LGBTQ+ History in Portland, Oregon

A Historic Context Statement

Historic Context Statement Prepared by Cayla McGrail
for City of Portland Bureau of Planning and Sustainability

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About the Author

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About City of Portland Bureau of Planning and Sustainability

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LGBTQ+ Connections in Social Spaces

On March 24, 1970, John Wilkinson and Holly Hart led a meeting of forty Portlanders in Centenary-Wilbur United Methodist Church's basement coffeehouse, Ninth Street Exit (215 SE 9th Ave.). During the late 1960s and early 1970s Centenary-Wilbur became a center of counterculture, with its social activist environment and multi-purpose space proving conducive to Wilkinson and Hart's efforts to form a gay consciousness-raising group.[307] Advertisements in alternative newspaper *The Willamette Bridge* noted the assembling of LGBTQ+ individuals at the coffeehouse to create a Portland-based "coalition of radical and revolutionary homosexual men and women committed to fight the oppression of the homosexual" named Gay Liberation Front (GLF).[308] GLF meetings continued through the summer of 1970 and the group saw their attendance grow over time, sparking new energy and effort for gay liberation and activism in Portland.

Portland Gay Liberation Front's formation at Centenary-Wilbur United Methodist Church "open[ed] the closet door" for individuals to gather and live "without fear, but with openness and excitement" at dances, drag balls, music nights, group meetings, political campaigns, and other public spaces.[309] While queer organizing efforts occurred in the city before and after Portland GLF, the group's formation reflected "the rapid proliferation of a vast diversity of new gay organizations" beaming with gay pride.[310] Portland GLF, subsequent LGBTQ+ organizations, and various social spaces were crucial avenues for queer Portlanders to discover self-expression and acceptance, create solidarity, and grow grassroots activism during the 20th century's intense national, regional, and local hostilities.

"LGBTQ+ Connections in Social Spaces" explores a spectrum of venues and organizations cocreated by and for LGBTQ+ Portlanders during the 1905 to 1994 period. Publicly identifying as LGBTQ+ throughout the 1900s could lead to harassment, arrest, incarceration, job loss, and other negative consequences, inspiring some to withhold details from public record as safety measures.[311] While coming out publicly as

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[307] David Grant Kohl, *A Curious and Peculiar People* 41, 43.; Valerie Brown, "Music on the Cusp: From Folk to Acid Rock in Portland Coffeehouses, 1967-1970," History Cooperative, https://historycooperative.org/journal/music-on-the-cusp-from-folk-to-acid-rock-in-portland-coffeehouses-1967-1970/.; Oral history interview with Holly Hart, by Winter Drews and James Loos, SR 4145, Oregon Historical Society Research Library.

[308] George Nicola, "How the Oregon LGBT Movement Was Born," Oregon Queer History Collective, Last Updated July 30, 2013, https://www.glapn.org/6130nicolagaymovement.html; Matthew Cowan, "OregonScape: Fall 202 Issue 121:3," OregonScape, Oregon Historical Quarterly, Oregon Historical Society, https://www.ohs.org/oregon-historical-quarterly/oregonscape/Copy-of-oregonscape-fall-2020.cfm; Don Horn, "Centenary Wilber Methodist Church," Venues, The Umbrella Project of Oregon, https://www.umbrellaprojectoregon.com/centenary-wilbur-methodist-church.; Jay Shockley, Amanda Davis, Ken Lustbader, and Andrew Dolkart, *Historic Context Statement for LGBT History in New York City,* (New York State Office of Parks, Recreation, and Historic Preservation, May 2018), 50.

[309] John Wilkinson, "Dear Gay, young, and lonely," *Willamette Bridge,* February 6, 23.; Nicola, "How the Oregon LGBT Movement was Born."

[310] Precursors to Gay Liberation Front include the 1924 Society for Human Rights and the 1950s Homophile Movement characterized by organizations like the Mattachine Society and Daughters of Bilitis. See Elizabeth Armstrong, *Forging Gay Identities: Organizing Sexuality in San Francisco, 1950-1994,* (University of Chicago Press, 2002), 2- 3.

[311] Classified sections in queer newspapers, advertisements, and articles promoting Portland LGBTQ+ organizations often provided first names, phone numbers, and/or P.O. Boxes.

LGBTQ+ became increasingly more common starting in the 1970s, many social organizations and spaces did not sustain for extended periods. This lack of stable physical space necessitated resilience and ingenuity to forge connections across shared interests, values, and identities. Diverse organizations and places offered spaces where Portlanders could come out, whoever they were, in search of establishing LGBTQ+ connections.

Finding Space for Queer Connections

Throughout the 20th century, queer Portlanders crafted new and alternative worlds in music halls, parks, bars, restaurants, stores, coffee shops, community centers, residences, and other "third space[s] . . . at the margins of society . . . where new identities, actions, and opportunities [could] be constructed."[312] The variety of third spaces provide a broad view into LGBTQ+-connected places and underscores that queer Portlanders lived, worked, and socialized all over the city during the 1905 to 1994 period. Utilizing existing spaces reflected the ingenuity of making and maintaining spaces as financial hardships impacted Portlanders' abilities to host openly LGBTQ+ social venues for extended periods "due to their lesser political and economic power."[313] Rent increases often forced venues to relocate in search of cheaper spaces. Yet, this change of space offered chances to expand, as evidenced by A Woman's Place Bookstore relocating four times between 1973 and 1990.[314]

The nomadic nature of queer venues and organizations brought opportunities to engage with other LGBTQ+ demographics. For example, the youth-oriented queer peer group Windfire rotated meetings between the lesbian-owned restaurant Old Wives Tale (1300 E Burnside St., demolished) and the all-ages gay club The City Nightclub (first at 624 SW 13th Ave.) "in response to a concern that they 'hadn't been reaching the kids who go to the City.'"[315]

Though commercial venues such as bars, restaurants, and stores, were prominent spaces to find other LGBTQ+ Portlanders, schools, places of worship, community centers, parks, and private residents also became important socializing spaces. Throughout the 20th century, these places served as alternatives for young people, people with limited financial resources, people of color, and other LGBTQ+ Portlanders who were ostracized from mainstream places.

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[312] Daniel Hurewitz, *Bohemian Los Angeles and the Making of Modern Politics* (University of California Press, 2007), 12-13.

[313] Several scholars have pointed to the historical and contemporary realities of LGBTQ+ people, and those most historically excluded within LGBTQ+ populations, to retain physical spaces. See Gwen Shockey and Karen Loew, "Photo-documenting the Lost Landscape of Lesbian Nightclubs in New York City," *Change Over Time* 8, no 2 (2018): 186 – 205; Jen Jack Gieseking, "Mapping Lesbian and Queer Lines of Desire: Constellations of Queer Urban Space," *Environment and Planning D: Society and Space* 38, no. 5 (2020).

[314] The bookstore was first located at 706 SE Grand Avenue and relocated several times during its operating history (1973-1990) due to loss of lease and growth of inventory. Associated properties include 1300 SW Washington (1975-1980), 2349 SE Ankeny Street (1980-1985), and 1441 NE Broadway (1985-1990).

[315] W.C. McCrea, "Where are we to go?," *Just Out,* October 1, 1985, 8. Additional youth spaces are discussed throughout this theme and "LGBTQ+ Politics and Policing."

In its wake, Kruse opened the Rainbow Grill on October 2, 1913.[323] It garnered quick acclaim as "the most unique grill 'on the Pacific coast'" for its atmosphere, dining, and latest kitchen equipment. Days after its opening, *The Oregonian* lauded the "dozen or more ornamental pillars [covered by] panels of ornamental glass perfectly tinted with the seven delicate colors of the rainbow . . . a reflection of these rainbow lights in every direction."[324] It also featured a gentlemen-only dining room, but never reached sufficient patronage to sustain it; by June 15, 1915, Kruse "turned off the brilliant lights that gave the Rainbow its name and announced it would not reopen" due to its financial difficulties.[325]

By the mid-20th century, new coffeehouses, cafés, and restaurants served as vital alternative third spaces for individuals uninterested in or unable to participate in the bar and club scenes, such as sober LGBTQ+ Portlanders and LGBTQ+ youth who were barred from alcohol-serving establishments. In 1970, Wilkinson promoted Centenary-Wilbur's Ninth Street Exit Coffeehouse as an LGBTQ+-friendly establishment where "no drugs go inside and no liquor goes inside."[326] Despite this rule, Portlander Rose Bond recalled GLF's meetings in the early 1970s as "party night at the coffeehouse."[327] Along with GLF's 1970 summer meetings, a Gay Liberation for Women group utilized the space on Tuesday nights; Holly Hart remembered herself and "other people that were . . . running up and down the stairs, being at the [National Organization for Women, NOW] meeting and then running down the stairs and seeing how the coffeehouse [with Gay Liberation for women] was going."[328]

Several other LGBTQ+-friendly and owned coffeehouses emerged before or around the same time as Ninth Street Exit. One notable example was Walter Cole Sr.'s Caffe Espresso (formerly located on SW 6th Ave. and SW Harrison St., demolished), which he acquired in 1957.[329] Initially characterized as a "mundane little coffeehouse catering to the college crowd," Cole Sr. revolutionized Caffe Espresso's ambiance, ultimately shaping it into what could be considered "the longest-standing and most influential" privately owned coffeehouse in Portland during the transition from the beatnik to the hippie eras.[330] By 1967, coffeehouses proliferated; most were hosted by churches and college ministries who attempted to provide spaces for musicians, students, youth, and more.[331] The Agora Coffeehouse in the basement of the Koinonia House on the Portland State University campus (633 SW Montgomery St., currently Campus Public Safety) and First Unitarian Church's (1011 SW 12th Ave.) basement Charix Coffee House (entrance at 1216 SW Salmon St.) swiftly grew in popularity among hippies and "alienated" youth, many of whom

[323] "Rainbow Grill is Open," *The Morning Oregonian*, October 3, 1913, 2.; "Rainbow Grill Outdoes Nature in its Decorative Beauties," *The Morning Oregonian,* October 5, 1913, 74.; Cook and Painter, "1999 Portland Gay History Walking Tour."
[324] Ibid.
[325] "Rainbow Grill Closes," *Oregonian,* June 15, 1915,11.
[326] Cowan, "OregonScape: Fall 202 Issue 121:3."
[327] Rose Bond, quoted in Celina Patterson, "'Exuberant joy': Playing Women's Softball in the 1970s with Portland's Openly Gay Team," *Oregon Historical Quarterly* 125 no. 1 (Spring 2024): 34-57.
[328] Oral history interview with Holly Hart.
[329] Brown, "Music on the Cusp."
[330] Ibid.
[331] Ibid.

probably "did not fit into mainstream society's expectations in one way or another."[332] Both Agora and Charix, however, closed their doors in 1970.[333]

A new wave of LGBTQ+ coffeehouses and cafes emerged on the heels of Agora, and Charix in the late 1970s, 1980s, and 1990s. Many emerged during the 1970s feminist movement; McGill University professor Alex Ketchum illuminates in *Ingredients for Revolution: A History of American Feminist Restaurants, Cafés, and Coffeehouses* how feminist dining establishments nationwide "challenged the status quo around cooking and consumption through the creation of feminist food . . . [which] revolved around vegetarian ethics, labor issues, cost, and the sourcing of products."[334] Writer Leo Kirts summarizes further that places did not "assimilate into mainstream society, [instead] they insulated hyper-local economies by hiring from within their communities when possible, looking for ways to employ tradeswomen and support artists work."[335] Portland's Mountain Moving Café (SE Caesar Chavez Blvd. and SE Stark St., demolished), was one such feminist dining place debuting in 1974 with a clear "political vision to make a center for all of the different groups, movement groups, and alternative groups."[336] The café was in an "old, big paint store" renovated "all from scratch."[337]

> **It was a big place. We had a stage, cause it was really centered around performance, though it's hard to even put in words cause there just aren't places like this. Every night of the week we would have a different event. So, we had a calendar with thirty events in a month . . . Every Wednesday night we'd have women's night, so we had a women's only night which was quite radical . . . And people met each other there . . . some of the collective members were lesbians, some gay men, and some straight men . . . we had all kinds of people . . . it was more, I would say, a radical coffeehouse than a gay coffeehouse.**
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> — Ellen Goldberg, co-founder of Mountain Moving Cafe, describing the café [338]

Influenced by Mountain Moving Café's ethos, Old Wives Tale (1300 E Burnside St., demolished) set out to accommodate diverse Portlanders by offering "different things to different people."[339] This inclusive vision

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[332] Ellen Brooks, "They Go to Charix," *The Oregonian,* February 25, 1968,131.; Molly Grothaus, "Koinonia Offers Friendship and Community," *Oregon Journal,* May 1, 1970, 17.; Dirk, "There is No Place in the City."

[333] Police targeted theses coffeehouse for supposed drug distribution and other criminal activity. See "Charix Quits, Hits Police," *Oregon Journal*, March 11, 1970, 4M.; William Sanderson, "Church Closes Charix, Teenage Coffee House, For Fear Of 'Imminent' Police Raid," *Oregonian,* March 13, 1970, 18.

[334] Alex Ketchum, *Ingredients for Revolution: A History of American Feminist Restaurants, Cafes, and Coffeehouses,* quoted in Leo Kirts, "Inside the Historic Lesbian Cafes That Fed the Feminist Movement," Tender, Them, November 22, 2023, https://www.them.us/story/historic-lesbian-cafes-ingredients-for-revolution-tender.

[335] Ibid.

[336] Oral history interview with Ellen Goldberg, by Annica Eagle and Spencer Trueax, SR 11235, Oregon Historical Society Research Library.

[337] Ibid.

[338] Ibid.

[339] Oral history interview with Holly Hart.

encompassed amenities such as a playroom for children, a nutritious menu, and a meeting room. Founder and owner Holly Hart strongly emphasized fostering community, evident in features like a community bulletin board at the entrance and local publications free of charge.[340] The restaurant quickly evolved into a central hub for various groups, especially LGBTQ+ groups. Lesbian organizations like the Lesbian Caucus, the Lesbian Forum, the Friends of Gertrude and Alice, and Women with Women and Children were prominent clientele as the restaurant and these social groups provided a "place for lesbians" to become politically active, share information, and connect.[341] Additionally, queer youth group Windfire and the Bisexual Exploration Group regularly met at Old Wives Tale.[342]

Opened initially in 1977, Roxy Heart's (1121 SW Harvey Milk St, also Roxy Heart's Memorial Diner and later The Roxy) was a 24-hour restaurant deeply intertwined with LGBTQ+ Portlanders. Many considered Roxy Heart's to be "the" restaurant in the LGBTQ+ district south of W Burnside Street along SW Harvey Milk Street. Though it closed for a period between 1988 and 1993 (and was resurrected as The Roxy between 1994 and 2022), the restaurant was as a cherished institution known for its warm atmosphere and comforting food.[343]

In the late 1980s, Portland witnessed the emergence of new lesbian-owned cafés, which quickly became cherished additions to the city's lesbian venues and vibrant dining scene. Notable among these establishments were Olivia's (1033 NW 16th Ave., also known as the Olivia Café), Café Mocha (4108 NE Sandy Blvd.), and Cup and Saucer (3566 SE Hawthorne Blvd., later 1001 SW 10th Ave.). Olivia's, named initially Rubyshoes Café, operated within the premises of the lesbian bar, the Primary Domain, from 1986 to 1989.[344] Café Mocha, founded by Renée LaChance and La Verne Lewis in 1988, aimed to be a space where LGBTQ+ Portlanders could "dance and have all of the elements except the alcohol."[345] That same year, longtime Oregonian Karen Harding, who had previously owned an expresso cart around Portland State University, purchased Cup and Saucer and created "a neighborhood oasis."[346]

Lesbian Bars

Reflecting on Portland's bars in 1998, Renée LaChance poignantly stated "lesbian bars were the only places I knew of where I could find others like me."[347] Many bars were "considered lesbian because they

[340] Ibid.
[341] Friends of Gertrude and Alice, from Gay and Lesbian periodicals Collection, 1970 – 2008, Oregon Historical Society, Mss 2988-7.
[342] For examples, see Out About Town, *Just Out*, September 14, 1984, 8.; Out About Town, *Just Out*, December 1, 1988, 17.
[343] Kohl, *A Curious and Peculiar People*, 214.; Tom Stevenson, "She's De-Lovely," *Just Out,* October 5, 2001, 15.; John Notarianni, "Remembering The Roxy, Portland's 24-Hour, LGBTQ-friendly diner," Oregon Public Broadcasting, March 26, 2022, https://www.opb.org/article/2022/03/26/remembering-the-roxy-portlands-24-hour-lgbtq-friendly-diner/.
[344] Ad, *Just Out,* July 1,1988,16.
[345] Renée LaChance, "Access no longer denied," *Just Out,* April 17, 1998, 3.; Anndee Hochman, "La Verne Lewis: Business Woman Escaping the Rules," *Just Out,* April 1, 1990, 13.;
[346] Anndee Hochman, "Karen Harding: Learning on the Job," *Just Out,* December 1, 1989, 19.; Anndee Hochman, "Snap Shots of Diversity: The Years in Profiles," *Just Out,* June 1, 1990, 19.; Ad, *Just Out,* May 1, 1991, 18.
[347] LaChance, "Cheers for Queers."

were willing to serve gay women, not necessarily because everyone who drank there" identified as a lesbian.[348] Thus, throughout the 20th century, particularly between the 1940s and 1960s, a range of bars catered to Portland's diverse lesbian population. For example, in 1949, undercover police officers from the Women's Protection Division surveilled the popular Music Hall (413 SW 10th Ave., demolished) and mentioned in their report that they "observed several women, who were, apparently, what we were looking for."[349] Other undercover operation reports also mentioned that three blocks away, the Buick Café (1239 SW Washington St., demolished) served as a popular afterhours space for women to "pick up [other women] and make lovers of them."[350] Nearby, Edna Jordal's Milwaukie Tavern (1535 W Burnside St., now 20 NW 16th Ave.), operated between 1963 and 1964 and was entirely staffed by women. While these venues became principally popular among middle-class lesbians, several working-class lesbian bars also operated. "From its opening [in 1959], The Transfusion Inn (1139 SW 1st Ave., demolished) was a working-class lesbian bar" and The Harbor Club, already a notorious LGBTQ+ bar and working-class venue, "attracted a significant lesbian crowd . . . [Portlander] Pat Ware remember[ed] hanging out [there] in the early 1960s" with lesbians.[351]

Bartenders, such as Portland's "notorious and charismatic" Jay "Papa" Scott, played important roles in building these lesbian bars. Scott, who was described as "an old school dyke . . . always in a suit and tie," worked in several downtown Portland bars, including the Transfusion Inn, the Cartwheel Tavern (1223 SW 5th Ave.), the Old Glory Tavern, Model Inn, and Demas Tavern.[352] Scott developed a "fanbase" among many Portland lesbians, who followed her around as she changed jobs among these bars, subsequently transforming them into lesbian bars. Reportedly, the "Model Inn became colloquially known as 'Scotties' among" these women.[353]

By the 1970s, the women's movement and gay liberation movement advanced lesbian cultural and spatial production.[354] Lesbian bars including Other Side of Midnight (426 SE Hawthorne), Rising Moon (413 W Burnside), Club Northwest (217 NW 4th Ave.), Primary Domain (1033 NW 16th Ave.), Judy's (1441 NE

[348] Socio-economic statuses of and expectations for most women contributed to the lack of single-demographic venues throughout the 20th century; specifically, "queer women have lacked the institutional resources and financial capital" to open and operate venues. See Nicole Pasulka, "The History of Lesbian Bars," Identity, Vice, August 17, 2015, https://www.vice.com/en/article/the-history-of-lesbian-bars/#:~:text=In%20smaller%20cities%2C%20bars%20were,Johns%20and%20other%20butch%20dykes.; Shockey and Loew, "Photo-Documenting the Lost Landscape of Lesbian Nightclubs in New York City."

[349] Council Documents, Item no. 1117, March 16, 1950, City of Portland Archives and Records Center.

[350] Elizabeth Moorad to Chief Pray, City Council Minutes Attachments, February 14, 1950, City of Portland Archives and Records Center. Scholar Jayden Dirk's "In a Garden of Deviant Roses: Encountering Queer History in Portland, Oregon, 1941-1974" finds that beyond these brief mentions and a job advertisement, "the historical record is particularly silent regarding the Buick Café." Dirk, "In a Garden of Deviant Roses," 57.

[351] Dirk, "In a Garden of Deviant Roses," 52.; Cook and Painter, "1999 Portland Gay History Walking Tour."

[352] Ibid, 53.; Minor and Horn, "Darcelle XV," 27.

[353] Ibid.; Letter from Barbara to the Daughters of Bilitis, October 18, 1963, MS Phyllis Lyon, Del Martin and the Daughters of Bilitis Collection, "H, Correspondence - The Ladder Daughters of Bilitis National," GASG, http://tinyurl.gale.com/tinyurl/CGBLz2, 2

[354] Heather Murray, "Free for All Lesbians: Lesbian Cultural Production and Consumption in the United States during the 1970s," *Journal of the History of Sexuality,* 16, no. 2 (May 2007): 251 – 275.

Broadway), Club 927 (927 SE Morrison), and the Egyptian Club (3701 SE Division St.) operated for various lengths and catered to diverse lesbian demographics.[355] Nonetheless, these bars furnished important socializing functions for Portland women: in the 1970s, Club Northwest and Rising Moon sponsored softball and volleyball teams; Portland's women's band The Dyketones were among the many bands, "musicians, and actors in the community [who found] a forum for their talents" at Judy's bar between 1983 and 1985; Primary Domain's opening in 1985 was an exciting new "haven" in the city with a dining room area that quickly became a networking center, hosting the 2nd annual Portland Leather women's contest, and much more in the late 1980s.[356]

Despite the popularity of Portland's lesbian bars in the late 20th century, LaChance somberly summarized that "women's bar community is ever changing . . . [with bars] unable to support [themselves]."[357] By 1994, there were approximately 4 specifically lesbian bars compared to the previous decade's.

Dance Clubs

Dance clubs' dance floor with high-tech sound systems distinguish them from mere bar venues. A prime example was Steve Suss' establishment the Rafters (737 SW Park Ave.), which debuted on November 8, 1975 and was located above Suss' existing bar, Embers Lounge (739 SW Park Ave.).[358] Rafters was touted in local gay newspaper *Northwest Gay Review* as "Portland's largest discotheque bar" with "three dance floors on three levels."[359] "Another unique feature of the Rafters [were] the large picture windows overlooking the street and adjoining businesses below. It [gave] an open feeling."[360] Suss' ownership and operation of these two spaces gave LGBTQ+ Portlanders multiple environments tailored with "gay people in mind, by gay people, constructed by gay people, and enjoyed by gay people."[361]

The Rafters reflected growing national popularity in disco and the discotheque as a venue form. Educator Destiny Clarke summarizes in "The History of Disco" that disco "arose from the underground dance clubs of New York. It was a creation of the Black, Latine [sic], and LGBTQ+ communities who found solace in the music and dancing that took place in these clubs."[362] Disco dance clubs provided space for queer people to openly express themselves, dance, and connect with each other.

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[355] For instance, the Rising Moon catered to a "motorcycle dyke" crowd while Primary Domain was described as breaking the "tradition [of bars being dark and dingy] with lighting that is bright and flattering." LaChance, "Cheers for Queers."; Renée LaChance, "Editorial," *Just Out,* January 1, 1985, 3.

[356] "Out of the Closets and Into the Gym," *The Fountain,* December 1972. Sports are further discussed under "Queer Arts and Entertainment." Also see Ibid.; Out About Town, *Just Out,* January 1, 1987,15, and various dates.

[357] LaChance, "Cheers for Queers."

[358] "The Rafters- Once Upon a Bar," *Northwest Gay Review*, December 1975, 14-15.

[359] Rafters featured such a large dance due to its former use as a billiards hall. Ibid.

[360] Ibid.

[361] Ibid.

[362] Destine Clarke, "The History of Disco: How Music Fueled a Cultural Revolution," Closeted History, https://www.closetedhistory.com/episodes/08-the-history-of-disco-how-music-fueled-a-cultural-revolution.

Many Portland dance clubs provided crucial safe spaces for queer youth and several all-ages clubs operated between the 1970s and 1990s as the lack of "a place to 'do their own thing'" in the early 1970s inspired LGBTQ+ youth to organize themselves and their own social spaces.[363] A youth branch of LGBTQ+ organization Second Foundation of Oregon hosted a 1973 Halloween Ball in the Pythian Building (918 SW Yamhill Street) as the "first youth-exclusive space for queer teenagers in Portland."[364] The event influenced Portland Youth Alliance (PYA) to develop in 1974 as a separate organization from the Second Foundation. PYA opened their club, Stairs Down, in the basement of the East Side Commercial Building (615 SE Alder St.); the "spacious" teen club provided music, dancing, and refreshments for youth.[365] By May 1974, amenities expanded to include a "drop-in center, counseling center, social services, [and] rental space" and signaled the growth of the city's "Only Youth Nite Club" to a well-rounded youth center.[366] It was for a time the "only gathering place open to gay people under the age of 21" where "queer youth could be themselves with other queer youth."[367] Despite its large membership in early 1974, PYA struggled with finances, resulting in the group's dissolution and the Stairs Down's closure after just eight months.[368]

New youth groups and venues surfaced to fill PYA's void. On June 25 and 26, 1976, the Eastwood Community Church Cooperative Center (4620 SE 67th Ave.) celebrated its grand opening of an all-ages "facility for gay people in Portland," Epicenter.[369] A year later, Portland activist Lanny Swerdlow launched his decades long endeavor of owning and operating several youth clubs starting with Mildred's Palace on the second floor of the Pythian Building. Between June 24, 1977, and 1979, "queer young people attended in droves."[370] However, Mildred's suffered from lease negotiations that forced the club to relocate to 316 W Burnside Street (currently Dante's) and later rename to Metropolis (also known as the Met).[371]

Swerdlow's The City Nightclub (first at 624 SW Park Ave., last at 13 NW 13th Ave.) gained acclaim as the "longest-lived and most notorious" Portland youth venue between 1983 and 1997.[372] Dancing, stage shows featuring drag performances and musicians, and live filming of a cable-access television show called *NightScene* enabled Portland's queer youth to express themselves creatively and forge connections.[373] Various queer youth emphasized The City's significance in a 1996 MTV Documentary,

[363] "Under 21," *The Fountain,* May 1971, 10.; Ron, letter, *The Fountain,* July 1971.
[364] Dirk, "There is No Place in the City."
[365] "The Stairs Down," *Northwest Gay Review,* February 1974, 8.
[366] Ad, *Northwest Gay Review,* May 1974, 14.
[367] "The Stairs Down."; Dirk, "There's No Place in the City."
[368] "Youth Center Closes," *Northwest Gay Review,* October 1974, 13.
[369] "New Youth Center Opens," *Northwest Gay Review*, May-June 1976.
[370] Robin Will, "Portland's Legendary Youth Clubs, 1977-1998: Mildred's Palace, Metropolis, The City, Rage," Oregon Queer History Collective, Last Updated August 19, 2018, https://www.glapn.org/6058CityNightclub.html.
[371] Don Horn, "Metropolis/ Mildred's Palace/ Metro-Metropolis," Youth, The Umbrella Project of Oregon, https://www.umbrellaprojectoregon.com/metropolis/mildreds-palace/metro-metropolis.
[372] Will, "Portland's Legendary Youth Clubs."
[373] *NightScene* is further discussed in the theme "Queer Arts and Entertainment."

including Portlander Lady O who shared "it's a place that I can let go, where I can express myself."[374] Recognizing this venue's popularity with diverse LGBTQ+ Portlanders, the youth group Windfire met at the club to expand its outreach and membership.[375] Unfortunately, The City Nightclub closed in 1997 as a result of law enforcement and political scrutiny.[376]

By the late 20th century, some LGBTQ+ dance clubs adapted to the ever-shifting night life. Code Blue epitomized the trend of mobility; it offered "Portland's only moveable dance bar" exclusively on Friday and Saturday nights following its debut on October 4, 1991 at Pine Street Theatre (221 SE 9th Ave.).[377] Code Blue promised a lively party atmosphere every weekend while marketing a "safer and more discreet" environment.[378] Queer Night, a Monday night all-ages extravaganza at La Luna within the former Centenary-Wilbur space, also embodied Portland's ephemeral club and dance scene with once a week dance nights. Founded in 1993, Queer Night was "an invigorating alternative to Portland's typical top 40 club fare" with a wide diversity of Portlanders inhabiting the building's second floor.[379] With a sliding scale and benefit drag parties, La Luna's queer nights raised "money for the community and create[d] an alternative space" important to all.[380]

Drag Bars

Gender impersonators and drag entertainers performed across theater stages and in venue halls in the early decades of the 20th century; by the 1960s, drag bars materialized in response to increasing needs for socializing venues during heightened scrutiny and contempt for queer individuals. Indigenous drag performer Tina Sandell/Jerry Farris regularly performed at Club Northwest (217 NW 4th Ave.) while lip-synch performers were weekly features of Dahl & Penne's "Sunday Mass" held in the backroom dubbed the Royal Flush Room.[381] Drag performer Irvina I/Irving Lambert reflected after the bar's 1983 demolition it was a "place . . . never [to] forget. . ."[382]

> **. . . [It] was [a] home away from home . . . It was Portland's first gay living room . . . D & P's back room run by the one and only Vanessa. It was the stage**

[374] Cleopatraproductions1, "The City Nightclub Documentary 1996 from MTV," YouTube, 4:21, October 1, 2011, https://www.youtube.com/watch?v=-y0dErbJHPg.
[375] W.C. McCrae, "Where Are We to Go?: The Dilemma of Being Young in Portland," *Just Out,* October 1, 1985, 8.
[376] Swerdlow's clubs had a history of being raided and clientele arrested and is discussed in the theme, "LGBTQ+ Politics and Policing." Also see Inga Sorensen, "A Tale of Two 'Citys,'" *Just Out*, June 7, 1996, 21.; Marjorie Skinner, "Last Night in the City: A Reunion for Portland's Legendary Nightclub," Portland Mercury, August 27, 2014, https://www.portlandmercury.com/music/2014/08/27/13398621/last-night-in-the-city.; Matthew Singer, "In the City: The Story of Portland's original all-ages gay nightclub," Willamette Week August 26, 2014, https://www.wweek.com/portland/article-22975-in-the-city.html.
[377] Ad, *Alternative Connection,* October 1992.
[378] Ibid.; "New Women's Bar to Open in Portland," *Alternative Connection,* October 1991.
[379] Grace Pastine, "Putting the Lights Out on Queer Night," *Just Out,* June 19, 1998, 9.
[380] Ibid.
[381] Donnie with Walter W Cole / Darcelle, Kristen Minor, *From Demas to Darcelles: The History of the Demas Tavern to Darcelle XV Showplace,* 110-111.; Minor and Horn, "Darcelle XV," 37.
[382] Irving Lambert, "Memories of Dahl and Penne," *Just Out*, June 19, 1998, 20.

> **that made some great stars . . . Sunday brunch at D & P's was the place to be. . . On many of those Sunday afternoons Emperors and Empresses were made or talked about as well as Kings and Queens . . .**
>
> — Irvina I, Imperial Queen Grand Mama to the Ebony Promise of the Imperial Sovereign Rose Court of Oregon/Irving Lambert, reflecting on Dahl and Penne, 1998 [383]

Demas Tavern distinguished itself from these other venues as drag performances took center stage and became the bar's focus beginning in 1969.[384] Walter Cole Sr. had purchased the tavern two years prior and his journey into impersonation performances in 1968 alongside Tina Sandel eventually evolved into the iconic drag persona, Darcelle.[385] Cole Sr.'s significant other, Roxy/Roc Neuhardt, encouraged the tavern to transform to have something similar to Portland's Hoyt Hotel (formerly at NW 11th Ave. and Hoyt, demolished) or San Francisco's LGBTQ+ bar Finocchio with Vegas-style floor shows.[386] As a result, tables were rearranged to create an impromptu stage, a slide projector served as a make-shift spotlight, and a "changing room was rigged up behind a curtain hung on a wire."[387] By 1970, San Francisco LGBTQ+ publication *Vector* recognized Demas Tavern as a "Portland Greenwich Village," which marked a significant milestone in Portland's LGBTQ+ spaces gaining visibility among other prominent LGBTQ+ cities.[388] With Roxy choreographing performances, by 1972 the budding ensemble transformed Demas Tavern into the "only drag venue in Oregon to offer a professionally produced weekly show."[389]

While Darcelle transformed Demas Tavern/Darclle XV into one of the most prolific spaces for Portland drag, additional Portland venues flourished. Significantly, all ages youth venues like Mildred's Palace and The City Nightclub diversified the drag scene beyond bars by hosting events of the youth drag court Rosebud & Thorn throughout the late 20th century.[390] By the late 1980s and early 1990s, bars like JR's West and Embers Avenue regularly hosted drag benefit shows and events, reflecting drag performances becoming widespread entertainment in LGBTQ+ bars.

Retail

Retail establishments associated with LGBTQ+ Portlanders, whether LGBTQ+-owned or LGBTQ+-friendly, have played a significant role as third spaces offering welcoming shopping environments and diverse

[383] Ibid.; Donnie, et al., *From Demas to Darcelles,* 114.
[384] Demas Tavern is further discussed in the theme "Queer Arts and Entertainment."
[385] Minor and Horn, "Darcelle XV," 34- 35. Also see Donnie, et. al, *From Demas to Darcelles*, starting at page 117 for Cole's description on how Darcelle as a drag persona developed.
[386] Roxy worked at the Hoyt, and Darcelle and Roxy became friends with Hoyt Hotel entertainer Gracie Hansen. Donnie, et. al, *From Demas to Darcelles*. For additional history on the Hoyt Hotel, see Dan Haneckow, "Hoyt Hotel," Oregon Encyclopedia, Last updated August 19, 2022, https://www.oregonencyclopedia.org/articles/hoyt_hotel/#:~:text=Opened%20in%20May%201912%20to%20serve%20the,the%20Oregon%20Journal%20reported%2C%20%E2%80%9Cwith%20modest%20prices.
[387] The evolution of Demas Tavern/Darcelle XV Showplace's interior is further discussed in Minor and Horn, "Darcelle XV," starting on page 6.
[388] "City of Roses," *Vector*, November 1969, 48. Ibid, 28.
[389] Ibid, 29.
[390] Patrick Collins, "Prickly Pairs," *Just Out,* March 6, 1998, 7.; "Rosebud and Thorn," *Just Out,* March 3, 1993, 24.

products since the early 1900s.[391] For example, community historians suggest a cigar store (formerly 295 SW Morrison Street, demolished before the parcel was readdressed in 1931) operated by Portlanders Alonzo E. Ream and Hilton R. Macbeth between 1898 and 1900 potentially served as a meeting place for gay men, given the contemporary social norms surrounding cigars as predominantly masculine products and Ream's later connection to the "Vice Clique."[392] David Del Meagher, another individual implicated in the "Vice Clique," worked at downtown store (exact address unknown) and provided clothing to be used in local drag parties.[393] As decades passed, LGBTQ+ Portlanders increasingly managed, founded, and assumed ownership of various retail establishments, cementing their presence and influence within the city's commercial landscape.

During the 1970s, bookstores emerged as a prominent retail option catering to and often operated by LGBTQ+ Portlanders. They offered invaluable resources on LGBTQ+ life, sold unique and specialized products, and served as community hubs. A pivotal moment came in 1972 with the opening of Random Strands (933 SW Stark St.): it proudly positioned itself as the "all gay . . . bookstore" in local press and boasted a diverse array of books, films, novelties, and an arcade located next door LGBTQ+ bar Riptide Lounge (949 SW Stark St., demolished).[394]

In 1973, A Woman's Place Bookstore (first at 706 SE Grand Ave.) debuted, founded on providing "a space that is defined as a woman's place."[395] The bookstore stocked literature, albums, tapes, and cards by and about women. By 1988, the bookstore advertised its evolution into "much more than a bookstore," now offering a multifaceted community center featuring a "lending library . . . community resource area, a children's space, a space to meet friends old and new, and a place to network."[396] Furthermore, its bulletin board, referral files, phone hotline, and store newsletter, *Rag Times* (previously *A Woman's Place Newsletter* and *A Woman's Place Newspaper*), provided a wealth of resources, including the largest selection of lesbian literature, and invaluable access to information on Portland's feminist and lesbian cultures. Despite the store's position as a prominent lesbian feminist bookstore in the city, A Woman's Place Bookstore closed in 1990, citing various challenges such as escalating rent, inventory shortages, declining sales, and waning engagement.[397]

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[391] Additional stores are discussed in the theme "Queer Intimacies."
[392] Cook and Painter, "1999 Portland Gay History Walking Tour."
[393] Ibid.
[394] Other Portland adult bookstores like Scorpio's Adult Bookstore (209 SW Taylor St.), for instance, advertised the "largest gay assortment in the Gay N.W," though it was not "all gay" as Random Strands promoted. See Ad, *The Fountain*, December 1972.; Ad for Random Strands, *The Fountain*, April 1972.; Smith, "Portland After Dark: Gay Bars Hold Key for Homosexuals" 4M.
[395] "A Woman's Place," *The Fountain,* May 1973, 9.
[396] Jay Brown, "Bookstore in a crunch," *Just Out,* June 1, 1988, 5.
[397] The bookstore relocated several times, including to 1533 E Burnside St., 2349 SE Ankeny St., and 1441 NE Broadway, in pursuit of larger spaces to accommodate its expanding inventory and better serve Portlanders. See Sarah Koehl, "Woman's Place just that," *Just Out*, March 2, 1984, 2. P.M. Scott, "A New Look and a New Life for A Woman's Place Bookstore," *Just Out*, July 1, 1986, 9.; Anndee Hochman, "A Woman's Place plans to close doors," *Just Out,* June 1, 1990, 12.

Clothing and thrift stores were also popular destinations created by and catering to LGBTQ+ shoppers in the 1960s and 1970s. Helen's Pacific Costumers (1036 W Burnside St., currently Buffalo Exchange) was a popular store for "nearly everyone needing outfits for drag" according to community historian David Grant Kohl.[398] In 1968, Portlander Jeanie Breal opened Jelly Bean Clothing Store (initially at 802 SW 10th Ave., also known as Jelly Bean and later the Store) and featured Rose Empress Scarlet O'Hara in its advertisements.[399] LGBTQ+ political organization Portland Town Council (PTC) launched the Portland Thrift Center (at 4611 SE Hawthorne Blvd. and SE 26th Ave. and SE Clinton St.) in April 1977 "for the benefits of the gay community."[400] PTC would later evolve into Portland's LGBTQ+ counseling center Phoenix Rising, which opened and managed the thrift store Out of the Closet (2875 SE Stark St.) starting in 1986.[401] Drawing inspiration from the Portland Thrift Center and a San Francisco thrift store, Out of the Closet aimed to benefit LGBTQ+ Portlanders by allocating proceeds to local LGBTQ+ non-profits.[402] Between 1982 and 1986, Breal co-owned the clothing store Forward Gear (1023 SW Yamhill St.) with Peter Rinearson and Sanford Director to offer new, fashionable clothing options.[403]

LGBTQ+-owned businesses growing in Portland and nationwide influenced the formation of LGBTQ+ business associations, the earliest in San Francisco.[404] In 1992, Portlanders Fred R. Elledge, Deborah Betron, and Rick Schmidt co-founded the Portland Area Business Association (PABA) to "increase visibility and business opportunities" for LGBTQ+ Portlanders.[405] LGBTQ+ "businesspeople in Oregon have largely gone unrecognized by both our own community and the community at large. We're now finding our place in the sun thanks to PABA," Schmidt stressed three years after its founding.[406] Monthly luncheons with guest speakers were held at downtown's Marriott Hotel (1401 SW Naito Pkwy), with additional meetings at PABA members' workplaces.[407]

By the 1980s and 1990s, various advertisements across Portland's LGBTQ+ newspapers from non-LGBTQ+ owned businesses reflected upward numbers of Portland businesses promoting themselves as LGBTQ+-friendly. This practice was important for companies not yet strongly associated with queer clients as they increasingly recognized queer consumer power and attempted to market specifically to queer

[398] Kohl, "Hiking 'The Camp': An Annotated Walk Through Time."
[399] Ad, *The Fountain,* February 1972.; Don Horn, "Jelly Bean Clothing Store," Retail, The Umbrella Project of Oregon, https://www.umbrellaprojectoregon.com/jelly-bean-clothing-store.
[400] The thrift center relocated by December 1977 to 4611 SE Hawthorne Boulevard. See *Gay Rights '77*, March 1976, April 1977.
[401] "Out of the Closet Opens," *Just Out,* May 1, 1986, 7.; "Resources: A Random Sample," *Just Out,* June 1, 1987, 36.
[402] Ibid.; "'Out of the Closet' pays off," *Just Out,* August 1, 1986, 7.
[403] Don Horn, "Forward Gear," Retail, The Umbrella Project of Oregon, https://www.umbrellaprojectoregon.com/forward-gear-1.
[404] Graves and Watson, *Citywide Historic Context Statement for LGBTQ History in San Francisco,*132.
[405] Out on Broadway was another LGBTQ+ business organization, though formed outside of this document's study period. Out on Broadway founder Brian Marki explained that the high numbers of LGBTQ+-owned businesses specifically on NE Broadway encouraged him to organize to "network and work collectively to promote their goods and services." See "New Business Association," *Just Out,* October 1, 1992, 19.; Inga Sorensen, "Out for Business," *Just Out,* August 18, 1995, 17, 19.
[406] Ibid.
[407] Guest speakers included Col. Greta Cammermeyer, Portland mayor Vera Katz, former Police Chief Tom Potter, Gov. Barbara Roberts, and Bill Naito, to name a few.

customers.[408] Portland LGBTQ+ newspaper *Just Out* specifically sought out advertisements from queer and non-queer owned companies when it first launched in 1983 and further prompted businesses to advertise with them to ensure those "who want[ed] to make gays and lesbians welcome . . . [were] at the fingertips of 15,000 lesbian and gay consumers" who read *Just Out*.[409]

Mainstream stores and corporations using targeted marketing to LGBTQ+ customers reflected important shifts in the social and economic power and acceptance of LGBTQ+ Portlanders, particularly amidst challenges such as escalating rents that shuttered specific queer stores and evolving consumer preferences. Yet, the enduring legacy of LGBTQ+-owned and serving retail — from the early days of bookstores and thrift shops to the establishment of niche spaces like lesbian feminist bookstores — extends far beyond mere economic transactions. These establishments served as economic engines within the community while fostering cultural exchange, activism, and social connection.

Parks and Open Spaces

Parks and open spaces served as some of the first public venues for queer socializing in Portland and nationwide.[410] These spaces were especially valuable for their general open access with no financial or age barriers, thus allowing LGBTQ+ individuals to schedule events and hold informal gatherings to connect and celebrate queer life across a range of parks, streets, and sidewalks with generally few issues.[411]

Two prominent parks for LGBTQ+ connections during the 1905–1994 period were downtown's South Park Blocks (SW Park Ave. from Salmon St. to Jackson St.) and Governor Tom McCall Waterfront Park (bounded by Naito Pkwy, S Harrison St, NW Gilsan St., and the Willamette River). Since the early 1970s, these parks and surrounding streets played important roles as locations for Portland's Pride rally/march/festival locations.[412] For instance, in 1975, the South Park Blocks held Portland's "first public"

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[408] For additional analysis on LGBTQ+ marketing and economic buying power, see Katherine Sender, *Business, Not Politics: The Making of the Gay Market* (Columbia University Press, 2005).

[409] Ad, *Just Out,* April 1, 1987, 5. This practice of promoting non-LGBTQ+ businesses did not always translate to a business valuing LGBTQ+ customers. For instance, Renée LaChance recalled in 2013 that local company Alpenrose Dairy did not want their logo as part of local store Food Front advertisements published in *Just Out*, resulting in a large boycott against Alepnrose Dairy products. See Oral history interview with Renée LaChance, by Brontë Olson and Nicole Estey, 2013 February 26, SR 11364, Oregon Historical Society Research Library.; Ann Marcottee Shepherd, "Alpenrose loses another customer," *Just Out,* July 1, 1986, 4.; Marvin Moore, "Boytcott Continues," *Just Out,* August 1, 1986, 4.

[410] See the theme "Queer Intimacies" for discussion on sexual activities in outdoor spaces. See the theme "Queer Arts and Entertainment" for discussion on sports in outdoor spaces.

[411] However, some parks including Portland's Lownsdale and Chapman Squares have been segregated based on gender and age. Also see Taylor, "Central Park as a Model for Social Control: Urban Parks, Social Class and Leisure Behavior in Nineteenth Century America."

[412] Pride events started in 1970 originally as Christopher Street Gay Liberation Day as a commemoration to New York City's June 1969 Stonewall Inn resistance. Quickly, the day turned into a weeklong celebration under Gay Pride Week with various events. For example, Portland's 1977 Gay Pride Week included a picnic in Laurelhurst Park on June 21st, a spaghetti feed at Zorba the Greeks (626 SW Park) on June 22nd, a disco dance at Woodcraft Hall (1410 SW Morrison) on June 24th, and the Gay Pride Fair

Pride fair with approximately 200 people in attendance.[413] LGBTQ+ activist George Nicola reflected in 2019 the significance of this event, summarizing "it was kind of amazing seeing all these people outside, because typically we're indoors."[414] By the next year, activist Kathleen Saadat was among the few Portlanders who organized the city's "first gay civil rights march" from the park blocks to Waterfront Park.[415]

> **It was just so reminiscent of the anti-war [marches] then, because there were chants: 'Two, four, six, eight. Gay is just as good as straight! Three, five, seven, nine. Lesbian is might fine!' Very, very in your face . . . it was definitely a protest in that sense. And all the speeches were kind of shouted.**
> — Portlander Steve Fulmer describing the first gay civil rights march, 2019 [416]

The South Park Blocks was also the location of Portland's March for Lesbian/Gay Rights on October 13, 1979, aligning with the first national March on Washington for Lesbian/Gay Rights occurring on October 14, 1979.[417] According to event organizer Portland Town Council, the Portland and Washington marchers "have been organized to strength the movement for lesbian/gay equality and to 'end all social, economic, judicial, and legal oppression of lesbian and gay people.'"[418]

By the 1980s and 1990s, Portland's Pride continued to expand and utilized Waterfront Park as the main event location. In 1984, 3,000 people attended, which was the "largest gay pride rally in Portland history," until 1988 when approximately 5,000 people attended the event as part of Lesbian/Gay Pride Month. By 1992, amidst the political battles of Ballot Measure 9, Portland Pride garnered the most media attention compared to previous years and was upgraded to parade status by the city with the longest parade route. As of 2024, Portland Pride continues at Waterfront Park as "one of the largest donation-based Pride Festivals in the United States" organized by non-profit Pride Northwest.[419]

(Waterfront Park) and march to City Hall (1221 SW 4th Ave) on June 25th. See Calendar posted by Don Horn, "Golden Awards," Awards, Umbrella Project of Oregon, https://www.umbrellaprojectoregon.com/golden-awards.

[413] Tom Cook, "Portland Lesbian/Gay Pride: Looking Back through years of Liberation Celebration," Lesbian and Gay Pride 1993 Souvenir Guide, in Gay and Lesbian History, Series B: Gay and Lesbian Community Organizations and Resources, Gay and Lesbian Archives of the Pacific Northwest Collection, Oregon Historical Society.

[414] Quoted in Singer, "How a Classified Ad in an Underground Newspaper Ignited Portland's LGBTQ Rights Movement."

[415] Ibid.; "Kathleen Saadat," Queer Heroes Northwest 2012, Oregon Queer History Collective, https://www.glapn.org/6327KathleenSaadat.html.

[416] Ibid.

[417] "In Support of National March, Portland candlelight March for Lesbian/gay Rights Readied," *Oregon Gay Rights Report* 5, no. 10, October 1979, 1.; "National March on Washington for Lesbian and Gay Rights," in Intelligence: Portland Town Council, Police – Historical/Archival- Historical/Archival Investigative Files, City of Portland Archives.

[418] Ibid.

[419] Pride Northwest was founded in 1994 and has organized Pride ever since. According to Pride Northwest, previous organizers urged for a "long term stable steward for Portland Pride." For an overview of various Pride organizers, and the struggles in organizing pride, see various authors, *Just Out,* June 1, 1986, 8-9.

Academic Institutions

Portland schools and universities were crucial for activists and LGBTQ+ organizations starting in the 1970s, echoing nationwide social and political organizing among students.[420] Queer students such as Portland Benson High Schooler Tim Sullivan advocated for organizations specifically designed for LGBTQ+ students considering many queer students and teachers lacked administrative support, experienced homophobia, and faced potential expulsion.[421] On Portland campuses, Gay Student Unions and similarly named organizations became increasingly common to support students, advocate for change, and organize LGBTQ+-centered events.

Despite queer student groups fracturing into multiple groups throughout the late 20th century, confronting homophobia on campus was a primary goal. At Portland State University (PSU), students sought to address entrenched homophobia and insensitivity occurring within the campus counseling center while other students protested campus plays and human sexuality courses for their negative and stereotyped portrayals of queer people in the early 1970s.[422] At Lewis and Clark College (615 S Palatine Hill Rd.), Cindy Cumfer recalled the unfriendly campus environment for queer students during her studies in the late 1970s, influencing her to co-found the Gay and Lesbian Caucus in 1975 as the first openly gay group at Lewis and Clark.[423]

An additional goal for student activists was elevating LGBTQ+ visibility as an integral part of campus identity. In 1972, the temporarily named Portland State Gay Liberation Front secured an office space in the Smith Center (1825 SW Broadway, currently Smith Memorial Student Union) and financial support from the school's Speaker Committee and Educational Activities committee to host speakers, purchase LGBTQ+ books, and organize displays.[424] PSU's spring 1973 psychology seminar taught jointly by faculty

[420] For an overview of student activism in the 1960s and 1970s, see Alaa Elassar, Nicquel Terry Ellis and Ashley R. Williams, "In Pictures: A lookback at student protest movements in the US, CNN, April 30, 2024, https://www.cnn.com/2024/04/30/us/photos-student-protest-movements-reaj/index.html. For an example of Portland student activism during the 1970s, see "Remembering May 11, 1970 and Moving Forward," History, Portland State University, https://www.pdx.edu/history/remembering-may-11-1970-and-moving-forward.

[421] After Sullivan came out and urged for a school-based organization for queer students, school officials explained they would not be able to guarantee his safety and insisted Sullivan's mother to pull him out of Benson High School in 1971. That same year, biology teacher Peggy Burton was expelled from Salem, Oregon's Cascade High School for her identity. Burton recalled "one day out of thin air with no warning I was called into the principal's office, and he said he had heard a rumor that I was a homosexual. [I replied] 'so what? What does that have to do with teaching?' . . .He fired me on the spot." Burton filed a federal civil rights suit, becoming the first queer public school teacher to do so. See Tim Sullivan, "Aftermath of High School Discharge," *The Fountain,* July 1972, 24.; Tim Sullivan, "A High School Discharge: One Year Later," *The Fountain,* June 1973, A9.; Charles Hinkle and George T. Nicola, "Peggy Burton," Queer Heroes Northwest 2012, Oregon Queer History Collective, https://www.glapn.org/6316PeggyBurton.html.

[422] "PSU Gays Seek School Response," *The Fountain,* December 1972, 6.; "Gays Picket Staircase," *The Fountain,* February 1973, 3.; "PSU Gay People Confront Sexuality Class," *The Fountain,* March 1973, 11.

[423] George T. Nicola, "Cindy Cumfer: Community activism and LGBT family law," Oregon Queer History Collective, Last Updated March 29, 2014, https://glapn.org/6025CindyCumfer.html.

[424] "PSU Gays Develop Program," *The Fountain,* January 5, 1973.

and local activists marked "the first gay studies course in the Portland area."[425] At the same time, sixteen gay Reed College students organized a branch of the Gay Activists Alliance (GAA), which was renamed and reorganized as several other iterations in the years following.[426] By 1974, Reed's renamed Gay Student Union held meetings in the campus building Anna Mann as a "regular part of the Reed Community and [was] funded by the Student Activities Board," according to Reed alumni and group leader Martin Land.[427] Land recalled "The Gay Student Union held an annual party (quaintly known as a 'social,' in a learned borrowing from the upper-class preppy culture that was widely represented . . .). The Gay Social was the pinnacle of the social calendar on campus . . ." during the 1970s.[428]

College departments and local organizations sought to enliven gay culture across campuses by hosting and/or co-sponsoring events to build connections among queer students and Portlanders at large. For instance, Lewis and Clark began a Gender Symposium in 1982, with a range of national and local presenters attending; for instance, in 1993, famed LGBTQ+ historian Allan Bérubé was among the workshop leaders with "Doing Gay, Lesbian, Bisexual History."[429] By the next year, PSU's School of Extended Studies sponsored Bérubé for a summer session course entitled "Queer Life and Social Change, 1900-Stonewall."[430] Bérubé's Portland courses inspired Tom Cook, Pat Young, Jeanine Wicks, and Bonnie Tinker to form an organization focused specifically on the area's LGBTQ+ history. As a result, the Oregon Queer History Collective was founded in October 1994.[431] PSU's Women's Studies program was also influential during this period; in 1986, the program and PSU's Women's Union collaborated with Portland nonprofit Lesbian Community Project to host the city's first lesbian conference entitled *Building Community: Common Ground for the Future,* at PSU's Smith Center on November 8 and 9, 1986.[432] The conference kicked off with readings from Melanie Kaye/Kantrowitz, a former PSU humanities and Women's studies teacher and editor of lesbian/feminist publication *Sinister Wisdom.*[433] Workshops

[425] "PSU Offers Gay Course," *The Fountain,* March 1973, 2.; "First PSU Gay Class Popular," *The Fountain,* May 1973, 2.
[426] "Reed College Gays Organize," *The Fountain,* March 1972, 2.; "Reed Gay Union Founded," *The Fountain,* November 1972, 8.
[427] Matin Land, LGBTQ+ Historic Sites Questionnaire.; See Also "Reed Gay Union Funded," *The Fountain,* November 1972, 8.
[428] Land, with Cayla McGrail, April 14, 2023, not recorded.
[429] Series II.A Professional Papers: Writings, Talks and Slide Shows, 1968-2006, undated: 'Doing Gay/Lesbian/Bisexual History,' Gender Studies Conference Talk, Portland, OR, April 1993, 1991-1993. MS Box 16, Folder 13, The Allan Berube Papers: Series II: Professional Papers. Gay, Lesbian, Bisexual, and Transgender Historical Society, San Francisco, California.; "Symposium Archive," Gender Studies Symposium, Academics, Lewis and Clark, https://college.lclark.edu/departments/gender_studies/symposium/archive/.
[430] Series II.B Professional Papers: Teaching, 1978, 1990-1999: Portland State University 'Queer Life and Socials Change' Course, Administrative Materials, Course Materials, 1994: Portland State University Course, Administrative Materials, Summer 1994. 1990-1994. MS Box 21, Folder 1, The Allan Berube Papers: Series II: Professional Papers. Gay, Lesbian, Bisexual, and Transgender Historical Society, San Francisco, California.
[431] Melinda Marie Jetté, "Through the Queer Looking-Glass: The Future of LGBTQ Public History," *The Public Historian* 41, no. 2 (2019): 6.; "A History of GLAPN," Oregon Queer History Collective, https://www.glapn.org/1007glapnhistory.html.
[432] "Lesbian Community Project Update," *Just Out,* November 1, 1986.
[433] For additional information on Kaye/Kantrowitz, see Julie R. Enszer, "Melanie Kaye/Kantrowitz," The Shalvi/Hyman Encyclopedia of Jewish Women, The Jewish Women's Archive, Last updated June 23, 2021, https://jwa.org/encyclopedia/article/kaye-kantrowitz-melanie.

included a diversity of topics, from "Music and Lesbian Culture" to "Lesbian Moms and Co-Parenting" to "S/M- Our Fears and Fantasies."[434]

Community and Service Centers

In addition to commercial venues and campuses, community and service centers played important roles as spaces for LGBTQ+ Portlanders to connect, socialize, and get support during and after the 1970s. By the 1980s and 1980s, community centers reflected increased inclusivity, visibility, acceptance, and intersectionality in programs and services.

In 1972, the inaugural Gay Community Center (first at 258 SW Alder St., demolished) debuted under the auspices of the Second Foundation of Oregon. Transforming a former restaurant and office space above Portland's leather bar, the Other Inn (242 SW Alder St., demolished), Second Foundation boldly repurposed the space into a welcoming and inclusive hub with several amenities specifically for LGBTQ+ Portlanders.

> **. . . Main hall— used for general meetings, pool table, bar, and just sitting around. A ballroom with stage for the Friday and Saturday night dances as well as rehearsals for miscellaneous performances and the performances themselves. Just off the ballroom [was] the library which house[d] an exceedingly wide variety of books which can either be read there or taken out. Next to this [were] the Second Foundation office and counseling rooms . . . Just off here [was] the Fountain office, where all the but the printing is done for the Fountain.**
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> — Jae, "A Look at Portland's Gay Community Center," [435]

In the Second Foundation's newspaper *The Fountain*, then-president Roy Bouse promoted the Center's ethos of "fun and games . . . for friendship and for love . . . for the Gay community."[436] The Center hosted various activities and gatherings to cultivate connections, like dances and coffeehouse hours every Friday and Saturday.[437] However, its tenure above the Other Inn was short-lived, and its relocation to the Pythian Building (918 SW Yamhill St.) in 1973 also proved temporary, evidenced by the Center's closing in 1974.[438] Consequently, Portland was without a dedicated LGBTQ+ community center for several years.[439]

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[434] Conference Program, Special Collections and University Archives, Portland State University Library, Portland, Oregon.
[435] "A Look at Portland's Gay Community Center," quoted in Don Horn, "Portland's Gay Community Center First Location," Community Centers, The Umbrella Project, https://www.umbrellaprojectoregon.com/portlands-gay-community-center-1st-location.
[436] Roy Bouse, "Beware of Rumors," *The Fountain*, January 1973, 23.
[437] Ad, *The Fountain,* July 1972.
[438] The Second Foundation planned to "form a citywide corporation involving all of Portland's gay organizations who could financially support and make use of the buildings facilities," resulting in the Six Under Inc. Unfortunately, this failed.
[439] The Q Center (4115 N Mississippi Ave Suite D), Portland's current LGBTQ+ community center, opened in 2009.

Some community centers not initially established for LGBTQ+ Portlanders began to support LGBTQ+ programming by the late 1970s and through the 1990s. For instance, the Young Women's Christian Association (YWCA, 1111 SW 10th Ave.) sponsored a Women's Resource Center between 1968 and 1977 with programs, events, classes, and a job bank that were LGBTQ+-friendly.[440] In the 1980s, the Mittleman Jewish Community Center (6651 SW Capital Highway) hosted Jewish lesbian brunches, film screenings, and other lesbian events.[441]

In response to the lack of queer youth of color programming in other spaces, the Urban League of Portland (10 N Russell St.) developed Rainbow in 1994, providing a platform for queer youth of color to forge connections.[442] Urban League program specialist Dionne Fox believed Portland was the only Urban League chapter in the country to sponsor such group.[443]

I always thought of the Urban League as a place that assisted minorities and low-income people, great work like that. I never viewed it as a place that addressed issues like homosexuality.

— Dionne Fox, Urban League program specialist expressing her initial perspective of the organization, 1998 [444]

In addition to community center programs, a range of service centers provided shelter, social service support, and connections to diverse Portlanders, particularly among queer youth. Outside In, founded in 1968 by Doctor Charles Spray, Arnold Goldberg, and Mary Lu Zurcher, was one emergent youth space that "offered a variety of different resources to queer youth that were not found elsewhere in the city" such as counseling and discussion groups.[445] By the 1980s, the LGBTQ+ counseling service Phoenix Rising embodied LGBTQ+ community center (locations included 408 SW 2nd Ave., 333 SW 5th Ave., and 620 SW 5th Ave.) with social programs and retreats, setting a standard for similar services across the country.[446]

These spaces were crucial for youth, considering that throughout the 20th century "teenage homelessness was considered a crisis in Portland . . . [and] of these homeless youth, a disproportionate number of them

[440] "Diverse Resources Welcome Women," *Oregonian,* December 5, 1975, 29.; Michael Rollins, "YWCA wants people to see its 'W' right side up," *Oregonian*, January 28, 1987, 18.
[441] For example, see Out About Town, *Just Out*, November 1, 1990, 22.
[442] "Urban League begins group for sexual minority youth," *Just Out,* April 1, 1994, 13.
[443] Inga Sorensen, "Local Color," *Just Out,* February 6, 1998, 17.
[444] Ibid.
[445] Outside In was "one of the first free community health clinics in the U.S. and one of the earliest on the West Coast." It initially operated in a house on SW 13th Ave. and Salmon St., then in the basement of First Unitarian Church. Its current operations have various locations around Portland. See Outside In, "History," About Us, https://outsidein.org/about-us/history/.; Outside In, "Contact Us," About Us, https://outsidein.org/about-us/contact-us/.; Dirk, "There is No Place in the City."; "Outside In Newsletter," June 1971, Mss 1516, Box 2, Church and Social Problems Collection, Oregon Historical Society.
[446] "Phoenix Rising's on the move," *Just Out,* May 1, 1987, 5.; Ad, *Just Out,* January 1, 1988, 31.; Ad, *Just Out,* August 1, 1991, 24. Phoenix Rising is also discussed in the theme "LGBTQ+ Health."

were queer."[447] By 1992, Outside In and Phoenix Rising sponsored Voices of Individual and Community Empowerment from the Street (VOICES), the only group specific for housing insecure youth.[448]

Places of Worship

LGBTQ+ individuals participated in various religious and spiritual groups, whether while hiding their queer identities, directly confronting congregations, and/or forging connections to build affirming religious and spiritual spaces.[449] By the 1960s and 1970s, some religious and spiritual circles reflected the larger societal turn towards inclusion and increasingly affirmed diverse identities.[450] At the same time, LGBTQ+ people forged their own religious and spiritual paths by creating local and national affirming organizations, such as Rev. Troy Perry establishing the Metropolitan Community Church in 1968 as "the world's first church group with a primary, positive ministry" to LGBTQ+ individuals.[451] In Portland that year, a group of LGBTQ+ individuals met at YMCA's Parker Chapel (831 SW 6th Ave., demolished), marking one of the earliest LGBTQ+ religious gatherings in the city.[452] Despite not much else being known about this gathering, this first meeting influenced later efforts among LGBTQ+ Portlanders to organize around spiritual connections.[453]

On October 24, 1971, Portlanders gathered at Centenary-Wilbur Methodist Church for the "first official meeting of the Portland Metropolitan Community Church."[454] Citing the desire "to be in the downtown area because that is where the homophile community is located," later church services were also held at Parker Chapel and Second Foundation's Gay Community Center.[455] Unfortunately, these early iterations "failed due to a variety of reasons and was replayed by Portland Community Church . . . [which] held [services] in the parlor of the Centenary-Wilbur Methodist Church."[456]

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[447] Dirk, "There is No Place in the City."; Shae Silver, "Once in a while, there's help: Problems are major for gay street youth," *Just Out,* August 1, 1990, 10. For recent statistics on LGBTQ+ housing insecurity in Portland, see LGBTQAI2s+ Housing Collaborative, Policy Paper: LGBTQAI2S+ Houselessness in the Portland Region, https://static1.squarespace.com/static/5b99853a365f02c7e5f464fd/t/65b7ea5eb88c5621385a77c5/1706551905917/housing3.pdf.

[448] Pamela Lyons, "Street Out Reach: VOICES honors the survival stories of queer youth who have found a home on the streets," *Just Out,* February 4, 1994, 15.

[449] Drew Bourn, ed. Megan Springate, "Struggles in Body and Spirit: Religion and LGBTQ People in US History," in *LGBTQ: America: A Theme Study of Lesbian, Gay, Bisexual, Transgender, and Queer History*, 21-1 – 21-51.

[450] Ibid.

[451] Rev. Troy Perry, "MCC History," About, Metropolitan Community Church, https://insidemcc.org/about-mcc/mcc-history/.

[452] Dave Kohl, "A Curious and Peculiar People: Metropolitan Community Church of Portland celebrates 30 years," *Just Out,* January 20, 2006, 20.

[453] Ibid.

[454] Dave Kohl, "A Curious and Peculiar People: Metropolitan Community Church of Portland Celebrates 30 years."; (Possibly Kohl), "Early MCC Activity," https://static1.squarespace.com/static/6324fa1d5d2c5f1d7acfce0f/t/66d0891e0c4e4c1d34cc73c5/1724942655905/Early+MCC+Activity+paper+possibly+by+David+Grant+Kohl.pdf.

[455] Ad, *Oregonian,* April 15, 1972,30.; "Church Set for City's Gay People," *Oregon Journal,* April 16, 1973, 5.

[456] Lanny Swerdlow, "A Gay Community Catalog," *Northwest Magazine,* part of *The Oregonian,* April 6, 1975, 11.

1976 marked the beginning of major transitions for Portland's MCC branch. San Franciscan Rev. Austin Amerine accepted the minister position for Portland MCC and started work on January 6, 1976; "MCC Portland now uses [this] as its founding date."[457] Under Amerine, attendance rose significantly, especially as he emphasized the importance of a social "ministry as well as a religious one . . . members who are just 'stepping out of the closet [have] a chance to meet people."[458] The growth of attendance and engagement qualified the church to be charted by the Universal Fellowship of Metropolitan Community Churches and on January 9, 1977, a charter ceremony was held at the Old Church with Perry, Darcelle, and many others in attendance.[459] Amerine also steered the purchase of a permanent location (2400 NE Broadway) in 1977. According to David Grant Kohl's *A Curious and Peculiar People: A History of the Metropolitan Community Church of Portland, and the Sexual Minority Communities of Northwest Oregon,* MCC Portland "became the fifth MCC congregation to purchase its own property."[460] This not only meant a stable home for the church, but also permanence and visibility; it became widely known as the "Gay Church." A permanent location also allowed MCC to host various organizations and meetings, including LGBTQ+ sobriety meetings, queer artists events like a slide show by Oregon photographer Tee Corrine and rehearsals of Portland Gay Men's Chorus, Lesbian and Gay Pride steering committee meetings in the early 1980s, AIDS Coalition to Unleash Power (ACT UP) meetings in the late 1980s, and more. During the church's 45th anniversary, Portlander Susie Shepherd concluded "that corner of NE 24th & Broadway is truly hallowed ground."[461]

From its early sessions in the 1970s, diverse Portlanders participated in MCC. Portlander Frodo Okulam explained MCC "accepts diversity in who God is . . . they will never use gender terms . . . or if they do they use both genders."[462] Within this environment, Okulam initiated the formation of a women's spirituality group, SisterSpirit, in 1985. "It's mostly Pagan; it's always been mostly Pagan," while combining diverse celebrations and traditions worshipping "the divine feminine."[463] That year, the group advertised a study group at 2804 NE 42nd Avenue and the first "meditative celebration gathering" at Echo Theater (1515 SE 37th Ave.).[464] Over the years, various meetings, potlucks, and celebrations were held across Portland, ranging from the Governor Building (408 SW 2nd Ave), Old Wives' Tale, and Forest Park (4099 NW Thurman St.).[465]

During this period of the late 20th century, additional LGBTQ+ religious organizations formed. Dignity, for instance, was a Catholic LGBTQ+ organization that met at St. Francis of Assisi Catholic Church (SE

[457] Kohl, *A Curious and Peculiar People,* 87. For Amerine's background, see Kohl, 89-91.
[458] Sandra McDonough, "Church ministers to gay community," *Oregonian*, January 19, 1978, 31.
[459] Kohl explained MCC churches start as "study groups" then become "missions" before "full-fledged churches with a charter from MCC headquarters." Kohl, 89, 97. For additional information on MCC churches, see "Emerging Churches," Churches and Laity, Metropolitan Community Church, https://insidemcc.org/emerging-churches/.
[460] Kohl, 103. For a discussion on the process, see Kohl, 101.
[461] https://www.mccportland.com/anniversary-memories-and-blessings/.
[462] Oral history interview with Frodo Okulam, by Brisa Peters, SR 4149, Oregon Historical Society Research Library.
[463] Ibid.; "About Us," About, Sisterspirit, http://www.sisterspiritwomensharingspirituality.org/about.html.
[464] *Rag Times,* various ads.
[465] Various ads, *Just Out,* 1988-1994.

12th And Pine St.), St. Philip Neri Catholic Church (2408 SE 16th Ave.), and St. Stephen's Episcopal Church (1432 SW 13th Ave.) during the 1980s and early 1990s.[466] Portlander Jerry Deas, who served as the national secretary of Dignity USA in the 1990s, explained "Dignity hasn't been welcome in church circles . . . But it does provide a bridge for individuals . . . We become the bridge between the church and the hurting Catholic."[467]

Various Portland religious spaces also served as hubs for non-spiritual groups. Centenary-Wilbur Methodist Church and its basement coffeehouse was a prominent space for organizing during the 20th century; in the late 1960s Centenary-Wilbur Pastor Harper Richardson drew inspiration for progressive programming, events, and advocacy from San Francisco's Glide Memorial Methodist Church.[468] As a result, anti-war groups, Portland's National Organization for Women (NOW), a food collective, folk musicians, youth organizing, and LGBTQ+ groups heavily utilized the church building for social organizing.[469] The Second Foundation of Oregon was founded at Koinonia House (633 SW Montgomery St., currently Portland State University Campus Public Safety) before meeting at the Old Church (1422 SW 11th Ave). Westminster Presbyterian Church's Great Hall (1624 NE Hancock St.) hosted events of the Lesbian Forum, encompassing musical performances, talent shows, and panel conversations in the early 1980s.[470] In the mid-1980s, the Gay Bridge Club, a "rap and social group for young adults 18 and up" formed out of Windfire, frequently met at the First Congregational Church (1126 SW Park Ave.).[471]

Private Residences

Private residences fostered crucial, nascent LGBTQ+ connections throughout the 20th century. Residences offered a level of protection and connection for LGBTQ+ Portlanders that was generally unavailable in public venues, even in an ever more tolerant Portland. As a result, private residences served multi-use purposes, ranging from de facto community centers to political organizing hubs and family sanctuaries. Potlucks, parties, and other gatherings developed unique spaces for conversations and connections among Portlanders. Cliff Jones, a co-founder of Portland's Black Lesbians and Gays United (BLGU), recalled the group's 1980s genesis and continuation for that exact purpose:

> **A friend and I decided to have a potluck of Black gay men. We got about seven or eight men at my house and had a great time and so we decided to do it on a regular basis. And then, I thought, 'Well I want to meet some black lesbians too,' because I hadn't met any black lesbians in Portland at that**

[466] Ad, *Just Out,* June 1, 1988, 30.; "Dignity/Portland forced out," *Just Out,* March 1, 1992, 9.; "Dignity moves again," *Just Out,* December 3, 1993, 8.
[467] Will O'Bryan and Patrick Collins, "Keeping the Faith," *Just Out,* December 18, 1998, 17.
[468] For additional information on Glide Memorial Methodist Church see Graves, and Watson, *Citywide Historic Context Statement for LGBTQ History in San Francisco,* 154- 155, 161, 174, 181.
[469] Brown, "Music on the Cusp."
[470] Willow Pond, "A Room full of Lesbians," *Just Out,* November 25, 1983, 5.; Out About Town, *Just Out,* various dates.; Community Events, *Rag Times,* various dates.
[471] Out About Town, *Just Out,* September 1, 1987, 18, and various dates.

> **point. Someone introduced me to a black lesbian, and she knew a lot of people, so she said, 'You bring your men and I'll bring my women, and we'll have a potluck together.'. . . For me, Black Lesbians and Gays organizing and considering how to develop social and political power and looking at the intersections of being black and lesbian and gay, looking at racism within the gay community, homophobia with the black community. Just having a space. . . To have our African American cultural traditions present in a gay/lesbian setting was unique. . . It was incredibly powerful.**
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> — Portlander Cliff Jones recalling the formation of Black Lesbians and Gays United, 1999 [472]

Starting in the late 1970s, Portlanders Ann and Bill Shepherd were also among the many Portlanders who opened their home up to LGBTQ+ organizing. In 1977, the Shepherds with Rita and Charles Knapp co-founded Parents of Gays (POG) as a way for both families to support their own LGBTQ+ children and other Portland families.[473] The Shepherds posted their home address (2538 SW Hamilton St.) and phone number in LGBTQ+ newspapers while mainstream papers initially resisted publishing information on the emerging support organization.[474] By the summer of 1977, the Shepherds' appearance on a local television program and in *The Oregon Journal* "opened a title wave of interest . . . [The Shepherd's] phone was ringing off the hook— never to stop. . . "[475] The Shepherd house regularly hosted holiday dinners, extending their open home beyond POG meetings.[476]

Over the next two decades, Parents of Gays and other family organizations greatly expanded. Such expansion was valuable for LGBTQ+ youth, LGBTQ+ parents, and other family members to have support groups, especially as child custody and other family law matters became "one of the most important arenas for" LGBTQ+ politics during the mid and late 20th century.[477] In 1982, POG elected to join the national organization of Parents and Friends of Lesbians and Gays (initially Parents FLAG) as PFLAG Portland.[478] Around this time, Portlander Audria Mae Edwards, who had four LGBTQ+ children, became the second president of the organization and "the first African American in the country to head a PFLAG chapter."[479] By 1986, PFLAG Portland hosted the fifth annual internation convention at the Westin

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[472] Oral history interview with Cliff Jones, by Richard Lidzbarski and Rebecca Fessenden, 2012 May 14, SR 11478, Oregon Historical Society Research Library.

[473] The Shepherds and the Knapps attended the same church and their daughters, Susie Shepherd and Kristan Knapp, were friends.

[474] Susie Shepherd recalled that Ann's employer, *The Oregon Journal,* refused to publish advertisements. They were later in a front-page feature. This is discussed further in the theme "Queer Arts and Entertainment." Also see "PFLAG," Queer Heroes Northwest 2012, Oregon Queer History Collective, https://www.glapn.org/6308PFLAG.html.

[475] Ibid.

[476] Oral history interview with Jerry Weller, by Libbey Austin, SR 11124, Oregon Historical Society Research Library.

[477] Geoffrey Wren, "Our Children, our lives, and the court," *Just Out,* October 15, 1993.

[478] Parents of Gays, Parents FLAG, and later PFLAG originated in New York by Jeanne (1920-2013) and Jules (1919-1982) Manford in 1973. For additional history, see "Our Story," About Us, PFLAG PDX, https://pflagpdx.org/about-pflag-pdx/our-story/.; "Our Story," PFLAG, https://pflag.org/our-story/.

[479] George Nicola, "More about Audria M. Edwards and the scholarship fund that bears her name," Oregon Queer History Collective, https://www.glapn.org/posters/images/32%20Misty%20Audria%20Pea%238199A7D.jpg.

Benson Hotel (309 SW Broadway, currently The Benson Portland) with attendance by prominent Portlanders including then-Mayor Bud Clark, then-Oregon Secretary of State Barbara Roberts, and local activist Keeston Lowery.[480] In addition to PFLAG, groups like Women with Women with Children provided "social networking groups for lesbians who have or want to have children in their lives, whether as mothers, mothers' partners, "Big Sisters," or adoptive mothers" and often utilized members' homes for potlucks and meetings.[481]

LGBTQ+ Connections in Social Spaces Summary

From 1905 to 1994, LGBTQ+ Portlanders established various lesbian, gay, bisexual, trans and queer+ organizations to connect with others, increase public visibility, and cultivate queer culture. A spectrum of Portland places from private residences to academic institutions, bars to places of worship, offered environments where LGBTQ+ Portlanders could come out and publicly claim physical space. LGBTQ+ connections in social spaces played a crucial role in fostering solidarity necessary for larger civil rights efforts, grassroots care during health crises, and queer entertainment.

[480] "Parents Flag plans Portland parley in '86," *Just Out,* November 1, 1985, 7.; Schedule of Events, *Just Out,* September 1, 1986, 9.; Jay Brown, "Rap on homophobia," *Just Out,* October 1, 1986, 5.

[481] Ad, *Just Out,* December 1, 1988. Women with Women with Children was founded by Portlander Holly Hart, and the address often published (2717 NE Hancock St.) in early ads is presumed to be Hart's residence.