle*, January 1990, p. 1]; "Names Project in Full Swing" [*Las Vegas Bugle*, May 1990, p. 23]; and "Reflections on the Names Project Quilt" [*Las Vegas Bugle*, November 1992, p. 6]
160. Randy Shilts' book, *And the Band Played On* [1987], was produced by Home Box Office as a television film in 1993.

161. *Doing Time On Maple Drive* is a 1992 made-for-television movie describing the hidden dysfunction of the Carter family, which includes son, Matt, a closeted gay man who attempts suicide under the pressure of keeping his orientation secret from his conservative parents.
162. Baldini's Casino in Sparks stands at 865 Rock Boulevard.
163. Evelyn Moore and her husband, Don, were founders of Reno's PFLAG [Parents, Family, and Friends of Lesbians and Gays] chapter. For information on Reno PFLAG, see "PFLAG Offers Support to Reno Gays and Their Friends, Families" [*Reno Gazette-Journal*, October 11, 1997, 1E and 6E].
164. Democrat Mike Dukakis [b. 1933], served in the Massachusetts House of Representatives in 1962-70, and then as Governor of Massachusetts in 1974-79 and 1983-91. He ran an unsuccessful presidential campaign against George Bush, Sr., for president in 1988.
165. Las Vegas gay activist and real estate broker, Judy Corbisiero, was one of the most effective and outspoken activists who fought for repeal of Nevada's sodomy law in 1993. She served as co-chair of the 1991 Desert & Mountain States Gay and Lesbian Conference, co-chairman of Nevadans for Constitutional Equality in the 1994 fight against the Minority Status and Child Protection Act, and was founder of the short-lived Nevada Herstorical Society. For more information on Corbisiero, see *Auntee Social*: "Corbisiero noted for her part in repeal of the sodomy law" [*Las Vegas Bugle*, June/July 1999, 3, 14]; "Oregon's Mabon Attacks Nevada Civil Rights" [*Las Vegas Bugle*, February 1994, 5-6, 8]; quoted in "Desert Bloom: An Influx of Immigrants is a Bonanza for Nevada's Gay Rights Organizers—But There's a Price to Be Paid as Well" [*Advocate*, March 8, 1994, 31-33]; "NCE [Nevadans for Constitutional Equality] Ready to Help Battle 'Oregon Initiative'," by Judy Corbisiero [*Las Vegas Bugle*, May 1994, 11]; and her interview conducted for the Las Vegas Gay Archives oral history project.
166. *Troll* is a derogatory term for older gay men. *Chicken* is a derogatory term used to describe very young gay men. A *chicken hawk* is a man attracted to men much younger than himself, while a *chickenin' troll*, as coined here by Anderson, more specifically describes older gay men attracted to young gay men.
167. Ann Richards [September 1, 1933 – September 13, 2006] served as the outspoken, liberal, and pragmatic governor of Texas in 1991-95. She was defeated in 1994 by George W. Bush.

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