

**Synopsis and Appendix:
The Vanguard (LGBT) gay youth
movement and organization,
San Francisco 1965-1967**

SYNOPSIS

with Appendices

Adrian Ravarour, Ph. D.

March 20, 2019

www.vanguard1965.com

SYNOPSIS and APPENDIX

The Vanguard (LGBT) gay youth movement and organization, 1965-1967

VANGUARD SYNOPSIS

Background

Adrian Ravarour is the founder of Vanguard who organized and named it, set its gay rights mission and led Vanguard in 1965 and early 1966 teaching its members principles of Gay Rights and led minor demonstrations ten months before Glide's June 1966 sponsorship began. An early influence was his Jewish grandmother who made him promise to stand up for people's rights. Outed as gay in 10th grade he defended homosexuality as natural citing famous people and earlier civilizations. He was ordained as a Deacon, Teacher, Priest, but declined ordination as an Elder and missionary due to Mormon condemnation of homosexuality. Surprisingly his parents offered the funds they had saved for his would-be mission to use on anything on the proviso that they disburse monthly checks to cover rent, food and expenses so the fund would be judiciously used. Consequently his repurposed missionary fund covered all his expenses from 1963 into 1967 that allowed him to live in San Francisco, pay SFBS tuition, staff Intersection six nights a week exploring Art forms and to start and run Vanguard weekly meetings in 1965-1966.

San Francisco Ballet School, 1963-1965

Ravarour studied at the San Francisco Ballet School from February 1963 to July 1965 under the school director Harold Christensen for whom he was class demonstrator. When an old teacher criticized him for being gay, Ravarour defended it and was applauded by class members. After the 1965 summer sessions he decided to explore other art forms since he had studied music, photography, acting, and he wrote poetry and painted. By stopping SFBS tuition his missionary fund would last two more years allowing him to live in San Francisco. He was directed to Intersection where he joined its staff and saw all of its educational programs and events for free.

Intersection Center for Religion and the Arts, summer 1965-February 1967

In summer 1965 he began to attend the programs at Intersection Center for Religion and the Arts where he stayed after the programs to help set-up the venue for the next event. When doorman Juan Elorreaga took him to a Society for Individual Rights meeting, Ravarour thought that gays should copy the civil rights movement, so he asked SIR to "*demonstrate for equal treatment, acceptance, and to end discrimination.*" The SIR moderator refused as repercussions could lose gains made by the homophile community. This is a key to Ravarour's later creation of Vanguard.

In August, Rev Laird Sutton, executive director of Intersection was developing the programs and a permanent staff. Rev Sutton appointed Ravarour as a full-time staff member because Ravarour knew the set-up/strike protocols. Ravarour being a Mormon priest fit in with the intentions and many conversations among Intersection and its staff, many of whom were students at the Pacific School of Religion. Rev Sutton stated in his *My Mission* memoir, "*The staff, other than seminary interns were volunteers. A most valuable full time staffer was Adrian Ravarour, fulfilling his calling as a Mormon priest...He later was the founder of Vanguard a ministry to the youth in the Tenderloin.*" Rev Sutton's mentoring regarding the spiritual nature of Art was essential for all staff members as Art was presented as sacramental. Intersection became Ravarour's main activity and occupied most of his time. Intersection was where Ravarour had friends, discussed

SYNOPSIS and APPENDIX

The Vanguard (LGBT) gay youth movement and organization, 1965-1967

the arts with peers and the patrons. He became poetry director, scheduled poets, gave readings; and represented poetry at Rev Sutton's *Berkeley Summer Arts Festival*. Ravarour staffed Intersection six nights a week, 5 PM to 1 AM or later, from August 1965 into February 1967.

Vanguard: Organizing on the street; Weekly Vanguard meetings at Glide, 1965-1966

While staffing Intersection Ravarour met Joel Williams who he asked to give up street life and to become his mate living with him near the beach. Williams agreed to stop street life and to live in a monogamous relationship on two conditions: 1) Williams refused to move; he insisted they live together at El Rosa Hotel; 2) Williams asked him to help end the discrimination the gay street youth experienced. In response, Ravarour proposed to organize street youth to demonstrate for gay rights on the premise if the youths' sexual orientation became accepted then discrimination might end so the youths might be able to gain employment. Williams agreed to Ravarour's plan, so they lived together as monogamous mates with Ravarour paying their rent, food, and living expenses from his repurposed missionary fund. Ravarour began organizing Vanguard the next day. Williams introduced him to kids on the street saying that Ravarour is a priest who has an idea that might change their lives. Ravarour asked the youth, "*Are you willing to demonstrate for equal treatment, acceptance and to end discrimination?*" Responses varied. Two weeks later a neighbor Billy Garrison liked that Ravarour was organizing the youth, accepted as a priest and Williams' lover, but he opposed protests that could trigger oppression. Instead, Garrison wanted peaceful co-existence, so they developed two opposing plans to let the youth to decide which to follow. Ravarour and Garrison asked Rev Sutton for the use of Intersection as a venue, but Rev Sutton recommended Glide as a better venue. Then Ravarour and Garrison spoke with Phyllis Lyon who knew Ravarour from Intersection. Lyon vouched for a one-time use of the Glide facility if Ravarour signed as financially responsible for the meeting. Fortunately, Rev Cecil Williams was at the first public Vanguard meeting. Rev Williams offered Ravarour the use of Glide "*to hold meetings as long as needed because this was a population that interested Glide.*" Consequently, Ravarour led Vanguard meetings as an independent gay rights youth organization allowed use its venue for the next ten months without directions or advisement from Glide.

August 1965-May 1966: Vanguard's Gay Rights Mission, entrainment sessions

At the third day of meetings the youth chose Ravarour's plan. Garrison quit; occasionally rejoining Vanguard. Ravarour led weekly Vanguard meetings at Glide's venue from August 1965 into May 1966. Ravarour used the Socratic Method asking leading questions to entrain the youth in equal rights principles in preparation to demonstrate for gay rights. Ravarour cited, Rousseau's *Social Contract*, Payne's *The Rights of Man*, Jefferson, *The Bill of Rights*, the French and American Revolutions, Gandhi and the Rev Martin Luther King, Jr., so Vanguard members would develop a philosophy and become a force of its own. Ravarour's friend, Dixie Russo repeated Ravarour's salient points to Trans youth around Turk Street encouraging them to follow Ravarour's plan to demonstrate for equality to end discrimination. In November and December Vanguard gained permission to use Glide's basement for Vanguard's holiday dinners. In April and May, Ravarour led picketing that upset fractions at Glide and Intersection. When the Tenderloin was declared a poverty area Rev Williams felt the fifty-some continuing Vanguard

SYNOPSIS and APPENDIX

The Vanguard (LGBT) gay youth movement and organization, 1965-1967

members who were already meeting at Glide should apply for a grant so he asked its founder Ravarour to apply for a grant. But public knowledge of Ravarour founding and leading a gay rights organization would cause the loss of his repurposed missionary fund, so Ravarour declined and resigned as Vanguard's leader so Vanguard could find a replacement who would apply for it.

Solution: JP Marat joined Vanguard in late May and was elected its president. Marat agreed to apply for the grant and wanted to address drug problems. When he asked Vanguard members what their goals were, they responded to continue the gay rights mission, that they as citizens were entitled to respect and equal treatment regardless of being gay. Marat said, 'We can do that.' Then, on May 31, 1966 Glide offered to sponsor the 10 month old Vanguard and assist it to gain its own building, so Vanguard members voted unanimously to accept Glide as its sponsor.

June 1966 Glide's sponsorship: Marat new leader; loan to hire grant writer; Rev Hansen assists two months, Joel Roberts rep to EOC; Rev Mamiya official advisor to Vanguard

In June 1966, Glide began to sponsor the ten month old Vanguard organization of fifty-some continuing members. After sponsorship began Rev Louis Durham and Rev Cecil Williams supervised Rev Ed Hansen's two month involvement with Vanguard and Rev Larry Mamiya's six months as Glide's official Advisor to Vanguard. Glide assisted Vanguard to apply for the EOC grant and the non-profit application. Glide loaned Vanguard money to hire EOC consultant Mark Forrester to write the EOC application. For two months Rev Ed Hansen acted as liaison bringing portions of the two applications for Vanguard's approval that gained enormous praise from Marat. Marat was unanimously re-elected as president for the applications, and he led Vanguard from May to December 1966. Marat became a firebrand spokesperson and activist championing Vanguard's mission of equality. Marat founded Vanguard Magazine making the plight of the youth public and demanding jobs for them. Also in June, Joel Roberts joined Vanguard who became one of Vanguard's representatives to the EOC Council; and, Roberts helped to co-organize the July 14th picketing of Compton's Cafeteria. In August, Rev Larry Mamiya became Glide's official advisor to Vanguard. Rev Mamiya gained an office, furniture, telephone, and mimeograph machine for Vanguard. Rev Mamiya created programs to meet the needs he saw such as the Vanguard dances that added social dimensions to what had been only a gay rights organization. Rev Mamiya recalled, "*Vanguard was the first group of largely gay young people in the nation organized by Adrian Ravarour ... He would always be introduced at Vanguard events as the "founder;"*" and referenced Adrian's civil rights founding philosophy and that *Glide had no youth group of its own*. Vanguard was independent. Glide became its sponsor.

The August morning *Doggie Diner Stand-Off* was led by Dixie Russo who later that evening was feted inside Compton's when the *Compton's Cafeteria Riot* occurred. Marat's September *Street Sweep* presented Vanguard youth who sought jobs. In mid-October, Keith Oliver St. Clare joined Vanguard and was elected editor for *Vanguard Magazine* number 3. Unexpectedly, in December, Marat withdrew Vanguard from Glide's venue. (Mamiya, *ibid*, p.4, para 1) Then JP Marat held Vanguard meetings and its dances at a theater where Vanguard fragmented and fell apart.

SYNOPSIS and APPENDIX

The Vanguard (LGBT) gay youth movement and organization, 1965-1967

1967 Glide helped re-organized Vanguard; Collapse & replaced by The Hospitality House

In January 1967, Rev Williams and Glide helped to re-organize Vanguard with new officers, new people and some original members. Vanguard became a nonprofit organization on January 27th. But EOC funds were not released to hire staff or to develop programs of a service agency. Many people tried to help the re-organized Vanguard. Rev Mamiya brought The Diggers food program on Thursdays. Rev Ray Broshears became involved offering job counseling. But Vanguard ceased operation and dissolved due to infighting among its officers and members. Glide assisted Tenderloin residents form a committee to administer the EOC funds earmarked for Tenderloin youth that would be released in November 1967. The new committee wanted to create a different non-profit organization, *The Hospitality House* to avoid the many problems related to Vanguard. Even CRH donated funds to *The Hospitality House* service agency as Vanguard's replacement.

Legacy of Vanguard

Vanguard emerged from ten months as a private organization that trained youth for gay rights to become a public organization espousing for the recognition and betterment of Tenderloin gay youth. Glide assisted it to apply for non-profit status and a WOP grant to gain its own building in hope of becoming a service agency for Tenderloin youth. President Marat enlarged Vanguard's presence and a call to organize for acceptance and change. Joel Williams and Joel Roberts also helped organize the youth. Vanguard's Trans membership was small around 6% to 12%. Trans activist, non-member Felicia Elizondo remembered Vanguard as a white male organization. But Dixie Russo who led Vanguard's Trans members also carried Ravarour's and Marat's rhetoric and ideas to Trans non-members encouraging them to protest for their rights. Russo's Doggie Diner Stand-Off may have inspired and emboldened the August evening Compton's Cafeteria Riot as she was feted inside by Trans activists for her morning demand for Trans acceptance.

After Vanguard ceased operation in 1967, EOC WOP monies were disbursed in November 1967. Glide assisted the new committee to form *The Hospitality House* using the grant intended for the defunct Vanguard to create a new non-profit organization expressly as a service agency for Tenderloin youth. Wanting to continue Vanguard's gay rights purpose and mission Dixie Russo and several other original Vanguard members reformed as *The Gay and Lesbian Center* that existed from 1967 until the mid 1980s. *Vanguard Magazine* was privatized by Keith Oliver St.Clare who published it mostly at 203 Clayton Street until 1978. The gay (LGBT) youth of Vanguard and other Tenderloin youth rose to their highest nature to unify and demonstrate for equal rights for themselves and by extension all gay people. From Vanguard evolved The Gay & Lesbian Center, Hospitality House; ideas and actions inspiring others. Of San Francisco LGBT historical significance are *Vanguard*, *Jean-Paul Marat*, *Glide*, *The Doggie Diner Stand-Off*, *The Compton's Cafeteria Riot*, *Street Sweep*, *Vanguard Magazine* and *The Gay & Lesbian Center*.

Adrian Ravarour PhD, True to the best of his knowledge and ability to recall. March 20, 2019
[Note: The term "gay" was used at the time by Ravarour and others to signify all LGBT people.
Previous note: In the late 1960s Dixie Russo had decided to seek sexual reassignment surgery.]

SYNOPSIS and APPENDIX
The Vanguard (LGBT) gay youth movement and organization, 1965-1967

APPENDIX

Documents re: Synopsis and Vanguard1965.com

Appendix A: May 10, 2012 email from Intersection director Rev Dr Laird Sutton who sent staff member Ravarour to seek Glide as a venue for Vanguard meetings accompanied by Garrison.

Appendix B: September 1, 1967 Letter of Recommendation from Rev Sutton regarding full-time Intersection staff member, 8/65-2/67, Adrian Ravarour.

Appendix C: Excerpt from Rev Sutton's essay, "My Mission," p 5, identified Ravarour at Intersection as a, "fulltime staffer...who later founded Vanguard as a ministry to the youth of the Tenderloin." Laird Sutton PhD, June 20, 2017

Appendix D: January 12, 2011 email from Rev Dr Larry Mamiya, Glide's Advisor to Vanguard, 8/66-1/67, verified Ravarour was called Vanguard's founder by its members, president, and DJ.

Appendix E: Memoir of My Intern Year (1966-1967) as the Minister of Young Adults at the Glide Memorial Methodist Church (by Dr. Larry Mamiya, Professor of Religion and Africana Studies at Vassar College) Ravarour is identified as Vanguard's founder; and that Glide did not have a youth group of its own.

Appendix F: March 3, 2011 email from Rev Dr Ed Hansen, regarding his Urban Youth minister position at Glide, September 1965 to July 1966.

Appendix G: July 25, 2018 email from Glide Archivist, M. Kincaid, titled "*historic records.*" Glide did not identify any of its programs or services by the name Vanguard; and the Council on Religion and the Homosexual did not start or lead the organization Vanguard.

Appendix H: January 14, 2016 email titled, "*Press Release*" from former SIR President and Vector editor Leo Laurence, JD, who visited Vanguard in 1965 and early 1966.

Appendix I: June 9, 2011 email from Keith Oliver St.Clare a.k.a. "Oliver Joseph." St.Clare joined Vanguard in mid-October 1966 and as magazine editor. Ravarour and St.Clare leased 203 Clayton Street in November 1966 where Vanguard Magazine was mostly published until 1978.

Appendix J: June 1, 2011 email from Gloria Elber, regarding Ravarour's role at Vanguard.

Appendix K: (n.d.) 5:22 PM email from Gloria Elber in response to *Precarious City* mistaken portrayal of Ravarour as a street youth who worked around the meat rack, instead of Vanguard's adult founder, teacher/leader, priest, and full-time Intersection staff member.

Appendix L: April 30, 2014 to May 1, 2014, emails from Intersection Director Rev Sutton and Glide's Advisor Rev Mamiya. Both observed him on a daily basis and knew him well attest that he was not a hustler. Both knew he lived on monthly checks from his former missionary fund.

SYNOPSIS and APPENDIX
The Vanguard (LGBT) gay youth movement and organization, 1965-1967

Appendix M: May 5, 2017 Jon Savage email seeking a retraction of, "The Compton's Cafeteria Riot," Attitude Magazine, issue 273, August 2016; republished Dec 23, 2016. Ravarour was misrepresented as a "hustler" instead of Vanguard's adult founder and Intersection staff.

Appendix N: May 8, 2017 email from author Jon Savage after he received the majority of the documents of the appendix.

Appendix O: April 30, 2014 email, Rev Mamiya states the purpose of Vanguard was for Equal Rights for LGBT. (Vanguard was not for sex workers rights as some modern writers re-imagine.)

Appendix P: April 17, 2017 email from Vanguard advisor Rev Mamiya who objected to recent theories that he followed any program recommendations in Rev Ed Hansen's *The White Ghetto*.

Appendix Q: December 4, 2016 email from Rev Mamiya in response to recent portrayals of Vanguard as a significantly Transgender organization.

Appendix R: April 18, 2017 email from Rev Mamiya confirming he gained the office (furniture, phone and mimeograph machine) for Vanguard.

Appendix S: Google Books excerpt re Susan Stryker's *Transgender Histories: The Roots of Our Revolution*; Second Edition, November 2017. Ravarour is identified as a young minister assisting the grass roots beginning of Vanguard.

Appendix T: Media information / interviews of Adrian Ravarour regarding his role in the founding of the Vanguard youth movement and organization for LGBT rights.

Appendix U: Certificate of Honor from the Board of Supervisors City and County of San Francisco to Ravarour for founding Vanguard. Dated, May 20, 2015.

Thursday, May 10, 2012 5:17 PM From: "Laird Sutton" <sutton@> To: Ravarour@yahoo.com

Dear Adrian,

I'm sorry that this has taken so long.

re: Vanguard

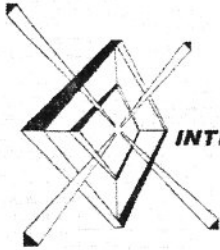
I am always struck when looking back on personal history of the trajectories, which come from encounters, and decisions, which at the time did not seem to have the import, which they later had. Certainly one of those was that night at Intersection when Adrian Ravarour brought his friend Billy Garrison to ask about their using Intersection as meeting place for a proposed new organization of LGBT youth of the Tenderloin area. I remember being struck by the difference between Adrian and Billy. Billy was tall, slim and much more assertive than Adrian who was more reserved. *Adrian was a staff member of Intersection with a keen interest in the arts and their religious implications.* Juan Elorrega, our doorman, had recommended him. At that time *I had only a small and somewhat naïve knowledge of the LGBT culture, my concentration being in the arts and mediating between artists and their presentations at Intersection and an ecumenical board which was becoming increasing vocal with conservative questioning of the programs and functions at 330 Ellis.*

I had been associated with Glide Methodist Church and the Glide Foundation for a number of years as the Associate Minister of Glide Church just prior to Cecil William's appointment and as a Fellow of the Glide Foundation during seminary. *I knew that the proposal which Adrian and Billy had, while having great merit was not directly in keeping with the purpose of Intersection, but was clearly in keeping with the program of Glide. Therefore I said no to Intersection's sponsorship, but urged them to take it to Glide.* I felt that Adrian understood this, but I'm not sure that Billy shared the same feeling.

Anyway -- I would support contacting Juan Elorrega or Tom Dobson to help in this history. I have often wondered what happened to Juan. Somehow I seem to remember someone saying that he was not still alive. Tom Dobson -- I don't have any idea. He was not in agreement with a lot of what was happening at Intersection. He seemed quite set in his views. I remember that early on at Intersection when we would pass the hat for the artists, that in keeping with Dadaist art we lined a bedpan with rabbit fur. Tom thought it was terrible, especially his wife and while I was gone once they destroyed it. I was really pissed. Still am somewhat.

Love and Peace

Laird



INTERSECTION, 150 ELLIS STREET, SAN FRANCISCO 94102, PHONE 781-8545

September 1, 1967

To Whom it May Concern:

re/ Mr. Adrian Ravarour;

I am writing as a Methodist Minister and previous director of Intersection (June 1965 - August 1967) to recommend to you and vouch for the excellent character of Mr. Adrian Ravarour who has been associated for over a year as a staff member of Intersection, an interdenominational center for the creative arts in San Francisco. During Mr. Ravarour's association with Intersection he displayed not only artistic and creative skill but the utmost integrity and thoroughness in his work. He has contributed toward the program of Intersection in the areas of poetry, dance and music as well as administrative responsibilities. He is highly respected by both the artists and art-patrons he has come in contact with.

There is no hesitation in regards to commending his character which I have found to be of the highest order. He constantly displayed keen understanding, resourcefulness, patience and absolute honesty. I take pleasure in vouching for the excellent character of Mr. Ravarour and will be glad to do this at any time for any person.

Sincerely,

Rev. Laird Sutton

Excerpted from, *"My Mission: A Personal Quest"* by Laird Sutton. Ph. D. page 5, first paragraph addressing Rev Sutton as director of Intersection Center for Religion and the Arts, 1965–1967.

"Intersection"

Down a dark corridor the room opened up to a useable space. Once a bar or club a half a-block from Powell and Market it was perfect for place to hang art from moveable panels, for tables and chairs, a coffee bar and room for performance, movies, poetry reading. There was no admission charge and we passed the hat for the artists. For a while we passed a fur lined bed pan in homage to the Dadaists until the wife of a conservative seminary student tossed it out. Seminaries on "Holy Hill" sent students to "intern". Most of the time it worked out, but some brought a lot of religious baggage with them. The ministry of Intersection was to provide an opportunity for the artist to show their work and to facilitate a dialogue with those who came and the artists of whatever genera. Sometimes the opportunity was a revealing, but not always. Here the first thing I spoke about began to some into play. That "ministry" was a twoway experience. I once sat down on the pavement in S.F. next to a young man having a "bad trip". I was going to minister. I said "I'm a minister, can I help you," this enlisted "Go fuck yourself – get the hell out of here – leave me alone asshole." Needless to say it set me back. Intersection was a quieter approach and I hope I had more respect for persons on the pavement from that moment forward. We were open in the evenings until around midnight with readings, movies and dance amid graphic art, coffee and pastries. The staff, other than seminary interns were volunteers. A most valuable full time staffer was Adrian Ravarour, fulfilling his calling as a Mormon priest. Adrian recognized and responded to the spiritual mission of art and has spent his life fulfilling this calling. He later was the founder of Vanguard a ministry to the youth in the Tenderloin." (Rev Dr Laird Sutton; *My Mission*, p 5, June 20, 2017; Sutton family papers.)

Appendix D

--- On **Wed, 1/12/11**, Lawrence Mamiya <mamiya@...> wrote:

From: Lawrence Mamiya <mamiya@...>
Subject: Re: Fw: Do you recall common knowledge? Ravarour
To: "A Ravarour" <ravarour@yahoo.com>
Date: Wednesday, January 12, 2011, 11:53 AM

Adrian:

Yes, I recall that you were called the founder of Vanguard by the DJ at the dances and JP and the kids.

peace,

Larry Mamiya

Memoir of My Intern Year (1966-1967) as the Minister of Young Adults at the Glide Memorial Methodist Church (by Dr. Larry Mamiya, Professor of Religion and Africana Studies at Vassar College)

I first learned of the Glide Fellows Program in 1965 from Neale Secor, a former lawyer who was studying for his Bachelor of Divinity degree (later changed to a Master of Divinity) at the Union Theological Seminary in New York City, where I was also a student. Neale was the first Glide Fellow and did his intern year as the first Minister to Young Adults at the Glide Memorial Methodist Church in San Francisco. He told me that Glide was composed of three institutional entities—the Glide Memorial Methodist Church, the Glide Urban Center, and the Glide Foundation. His work with young adults, both gay and straight, involved holding an open house during week nights in his family's apartment, where both gay and straight young adults from the church could gather and socialize. He was married with two children. He also helped out with the work of all three Glide entities in the Tenderloin area surrounding the church.

In 1964 Glide had become the first Christian church to establish the Council on Religion and the Homosexual. The Rev. Ted McIlvenna of Glide helped to establish the Council. By doing so, Glide had become a maverick in the United Methodist Church and Christian circles since the Methodists and most Christian denominations still do not approve of homosexuality nor gay marriages. Glide was able to maintain its independent stance and cutting edge, progressive urban ministries largely due to the financial independence the church had from its endowment in the Glide Foundation. Lizzie Glide, whose family's fortune derived from California oil and cattle, was also a devout Methodist. She saw that the downtown area of the Tenderloin had no church, so she established her own and endowed it with funds coming from the profits of the Californian Hotel nearby. A team of Methodist clergy established in the early 1960's both the Urban Center and the Foundation as appendages to the church. The Civil Rights movement had triggered a host of bold experimental ministries and Glide saw itself at the forefront of this movement.

I was in my second year at Union and was trained as a community organizer, doing rent strikes, welfare mediation, and general problem solving, from the base of a black church in upper East Harlem called the Triangle. Instead of teaching Sunday school which most seminarians do for their field work, two black women from the church and I were trained to run a problem solving clinic. A former Marine captain, lawyer, and associate minister George Fuller taught me how to organize using the methods and principles of Saul Alinsky, which focused on using nonviolent protest and conflict to bring about social change. This background of working as a community organizer in Harlem worked to my advantage when I applied and was accepted to become one of three Glide Fellows. Rich, a Union classmate, was placed in a suburban arts church, Barry from Canada went to Mendocino to work with Caesar Chavez and the farm workers, while I became the Minister to Young Adults at Glide itself. However, before going to Glide, I spent the months from May to July of 1966 as a civil rights organizer in the rural areas,

sponsored by the Student Interracial Ministry and the Student Nonviolent Coordinating Committee, in the Southwest Georgia Project headed by the Rev. Charles Sherrod (see my memoir ("SIM, SNCC and the Southwest Georgia Project") in the online Civil Rights Movement Veterans archives: www.crmvets.org).

That summer in Southwest Georgia was an extremely violent one since I saw more blood spilled at that time than for the rest of my life. I left Southwest Georgia to participate in my sister's wedding in Hawaii. After spending a week in Hawaii, I headed for San Francisco. A Union classmate David Mann introduced me to the Rev. Fred Bird and his wife Ann. Fred, a graduate of the Harvard Divinity School, pastored a church in Chinatown and I stayed in their apartment for a week until I found a place of my own. I also bought a used car from David, a British made Sunbeam sports convertible, for \$600. As the new Minister to Young Adults at Glide, I asked around about where many young adults were living and hanging out in the city. The answer was an area where two streets crossed, Haight and Ashbury. So I found an apartment on Parnassus Street below the U.C. Medical Center and on the outskirts of the Haight-Ashbury district. Little did I know that that little community would explode in 1967 with over a million young people coming through and become the center of a burgeoning youth counterculture.

As a community organizer, I knew that I had to hang out a while to find out what's going on and what the important needs were in the neighborhood. In the beginning I did that in the Tenderloin district surrounding Glide church with members of Vanguard who were meeting at the church. I spent three to four nights a week from 10 p.m. to about 3 or 4 a.m. talking to the young street hustlers (male and female prostitutes, transvestites, and transsexuals) on the street corners or in coffee shops. Vanguard was the first group of largely gay young people in the nation organized by Adrian Ravarour (later the Rev. Dr. Ravarour). He would always be introduced at Vanguard events as the "founder." At that time, I did not know about the background of Adrian's founding philosophy, which included Mohandas Gandhi and the Rev. Dr. Martin Luther King, Jr. among others. But it certainly was in harmony with my own views about the role of nonviolence in social change movements. In retrospect, Vanguard can be seen as the spearhead of a nonviolent social change movement of young gay people, the first in the nation dedicated to bringing about social justice and equal rights. Vanguard was established three years before the famous Stonewall incident in New York City, which is often viewed as the beginning of the gay rights movement.

By watching the police harass the young people on the streets or in the coffee shops I quickly discovered that there was a great need for a "safe space," where they could be themselves, have fun, enjoy music and dancing, and be safe from the cops. So I arranged for members of Vanguard to use the large basement area of Glide as social hall for dances on Friday and Saturday evenings from 10 p.m. to 2 a.m. The dances were a great success with anywhere from 100 to 300 people attending. It also made Glide the first church in the country to sponsor gay dances. Many of the members were great dancers and I enjoyed watching them. But most of my time during the dances was spent at the front admissions desk

with several Vanguard members because there were always nosy cops or fire marshals coming around wanting to inspect the place. I also knew that their main motive was to shut down the dances if they could. So I always carried a snap on clerical collar in the pocket of my sports jacket. From my experience on the streets, I knew that many of the police and firemen were Irish-Catholics and they had a certain respect for a collar. Whenever I met them with my collar on, they always addressed me as "Father." That respect helped me to succeed in never letting them in. As an organizer, one uses whatever leverage you have with the authorities.

Since Glide church had no youth group of its own, I sort of viewed Vanguard as the church's youth group. The age range of Vanguard members were from 11 to 35 years old with the majority in their late teens and early twenties. Most of them had run away from or left their homes because of abuse, parental neglect, or not getting along with their parents. Many had been living on the streets, selling their bodies. Drug use was also prevalent. The harsh realities of the lives of Vanguard members shouldn't be romanticized. These young people were among the most neglected sectors in American society. However, the Vanguard organization did exist to make life better for everyone. Besides the dances, which went on successfully from mid-September until the end of December, I also got an office space for Vanguard to use since the office next to mine was unoccupied. J.P. Marat, the President of Vanguard and some other Vanguard officers and members used the office everyday.

The Glide Urban Center was instrumental in getting the Tenderloin declared as one of the poverty areas of the city. Each poverty area had to develop an umbrella community organization, made up of local organizations in the area. This was Alinsky's "organization of organizations" model of community organizing. Each local organization sent two representatives to the poverty council meetings. Mark Forrester, who was gay, was the community organizer for the Tenderloin. He prevailed upon Vanguard to send two representatives and they did. One of the goals of obtaining the War on Poverty funds was to establish a hospitality center, a safe space, for the youth of the Tenderloin. This goal was why the Vanguard organization as representatives of these youth was critical to obtaining the funds.

I gave my home phone number to members of Vanguard and said if you need help, call me. I was called several times between 3 to 4 a.m. and the person said I got arrested, please come and bail me out. My reply was to hang on until 9 a.m. and I will see the bail bondsman. The bail was usually set at \$500 so I used the \$600 bill of sale for my Sunbeam convertible as the collateral for the bail. I was extremely fortunate that the young people I bailed out showed up at their court dates. Otherwise I would have lost my wheels needed to get around the hills of San Francisco. I trusted the members of Vanguard and they trusted me.

In November and December of 1966, a dispute arose between J.P. Marat and the clergy of the Glide Church, Urban Center and Foundation. Since J.P. was using an office space at Glide and showed up every weekday, he felt that the church should put him on its staff and pay him a salary. However, it was not the church's policy to pay salaries to officers of affiliated organizations. Glide had many affiliations and Vanguard was only one of them. Apparently, the situation became quite ugly. The clergy who ranked above me were directly involved in the meetings: the Rev. Cecil Williams, the new preaching minister and Pastor, the Rev. Vaughn Smith, Associate Pastor, and the Rev. Louis Durham, head of the Glide Foundation. J.P. Marat decided that Vanguard should cut its ties to Glide and they left in early January 1967. Mark Forrester, the poverty council organizer, also said that the group could not use the name Vanguard because that name had been used in government contracts for funds that would be directed to the youth of the Tenderloin. If the Vanguard representatives to the council quit, then other young people would be appointed in their place. Thus, J.P.'s dispute with Glide led to the loss of an office space for Vanguard, the social dances on Friday and Saturday nights, the loss of representation on the poverty council and the loss of their own safe space in the Hospitality Center that was created a year later. One person's ego led to a lot of losses for Vanguard.

End
of
Vang

Racial Rebellions

Racial rebellions (called "race riot" by the media) in the 1960's began with the Harlem rebellion in the summer of 1964. It was followed by the rebellion in Watts in 1965 and many others after that. The really large rebellions were in Detroit and Newark in 1967.

My background as a community organizer and as a civil rights worker led the Rev. Cecil Williams to have me accompany him whenever he was called to intervene in the racial rebellions in the Bayview-Hunter's Point, Oakland, and the Fillmore district of San Francisco. On September 27, 1966 a police officer shot and killed 16 year old Matthew Johnson and three days of black rage erupted. While Cecil dealt with the police, I went with those who were rebelling on the streets. It was at Hunter's Point that I learned how to survive in street rebellions. The lesson was to never stand in the front row of protestors because if the police shoot with deadly force then it is the front row that is injured or killed. I learned to stay on the side of the crowd but to move whenever the crowd moves. Not being white also helped. One black protestor looked at me and said, "Are you white?" I said, "No, do I look white?" And we moved on.

(other sections will include The Artists Liberation Front and the Invisible Circus, a 72 Happening at Glide, the funeral of Chocolate George of the Hells Angels, Glide's involvement in the Haight-Ashbury Hippie Community: the establishment of the Black People's Free Store, the Diggers Thursday night dinners at Glide, and the establishment of the Haight-Ashbury Medical Clinic, Huckleberry's for Runaways, crash pads, and free concerts in the Panhandle of Golden Gate Park.)

Appendix F

EHansen

To Ravarour

Mar 3, 2011

Dear Adrian Ravarour,

I am honored that you have kept me in the loop regarding your writing. The period you write about was a dynamic, exciting time. My internship, supported by the Glide Foundation and directed through the Urban ministry program there, provided many new experiences for my life and challenged me to grow in various ways. I was only there for about 11 months before I left and returned to Claremont to continue my studies at the Claremont School of Theology. As best as I recall I was there at Glide from about September 1, 1965, through July of 1966.

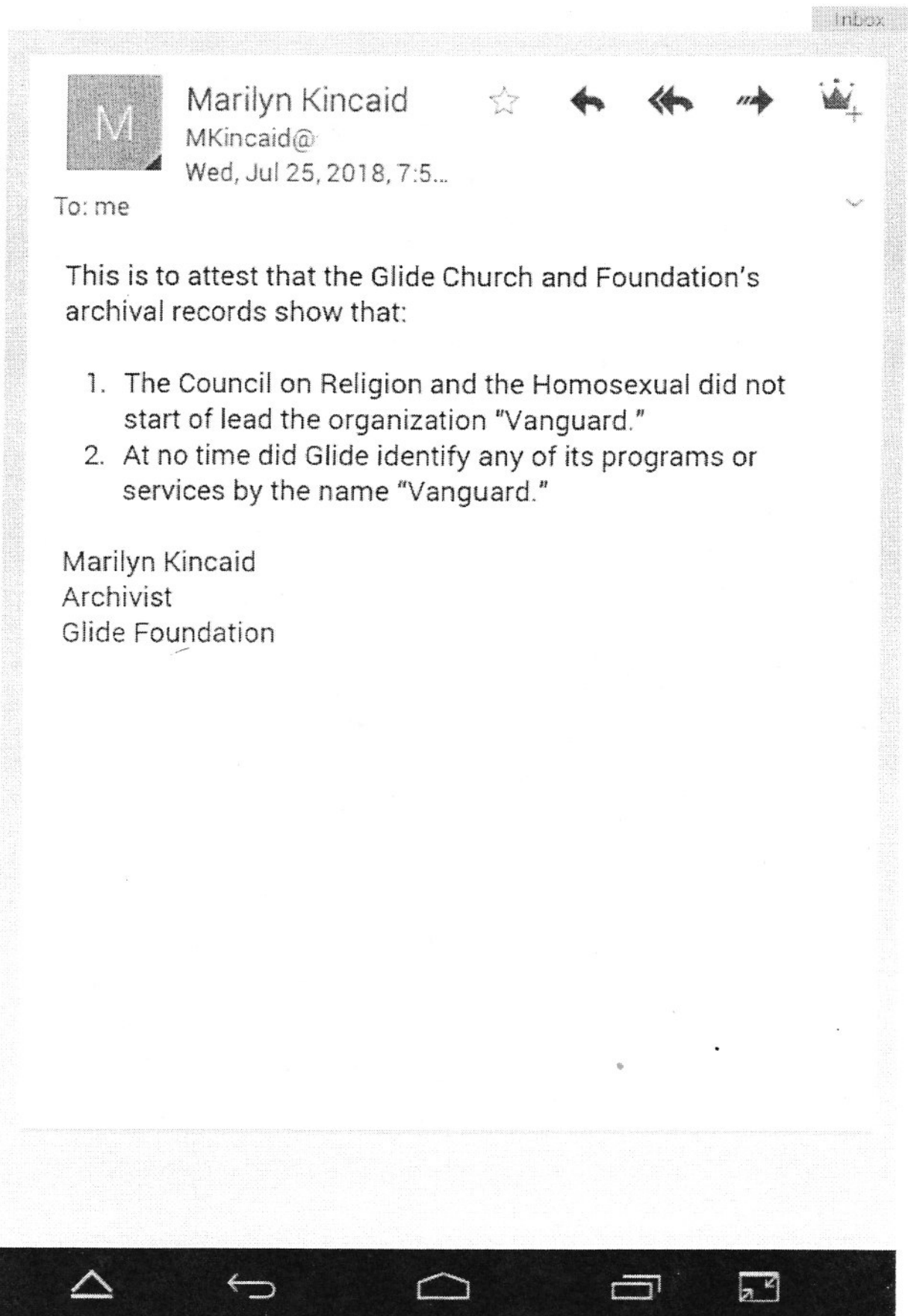
Your involvement with the young people of the Tenderloin area and your key role as the founder of Vanguard has provided a legacy that must have touched many lives. I was glad to be a part of this, even in my small way.

I wish you the best with your writing project and hope it goes very well.

Sincerely,

Ed Hansen, United Methodist clergy, retired

historic records



Office of
Leo E. Laurence, J.D.
3952 Idaho St., #2
San Diego, CA 92104
Cell: (619) 757-4909
Landline: (619) 220-8686
leopowerhere@msn.com

For Immediate Release

01/14/16

The *Vanguard* organization founded and managed by Adrian Ravarour, Ph.D. magically provided valuable mentoring to the young street kids of San Francisco's notorious *Tenderloin* district, downtown.

I vividly remember walking into a *Vanguard* meeting at the Glide Methodist Church one night for the first time, and was immediately impressed by the high energy the street kids showed. I fed off that energy. I was about 38, but looked 18 and the kids disciplined energy was exciting to be around.

Many middle-aged Gay men (always capitalize the "G", as we do in the "L" of Latino, often have difficulty around young Gay kids. Their loss!

I think the reason the street kids liked Ravarour's *Vanguard* organization so much is because he showed them **respect** and recognized their intellectual skills (often deeply hidden). Respect is something the street kids were starving for.

I also later found that true when I served as Coach Leo managing the *Caver Fitness Center* at San Diego High School. "This is

the only place on campus where we find "respect", one senior on the football team told me candidly.

I dated one of the young guys active in Vanguard. I think his name was [REDACTED]. I really enjoyed his company and high energy, and wanted to get into a serious relationship. But, he didn't.

I remember walking on a desolate, Tenderloin sidewalk at about 4 a.m. in the morning with a really cute, baby-faced, pretty boy when three guys in their teens suddenly blocked our path and demanded money. My companion had been working the street in full drag that night. He knew the street!

He put his hand on my chest and shouted: "Don't worry. I'll handle this."

Then he swung his small purse wildly at the faces of the three punks. Suddenly I heard bones breaking as his purse slapped across the face of each of the hoods. Blood streaking down their cheeks, the three guys took off down the street.

Then my companion continued calmly to walk alongside me like nothing had happened.

"You've got either a .38 or a brick in that purse," I said to him

".38," he calmly responded.

Most guys I've known over the years who like to dress in female drag, do a horrible job with the makeup. But strikingly, my

companion from *Vanguard* looked genuinely like a cute girl. And, on the street, he was very successful.

Ravarour somehow, easily, worked with these Tenderloin street kids and showed them *respect*.

I published a long story in the *Berkeley Barb* on Ravarour's amazing *Vanguard* organization, helping street kids in San Francisco's *Tenderloin* district.

* *

Oliver Joseph

To Me

Jun 9, 2011

Frankly I was so naive and uninvolved in upper management, I am not sure who did what first. I certainly looked upon you as a leader, and an officer or founder far above me.

My task was to try to create a safe home, a mobile press, a somewhat regular publication and to monitor the movement.

Those were tremendously exciting days and I was proud to be part of an emerging community.

Keith

Appendix J

JUNE 1, 2011

Dear Adrian

You asked me what I knew about Vanguard? Mark Miller told me that when he meet you at a Vanguard dance you were known as Vanguard's founder.

When I asked you about this in 1968 you acknowledged that this was true. You went on to explain that you used civil rights and french models.

In the past 43 years I have seen you continue work as a degreed professional and can vouch for your honesty. I believe that all the Elber family knew your history and were very impressed with your modesty. Sarah Elber was particularly moved and compared Vanguard to her own family's involvement with unionizing in the San Francisco bay area.

You said that it had to be done and you went forth and did It!

Sincerely,
Gloria Elber
former Executive Director
Frohman Academy
Carmel, Ca.

texphi@

5:22 PM

ADRIAN

THE ANSWER TO YOUR QUESTIONS ARE NO, NO, NO!

WHY DON'T YOU WRITE TO THEM AND TELL THEM WHAT REALY HAPPENED

GIVE THEM YOUR BACKGROUND INFO.

CAN THEY BE SUED?

AND ADDENDUM ADDED?

THE GLO

On Apr 30, 2014, at 2:45 PM, Adrian Ravarour wrote:

Dear Gloria,

You have known me since 1967 and we worked together as professionals until 1978 when I moved to attend Grad School.

A new book has been written from UCSC's history department that oddly addresses me in 1966. It compares Vanguard to the SF sex workers organization COYOTE. The author does not seem to know that Glide church sponsored Vanguard; or Vanguard's mission; or the correct names involved starting Vanguard. BUT, page 332 seems to imply that I might have been a hustler (prostitute).

Here's the quote: Page 332:

"Vanguard was founded in the summer of 1966 by a group of street youths who lived and worked around the Meat Rack at Mason and Market streets, they included president Jean-Paul Marat, and four other teenagers named Mark Forrester, Joel Roberts, Keith Oliver, and Adrian Ravarour."

Since you have known me for 47 years, and in the 1960s we had spoken about what I had done in Vanguard:

Do you have any knowledge that, or is there anything about me that, would lead you to believe that I was or had ever been a hustler/prostitute, or that Vanguard was for prostitution rights?

Sincerely,

Adrian Ravarour

Appendix L

On Apr 30, 2014, at 9:37 PM, Adrian Ravarour wrote:

To: Vassar Professor, Rev Dr Lawrence H Mamiya; former Adviser to Vanguard and Glide youth minister

To: Rev Dr Laird Sutton; former Director of Intersection, who was my supervisor

Dear The Reverend Dr Professor Mamiya, and The Reverend Dr Sutton,

You both knew me in the mid-1960s around the time that I organized and attended Vanguard; and, was a staff member at Intersection Center for Religion and the Arts.

Since you had virtually daily contact with me during the time that I was at Vanguard and Intersection, do you have any reason to believe that I might have been a hustler/prostitute, or that I was a hustler/prostitute?

Date: Thu, 1 May 2014 15:05:08 -0400

Subject: Re: 'Was Adrian a hustler?'

From: mamiya@

To: ravarour@hotmail.com

I had no reason to believe that Adrian Ravarour was a hustler/prostitute.

Sincerely,

Larry Mamiya, Ph.D.

Professor of Religion and Africana Studies

Vassar College

From: lsutton@

Subject: Re: Advisor & Director reply, 'Was Adrian a hustler?'

Date: Thu, 1 May 2014 09:03:33 -0700

To: ravarour@hotmail.com

To whom it may concern:

No, I never had any reason to believe that Adrian Ravarour might have been or was a hustler/prostitute.

Sincerely, Rev. Dr. Laird Sutton

Vanguard

Inbox



Jon Savage

jon@jonsavage

Fri, May 5, 2017, 4:16...



To: me

Dear Sir,

thank you for email which clarifies the position.

I will forward to Attitude and ask them for a correction if that is possible.

My contact there is Cliff.Joannou@attitude

The confusion happened because of the online article below.

Thanks once again for your clarification and apologies for any problems caused by this.

With respect for your good work,

Jon Savage

From the History of Vanguard website: Vanguard Revisited February 2011.

<http://vanguardrevisited.blogspot.com>

This magazine resuscitates the history of the 1960s queer youth organization Vanguard and

explores the ways in which its history is embodied in the present.

Tenderloin street youth founded Vanguard in 1966. They protested police harassment, picketed discriminatory businesses, and held same-sex dances in church halls. They also produced a blunt and honest magazine about poverty and queer politics; drug use and sex

work; isolation and loneliness; artistic expression; and faith and queer theology.

Working with a variety of homeless youth services organizations, program coordinators



April 30, 2014 Emails re: Vanguard. Correspondence between Vassar Prof Rev Dr Mamiya and Ravarour

Lawrence Mamiya

8:49 AM

To: Adrian Ravarour

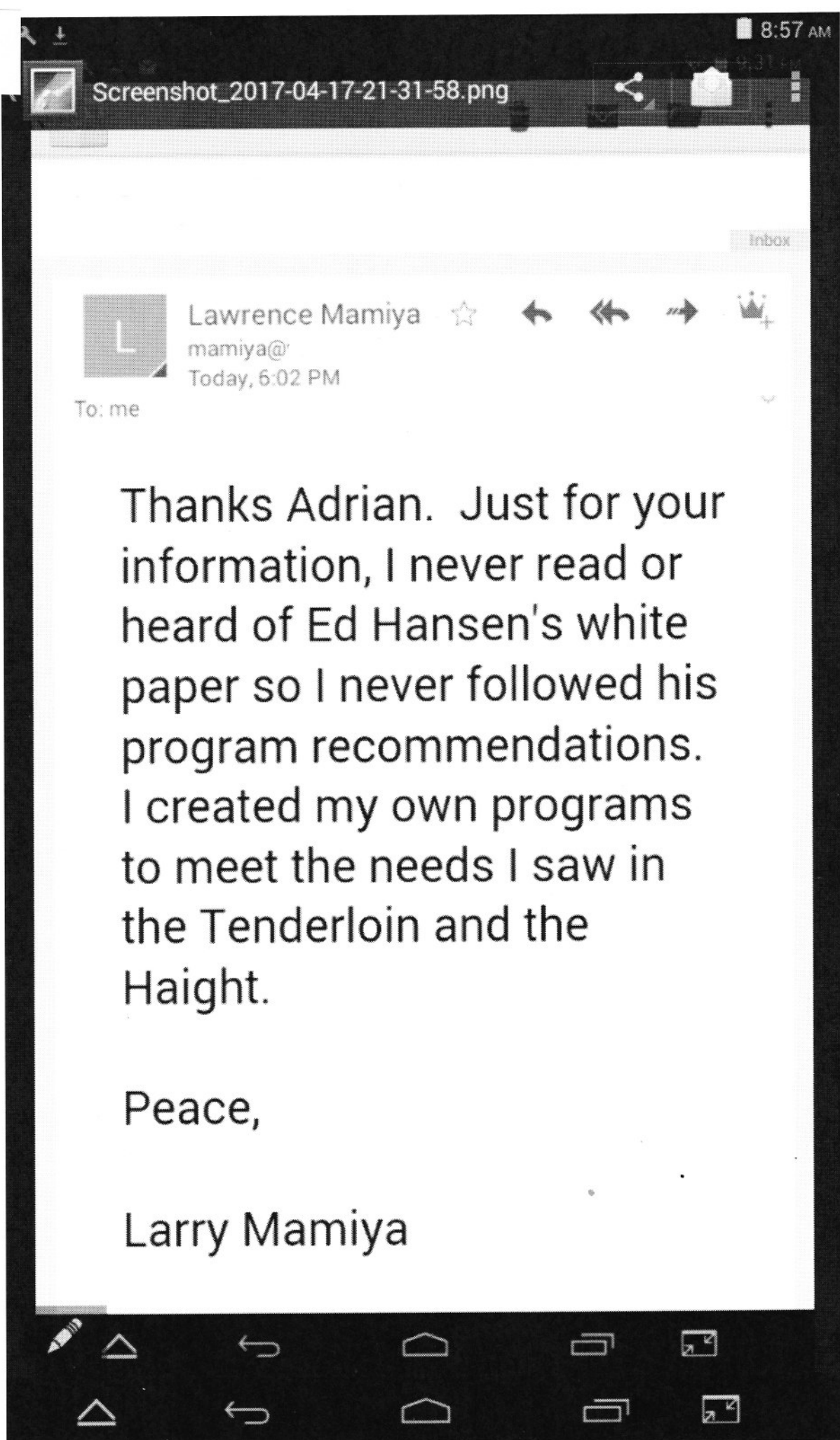
I believed that Vanguard was for equal rights for everyone but its main constituency was for the youth who lived in the Tenderloin.

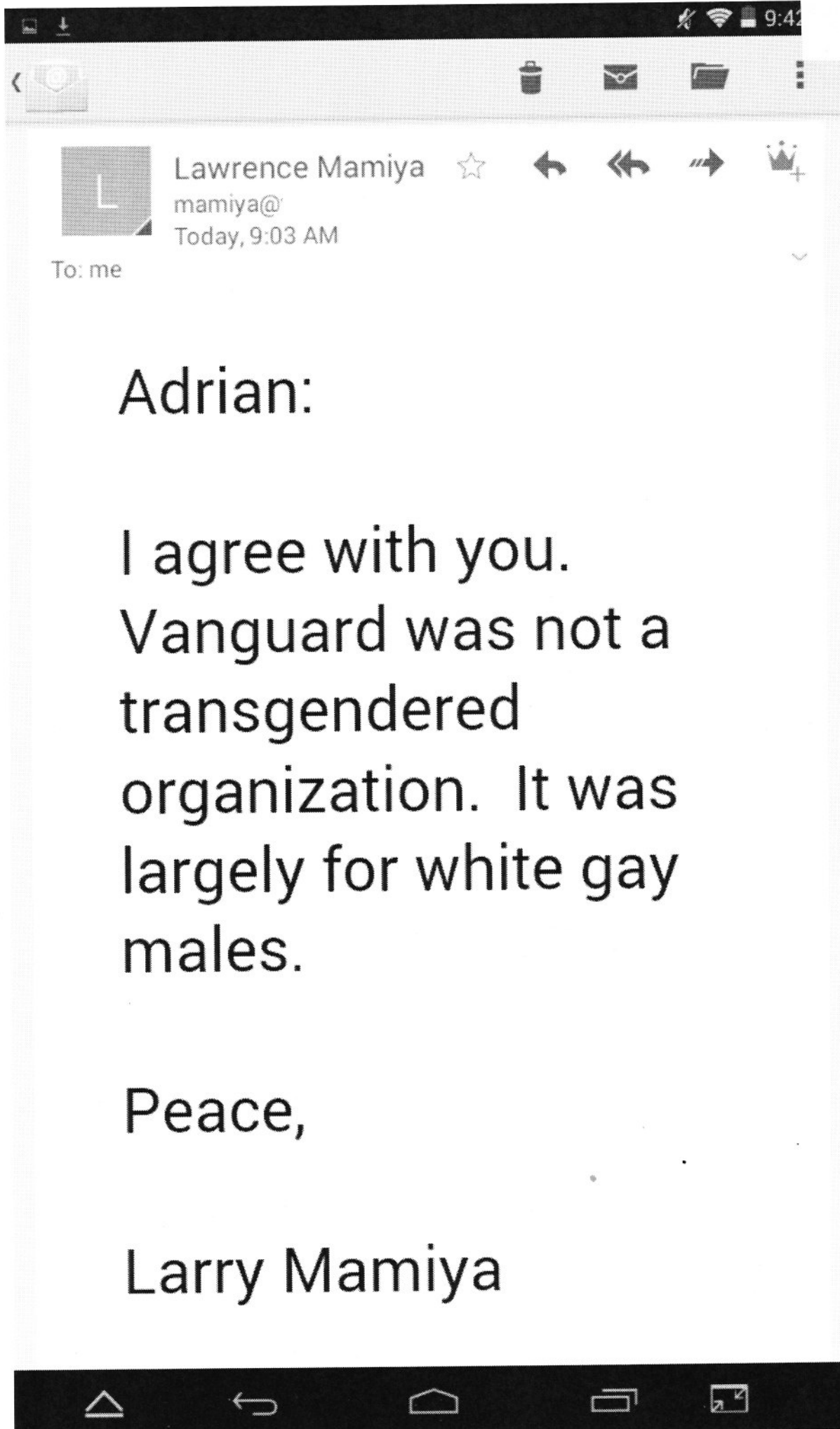
On Wed, Apr 30, 2014 at 11:28 AM, Adrian Ravarour <ravarour@hotmail.com> wrote:

Dear The Reverend Dr Professor Mamiya,

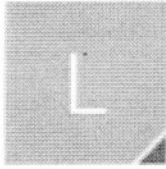
Since you were the official Adviser to Vanguard as Glide's youth minister during Glide's 1966 sponsorship of Vanguard: Do you recall if the purpose of Vanguard was for equal rights, or for hustler/prostitute rights? Thank you.

Sincerely, Adrian Ravarour





Re: Office



Lawrence Mamiya



mamiya@

Today, 11:29 AM

To: me

Yes, I did. Thanks Adrian.

Larry

Sent from my iPhone

On Apr 18, 2017, at 8:15 AM, ocst04
<ocst04@gmail.com> wrote:

PS YOU obtained the office for
Vanguard.

Rev Ed isn't claiming these
things; he doesn't remember
much.

Books



Add to my library

Write review

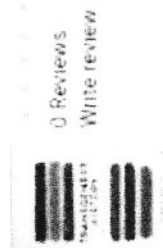
Contents < >

Result 1 of 1 in this book for Susan Stryker Adrian ravarour

Clear search

BUY EBOOK - \$11.99

Get this book in print ▼



Transgender History, second edition: The
Roots of Today's Revolution

By Susan Stryker

Susan Stryker Adrian ra

Go

About this book

My library

My History

Books on Google Play

Terms of Service

Tenderloin activists involved in the antipoverty organizing campaign were striving to create conditions in which people could truly participate in structuring the society they lived in instead of just reacting to changes created by others. One unexpected consequence of neighborhood mobilization was the formation of Vanguard, an organization made up mostly of young gay hustlers and transgender people. Vanguard, formed in 1965 with the encouragement of a young minister named Adrian Ravarour, is the earliest known queer youth organization in the United States. Its name, which signaled members' perception that they were the cutting edge of a new social movement, shows how seriously they took the ideals of radical democracy. The group's second leader even took a *nom de guerre*, Jean-Paul Marat, after a famous figure in the French Revolution. By the summer of 1966, Vanguard was holding informal meetings at Compton's Cafeteria. The restaurant functioned as a chill-out lounge for the whole neighborhood, but for young people who often had no homes, families, or legal employment, who were marginalized by



Vanguard/Ravarour media information:

<http://www.vanguard1965.com> presents the true history and timeline of Vanguard, 1965-1967

COMING OUT: A 50 YEAR HISTORY directed by Phil Siegel, 2017, Ravarour is one of interviewees
https://www.imdb.com/title/tt6455914914/fullcredits?ref=tt_ql_dt_1

TRANSGENDER HISTORIES: The Roots of Today's Revolution, Second Edition, November 2017, Dr Stryker
<https://books.google.com/books?id=xEfIDQAAQBAJ&pg=PT91&lpg=PT91&dq=Susan+Stryker+Vanguard+formed+in+1965&source=bl&ots=5ji6Ydt9NK&sig=Y20cH6EuPcEV4XzVy7uRho5CVII&hl=en&sa=X&ved=2ahUKEwiokPznovdAhXQqYMKHfeVAicQ6AEwAnoECAkQaQ#v=onepage&q=Susan%20Stryker%20Vanguard%20formed%20in%201965&f=false> "One unexpected consequence of neighborhood mobilization ... Vanguard formed in 1965 with the encouragement of a young minister named Adrian Ravarour."

MAD MEN: The Final Season Part 1. DVD Special Features, "GAY RIGHTS" and "GAY POWER" Adrian Ravarour speaks about his Vanguard agitation for Gay Rights © Lions Gate Television, Inc, 2014

"Coming Out in the 1960s" www.youtube.com/watch?v=VuTKpVug_ss Four activists tell of their LGBT experiences; Ravarour speaks concerning his founding and organizing Vanguard in 1965 for Gay Rights.

www.thekarelshow.com Radio archive for Monday, *The Karel Show with Christine Craft* sitting in for Karel, March 4th, 2013, HOUR TWO. An hour long interview, Christine Craft and Adrian Ravarour discuss his founding the San Francisco LGBT youth organization "Vanguard" in the 1960s

KGO Radio MP3 Archives vaca.bayradio.com/kgo_archives/ *The Brian Copeland Show; Sunday, March 3, 2013; 2PM to 2:20 PM* Christine Craft asks Adrian Ravarour questions about Vanguard and the film "Coming Out in the 1960s" Link: <http://www.stationcaster.com/stations/kgo/rss/?c=5421>

en.wikipedia.org/wiki/Gay liberation p 3 "Vanguard 1965-1966 synopsis of founding the San Francisco gay liberation youth organization Vanguard. Numerous online accounts identify Ravarour and Garrison as co-founders of Vanguard with Ravarour leading the Gay Rights movement and organization in 1965.

www.lgbtran.org "profiles," "R," "Ravarour"

www.QueerBio.com "Adrian Ravarour"

Memoir of My Intern Year (1966-1967) as the Minister of Young Adults at the Glide Memorial Methodist Church by Dr. Larry Mamiya, Professor of Religion and Africana Studies at Vassar College " (excerpt:) "Vanguard was the first group of largely gay young people in the nation organized by Adrian Ravarour (later the Rev. Dr. Ravarour). He would always be introduced at Vanguard events as the "founder." Adrian's founding philosophy, which included Mohandas Gandhi and the Rev. Dr. Martin Luther King, Jr. among others." – 2012, Vassar Professor Dr Larry Mamiya, former advisor to Vanguard.

"My Ministry: A Personal Quest" by Laird Sutton, Ph.D. states, "A most valuable full time staffer was Adrian Ravarour, fulfilling his calling as a Mormon priest...He later was the founder of Vanguard a ministry to the youth in the Tenderloin." 2017. (Sutton family circulated essay; page 5, 2017)

Certificate of Honor

BOARD OF SUPERVISORS City and County of San Francisco

The Board of Supervisors of the City and County of San Francisco hereby issues, and authorizes the execution of, this Certificate of Honor in appreciative public recognition of distinction and merit for outstanding service to a significant portion of the people of the City and County of San Francisco by:

Adrian Ravarour
The Vanguard

In recognition your groundbreaking work to organize and empower LGBT youth and elders in San Francisco through the formation of the Vanguard, as well as your courageous activism and tireless efforts to help create the Hospitality House nearly 50 years ago, the Board of Supervisors extends its highest commendation and appreciation for the inspiration that you serve to future generations of social justice warriors.

Supervisor Jane Kim
May 20, 2015

