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 2 VOICES of the Oral History Project of GLHSNC
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 6 Interview with Rev. Robert Cromeley
 7 Date of Birth: 19??
 8 GLHS OHP #97-27, Shedding a Straight Jacket
 9 By Interviewer: Paul Gabriel
 10 Date: 8/7/97
 11 IS1:000-099 = Tape One, Counter 000-099
 12 Videotape One of One
 13 IS1:000-099
 14 RC: A big chunk of the money is what you spend on rent
 15 in a Bed & Breakfast or a hotel.
 16 PG: And you could cook too.
 17 RC: You could cook, so we cooked a lot of our meals.
 18 We didn't have to eat out all meals a day, you know,
 19 it was great.
 20 PG: Yeah, London. Did you go to the theater a lot?
 21 RC: Five times in four weeks.
 22 PG: What'd you see?
 23 RC: A wonderful play called Skylight which is coming
 24 to A.C.T. or Berkeley Rep actually. And then we saw
 25 two Shakespeare, we saw Symbol Line at Stratford Upon

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1 as a clergyman, first of all, when did you enter the
 2 clergy? When did you become . . .
 3 RC: I went to the seminary in 1953 and I graduated
 4 three years later in 1956 when I was ordained a
 5 priest, December of 1956.
 6 PG: Okay, and where did you study? New York?
 7 RC: Well, the General Theological Seminary in New York
 8 City and before that I had been a student at New York
 9 University at Washington Square in New York City.
 10 PG: And what was happening; was there something in the
 11 air in the seminary or was it a traditional seminary?
 12 RC: It's a very traditional seminary with an excellent
 13 education with a kind of classical education. They had
 14 tutors so I had read papers to a tutor once a week, we
 15 had twenty minutes to read, and research, plus the
 16 five courses, you see, so I had Greek and Old
 17 Testament and New Testament and Ethics and Dogmatic
 18 Theology and it was wonderful with Ethics. Remember
 19 this was the '50s, a kind of quiet and relaxed '50s,
 20 except in 1954 the Supreme Court handed down Brown
 21 versus Board of Education saying that segregation in
 22 schools was unconstitutional. And I remember that many
 23 of the students in the seminary, many of them were
 24 from the South and them saying things like well, you
 25 know, this is just going to upset the South terribly;

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1 Avon, and then we saw A Winter's Tale in the New Globe
 2 Theater.
 3 PG: How was that?
 4 RC: Well, the play wasn't so great, it was kind of an
 5 interesting setting and the play is quite a good play
 6 but the production wasn't very satisfactory. Then we
 7 saw something called Skylight, or Skylight I
 8 mentioned. Then we saw The Seagull, and then we saw
 9 something called Shopping and Fucking, which was a
 10 great name but the play didn't live up to its . . . it
 11 had, it really had to do more with narcotics than
 12 problems that people get into with drugs and drugs and
 13 sex and I guess the shopping had to do with shopping
 14 for drugs.
 15 PG: Maybe it's slang there.
 16 RC: Maybe, yeah.
 17 PG: I wonder, I mean, you know.
 18 RC: Yeah, could be; that's a good point.
 19 PG: Okay, well I want to, I'm going to start by
 20 talking about your civil rights activism, because you
 21 had mentioned that. When I interviewed you last, we
 22 did a very directed interview on that particular
 23 topic, so it was right there on getting everybody on
 24 those key years and what was happening in those years.
 25 But I want to back up now and ask you more generally

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1 it's going to be a terrible mess. And I kept thinking
 2 good, it's about time. But before that, I was born and
 3 raised in New York City, my father was a clergy man
 4 and so we were kind of liberal, middle of the road
 5 liberals all during the '30s and the '40s, my father
 6 was involved as a minister in feeding programs during
 7 the Depression years. And then during the war years,
 8 '40 to '45, that was the kind of big focus at that
 9 point. But after the war years, you began to get
 10 emergence of how black soldiers weren't being
 11 recognized and black airmen weren't being recognized,
 12 and when black soldiers came back from the war, they
 13 couldn't get jobs. And when the white soldiers came
 14 back, they would displace the black people who took
 15 the jobs during the war years in ship building, say.
 16 So, there was a good deal of underground ferment about
 17 discrimination toward black people. Before that, my
 18 father . . .
 19 PG: Excuse me, I'm sorry, is it fair to say that
 20 during those years also maybe for some women, they got
 21 a taste of, how to put this, economic independence,
 22 economic dignity. And then it was very hard then to
 23 just surrender.
 24 RC: Exactly. Women had the same problem as blacks.
 25 They manned, as it were, the machinery, they built

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1 ships, they did all this kind of stuff, and as soon as
 2 the men came back, they all got fired and they had to
 3 go back to being ladies, I suppose. Excuse me. But my
 4 father made it very clear in our household, you didn't
 5 talk about niggers or fags, that these were human
 6 beings that were friends of ours, and we had black
 7 people, they were acquaintances that my father would
 8 help out in the days of the '30s and the '40s of
 9 homeless people in Brooklyn where I was born and
 10 raised and Manhattan, in churches they had in these
 11 areas. And they would be around the house, mostly
 12 ordinary people, mostly particularly black people. But
 13 even then my father was interested or even knew a lot
 14 of gay people and they were around, this was part of
 15 our life. And you just didn't say the N word or the
 16 Fag word or, you know, you didn't put people down. So
 17 I had a kind of sharpening of social conscience, if
 18 you will, in the '40s and '50s.
 19 PG: So, when you left the seminary, you were just
 20 expected to do, I'm curious, were you expected to just
 21 follow in Dad's footsteps?
 22 RC: Oh no, I was expecting to be a bright star. I was
 23 going to be the rector of a parish, I was married with
 24 my first marriage and I had three children and I was
 25 going to get a little larger parish and then a little

1 larger parish and then I'd be the dean of a cathedral,
 2 and then finally a bishop with a fancy, with a fancy
 3 hat.
 4 PG: The mighty miter.
 5 RC: The mighty miter. But then I moved to San
 6 Francisco in 1962, and that helped radicalize me a
 7 good deal. I worked for a very famous man, the very
 8 famous James Alan Pike, who was the Bishop of
 9 California then in San Francisco, and I was his
 10 assistant for three years. And he was very strong on
 11 black civil rights. And so he urged, I remember him
 12 saying, you know, I don't want to be, just as the
 13 bishop, I don't want to be the only one coming out on
 14 all the causes. I think the clergy should get
 15 involved, so he urged me and others to go out and get
 16 involved. So I went to Selma, Alabama, and I marched
 17 in Selma and did that, and then I came back here and I
 18 was arrested in a sit-in on Van Ness Avenue, and I can
 19 remember sitting in the paddy wagon with, gosh that
 20 movie actor, what's his name now? Sterling Hayden. And
 21 we were sitting together in the paddy wagon, and I
 22 thought to myself well, that's the end of my rise to
 23 be a dean of a cathedral and a bishop so that I'm
 24 ruined. I felt that's okay, that's great. I would do
 25 this and be on that edge of social activism and change

1 than sort of being a nice, nice Episcopalian gentleman
 2 rising through the chairs of the church.
 3 And I never, I've never regretting it for a moment. It
 4 just, that's the way it was. And you can put a
 5 theological bent on it; that's what I was called to
 6 do, my god the holy spirit.
 7 PG: Oh right. I want to back up, and from '56 to '62,
 8 what were you doing in New York and then what brought
 9 you to California?
 10 ISI:100-199
 11 RC: Right. In 1956 I became the curate, which means
 12 associate rector, at Christ's Church in Bronxville,
 13 New York, a very elegant, very nice, ah, everybody was
 14 a vice president in town, and the people couldn't have
 15 been nicer, and they were very nice to my wife who was
 16 pregnant and we had our first children there. And we
 17 were just treated wonderfully by these people. But
 18 they were very racist and very anti-Semitic and I was
 19 shocked by the kind of attitudes that these wonderful
 20 people were expressed. They were wonderful toward us,
 21 but then they'd talk about niggers and kikes and Jews
 22 and this and that. I was very frankly appalled because
 23 it was my first step up into upper middle class or
 24 upper class people, 'cause my father was the kind of
 25 blue collar-white collar priest, that was his kind of

1 clientele. So I was quite, quite shocked.
 2 PG: That's still your first taste of what you'd
 3 dreamed about.
 4 RC: Yeah, right. And I also realized that there's
 5 something wrong with that system and that these
 6 wonderful people really believed it. There weren't any
 7 Jews in this town, and certainly there weren't any
 8 black people 'cause they were all this, that and the
 9 other. So, that was the first. I stayed with them.
 10 After a couple years there, I went to the Bronx. I was
 11 a rector of a church in the Bronx, and it was a blue
 12 collar/white collar parish. The head of the vestry,
 13 the vestry is our board of trustees, he was the
 14 custodian of a school, wonderful guy. He worked with
 15 his hands; he pushed a broom all day. And somebody
 16 else was a clerk at the Metropolitan Life Insurance
 17 Company and they were real blue collar/white collar
 18 type. We had one guy, a couple guys, were engineers
 19 and even they were, in terms of class, were still
 20 pretty blue collar kind of people. They were making
 21 some good money because they were clearly bright
 22 engineers. And it was the Kennedy election, and this
 23 neighborhood - Kennedy was elected, nominated and
 24 elected. Everybody in my parish was Republican, blue
 25 collar/white collar people of that kind of stripe in

1 New York City in those days, I tried to identify away
 2 from Democrats and wanted to be more upward mobile.
 3 And so I was the only Democrat in the church (laughs)
 4 it was incredible! Maybe that's not quite true, but my
 5 wife and I, I would be wearing my cassock, a big black
 6 thing, and a big Kennedy button on it. And oh, these
 7 Catholics, they're going to run the country, you know,
 8 and this and that and so then I heard about the
 9 Catholic prejudice. The neighborhood was full of
 10 Catholics in the Bronx so I was very aware of that
 11 kind of prejudice too.
 12 PG: There was a huge prejudice in the '50s. My
 13 parents, I was raised Roman Catholic, but my parents
 14 said that marrying, Protestants marrying Catholics was
 15 sometimes as bad as Christians marrying Jews. Is that
 16 true?
 17 RC: Absolutely. And if you married outside of your
 18 faith, no matter what it was, and certainly marrying
 19 outside of your race in the '50s, I mean, that was,
 20 you know, that was impossible. You must be crazy to do
 21 either one of those two things.
 22 PG: Did people socialize outside of their faith?
 23 RC: But you see, blue collar/white collar people, even
 24 now, don't socialize much outside of their family. My
 25 wife and I would entertain the vestry, these kind of

1 and I haven't gotten over that yet. And they couldn't
 2 have been nicer to us but we were white, we were
 3 middle-class, we were their kind of people. I was
 4 better educated than many of them because I'd been to
 5 the seminary, graduate school.
 6 PG: And you were Episcopalian.
 7 RC: Episcopalian besides, and white!
 8 PG: Now besides the 1954 decision of Brown versus
 9 Board of Education, when did the civil rights issue
 10 begin to really begin really impinge on your
 11 consciousness, because I realize that you're so, you
 12 know, people lead their lives. You had dreams of going
 13 somewhere after you got out of seminary, you got a
 14 nice set-up, you're set in a nice parish, and you talk
 15 about Kennedy. Kennedy brought one kind of
 16 consciousness to you. When did you start to become
 17 aware of what was happening nationally and that it
 18 really meant something to you other than just a news
 19 story?
 20 RC: Well, I have to honestly say that I'd have to go
 21 back. I had a wonderful education at New York
 22 University in New York City, a tremendously diverse
 23 school. And this is prior to seminary. And in those
 24 days it was known as N.Y. Jew because practically
 25 eighty percent of the student at NYU in those days

1 good solid people, and I remember at least two people
 2 saying this is the first time I've ever been out to
 3 dinner in somebody's home that was not my family. And
 4 these were people forty or fifty years old. I mean,
 5 there's a kind of, a certain socio-economic group
 6 don't entertain outside their family. And me being a
 7 minister's child, that was common in our family. We
 8 had people in the house all the time, but it was just
 9 amazing to me the kind of ingrown - and that's true
 10 today. You walk around the Mission District of San
 11 Francisco and you talk to Hispanic families or lots
 12 and lots of families, they don't entertain outside
 13 their family. They go after their brother, their
 14 sister, their cousins, aunts or uncles, grandma and
 15 grandpa and indeed to a large extent their families,
 16 so there's plenty of people there. It was a phenomenon
 17 at that time.
 18 PG: That's interesting, but it sounds to me also that
 19 you sort of got a real taste of class difference for
 20 the first time.
 21 RC: Yeah, yeah, it was the first time I really saw it
 22 and felt it, because I felt like a foot in a bowl of
 23 peanuts, I mean, I really enjoyed the people of
 24 Bronxville. They were generous, they entertained well,
 25 their food was fabulous. I was introduced to scotch

1 were Jewish and bright and smart and aggressive and
 2 now if you go to NYU, it's probably ninety percent
 3 Asian. It's just incredible in Greenwich Village; it's
 4 wonderful the way it's developed.
 5 But our campus, the most important organization on the
 6 campus was the Young Communists League in the '50s,
 7 '49 to '53 when I went to college. And they'd be out
 8 there every day with their banners and their slogans
 9 and they, in the Socialist groups, would raise the
 10 consciousness 'cause they were talking about the
 11 problems of black people in this country and raising
 12 those kinds of issues. And then, of course, we had to,
 13 we read the Gurr-Merall (Phonetic spelling) studies of
 14 this Swede who studied black relationships and white
 15 relations in this country. And I had some of that even
 16 in high school, being very offended by people who said
 17 kikes and niggers, and I couldn't understand this, I
 18 mean, it was understood. It was so different from my
 19 own background. So it was a gradual thing. Coming from
 20 my parents into my education. That's why I'm so glad I
 21 went to a place like NYU. I could have gone to
 22 Harvard. I had those kind of credentials, Princeton,
 23 Yale, and there were things I didn't . . . And I was
 24 so glad. I think I would have been a bishop by now
 25 with that. I would have been homogenized into that

1 upper-middle class culture that I had introduction to.
 2
 3 ISI:200-299
 4 But having gone to NYU in New York City where
 5 Greenwich Village was the campus and you had this
 6 tremendous mix of people and great social concern. And
 7 I was a member of the Canterbury Club which was the
 8 Episcopal students at NYU. And it was a small group
 9 but the priests who led that were very avant garde,
 10 very concerned about social issues and that what they
 11 were trying to get us to see is that the Christian
 12 gospel had something to do with slums, bad housing,
 13 race relations and I was awakened by these particular
 14 clergy to the responsibility of a Christian person to
 15 the disadvantaged. And social justice issues as being
 16 something that we've got to connect to all this, all
 17 this Jesus stuff, you see. And it wasn't just pie in
 18 the sky, it wasn't just simple piety. It was if you're
 19 going to be involved as a Christian, you've got to be
 20 involved in what's going on in the world, not out of
 21 the world.
 22 PG: Hm, that's interesting. Could I, I'm just
 23 wondering, why, why did you opt out of Ivy League?
 24 RC: Ah, when I graduated from this prep school in Long
 25 Island called St. Paul's School, and it's not the

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1 athlete; I did pretty well in football, basketball,
 2 but that wasn't enough either, I mean, I really wasn't
 3 good enough to make the top level of that. So I
 4 transferred to NYU.
 5 PG: Groups were very important in that time, wasn't
 6 it? That's sort of like fraternities, and then later
 7 things like Kiwanis and Rotary and . . .
 8 RC: Absolutely. I mean, if you weren't part of one of
 9 these groups at Colgate in those days, I don't know
 10 what it is now - it's been years since I've been
 11 there. But what it is now, but was then was nothing if
 12 you weren't part of that outfit. I didn't want to be
 13 part of it. It was clear, I did not want to pledge, I
 14 didn't want to be part of that whole system.
 15 PG: Was that also one of your first sort of real
 16 confrontation of class difference, 'cause you said you
 17 didn't have money. I'm just wondering whether that was
 18 also - I know that later when you went to the parish,
 19 it was different 'cause you got invited to people's
 20 homes, so you got a deeper or more complex sense of
 21 it. But I can understand when you go and suddenly
 22 you're surrounded by people who are, well, you know,
 23 they just have more money. They have a different way
 24 of living.
 25 RC: I didn't see that at Colgate. I was only there one

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1 famous St. Paul's School in Concord, New Hampshire,
 2 it's a small one which is now out of business, and I
 3 was accepted at Colgate University in Hamilton, New
 4 York, a very fine, not Ivy League but sort of the next
 5 rung down, Colgate and Williams and Amherst and
 6 Wesleyan and, you know, that kind of middle range of
 7 school. My French teacher at St. Paul's said why
 8 didn't you go to Harvard? I could have gotten you into
 9 Harvard. And I said I never thought of it, you know,
 10 it didn't occur to me. Anyway I was accepted at
 11 Colgate and I went there and I hated it, just hated
 12 it. It was all male, I didn't have a lot of money, my
 13 father didn't want me to hitchhike - he was terrified
 14 that I'd be killed on the road or hurt. I was very
 15 lonely and I also was shocked again at the fraternity
 16 system, the way they talked about kikes and niggers
 17 openly. One of my roommates was a Jewish guy, Bob
 18 Chustack, and he wasn't even entertained slightly for
 19 one of the ten fraternities on the campus. I was
 20 appalled, just appalled, and I'd had enough social
 21 consciousness by then, I don't want this, I don't want
 22 that.
 23 So the loneliness, I didn't want to be a part of the
 24 fraternity system. If you weren't part of that, you
 25 were sort of nothing on the campus. I was a jock

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1 semester, one semester, my freshman year, I wasn't, I
 2 didn't think in class terms at that point, and I can't
 3 honestly say that I got the message from them that you
 4 had to be of a certain class, that you had to be in
 5 this club or not, or a club or not. So I can't say
 6 that that was where I got the class consciousness. I
 7 got that really in Bronxville, that three years I was
 8 there. And then going from that upper class to a real
 9 solid middle class blue-collar - wow! There's a real
 10 difference here, you know. And it's not too bad; it's
 11 just really different.
 12 PG: Yeah, yeah, people are very determined by it or
 13 they come out of it in some ways.
 14 RC: And, as I said earlier, being clergy, a clergy
 15 person's son, and also being in the ministry myself, I
 16 bridged that gap, you see, almost automatically just
 17 by my ordination in the Episcopal Church. I could,
 18 even now, I'm within two phone calls of being part of
 19 the San Francisco social scene if that's what I
 20 wanted. You know, I really could do that, I could be
 21 invited to all the parties and blah, blah, blah. No, I
 22 don't want to do it. I mean, I'm clear I don't want to
 23 do that. But that's easy to do in my situation
 24 because, partly because of an ordained clergyman, it's
 25 just we have that entree. I don't know that that's

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1 good; I just think it's true.
 2 PG: Now at NYU it sounds to me like maybe there were
 3 clubs, but they were clubs that were more congenial to
 4 you. Like you said the Canterbury Club, or even these
 5 socialist clubs, even if you didn't belong to them,
 6 you were intrigued by them, maybe go to their meetings
 7 or go hang out at their rallies or something.
 8 RC: And they were in my class, some of them were in my
 9 class and you'd talk about something in English
 10 literature and somebody would say well, you know, Karl
 11 Marx this, really exciting, these people really
 12 believed in it, you know.
 13 PG: Interesting. And the socialist, well that's where
 14 a lot of strong socialism came from, the Jewish
 15 community in New York, yeah.
 16 RC: And the union movement was so important in New
 17 York, you see, and it had its effect on the whole
 18 culture of The City, unions were so strong.
 19 PG: Did your father have any relationship to the union
 20 a little bit during the '30s?
 21 RC: No, he was an independent minister in large, big
 22 churches with small congregations and little money in
 23 the '30s and, you know, he'd, they'd set up soup
 24 kitchens and did things for the homeless, which we're
 25 doing now in the '80s or '90s. Incredible, you know, I

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1 RC: And Nixon at the same time Nixon ran. And there
 2 was a different stripe. The fact that there was
 3 conflict was not of concern to me. I never worried
 4 about that part of it, but and I think I expected a
 5 more liberal opening attitude in the society towards
 6 blacks and towards social change. I can't, I can't say
 7 that I had any great expectations myself; I'm a little
 8 bit cynical myself about most other things. I truly
 9 believe in original sin and there isn't much original
 10 sin around; it's so boring, same old stuff over and
 11 over again (laughs).
 12 PG: Retread sin.
 13 RC: Retread sin.
 14 PG: So what caused you to come out of San Francisco?
 15 You were very, you were working there, you've got a
 16 family. That's, right now, I'm wondering, why come out
 17 here?
 18 RC: Yeah. Well, if you remember or maybe you don't
 19 remember that two things were going on. One was in the
 20 '60s, there was the greatest trek in the history of
 21 humanity. More people moved three thousand miles in
 22 that ten-year period than had ever moved in the
 23 history of the world, and it was the move from the
 24 East Coast to the West Coast. At one point in
 25 California, in L.A., I remember there was this

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1 think to myself I'm doing the same thing now with the
 2 '90s where we have the most fabulous and wealthy
 3 country in the world that my father was doing in the
 4 '30s when, you know, there were what? Thirty-five,
 5 forty percent people unemployed, the soup kitchen.
 6 Here I haven't kept up whether something's peculiar in
 7 the society.
 8 ISI:300-399
 9 PG: My mother remembers, she was an Irish Democrat. My
 10 father was an old school Republican. So my mother
 11 remembers being very excited by Camelot, in the
 12 Kennedy's time. There was the days, there was
 13 something that it really was going to be a true social
 14 change. Is that true for, I'm just wondering how many
 15 people felt, I know a lot of people are very cynical
 16 about the Kennedy's who were in opposition to their
 17 administration, but I'm saying I had a feeling that
 18 people, there were people, when they voted for
 19 Kennedy, they really voted for him.
 20 RC: Yeah, Yeah, I wasn't so much caught up in the
 21 Camelot thing, I myself. It was much more that, that
 22 he was young and energetic and clearly different, of a
 23 different school than Harry Truman and Dwight
 24 Eisenhower.
 25 PG: And Nixon.

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1 statistic from around there which stated there were
 2 fifteen hundred people a day moving into the L.A.
 3 basin. So there was this whole focus west in the '60s.
 4 That was one thing. Secondly, I had been born, raised,
 5 educated and had my first two jobs all in the
 6 metropolitan area of New York City, and also wife, my
 7 first wife Lillian. And we both thought gee, wouldn't
 8 it be fun to live somewhere else for a while? You
 9 know, so we thought London, that would be
 10 interesting - we hadn't traveled at that point. But
 11 Bishop Pike was here in California as the bishop by
 12 then, and I had known him in New York when he was the
 13 Dean of Cathedral of St. John the Divine in New York.
 14 And he used to come to Bronxville to preach and to go
 15 to parties and things, so I knew him fairly well. And
 16 so I wrote to him and I said, you know, we'd just like
 17 to live somewhere else for a while. And so a job came
 18 open and he invited me to come out and look at it, and
 19 paid my expenses out here. I think I was seen as a
 20 kind of rising, upwardly mobile star potential, and
 21 they wanted some people from New York who could handle
 22 the inner city here; they had a lot of problems. And
 23 so we, they invited us to come out and paid all our
 24 expenses to drag us across the United States in 1962.
 25 PG: So you were part of the great tipping?

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1 RC: The great tipping, the trek west. And it was very
 2 exciting, I mean, we really wanted to do it. And I
 3 thought well we'd stay here for six, eight, ten years,
 4 then go back to New York where I belonged. But then I
 5 got divorced and all of that and I didn't, Lillian and
 6 the children went back East and I didn't want another
 7 disruption in my life so I stayed on. But the reason
 8 for coming was we had been in New York, I'd been in
 9 New York all my life and it was time to - I hadn't
 10 been in the military, I didn't go to radio school, so
 11 I wanted something different from New York. I got it!
 12 PG: Yeah, yeah. A couple questions, I'll ask one
 13 first. What was Bishop Pike like? I've heard so much
 14 about Bishop Pike from people so I just want you to
 15 tell me, 'cause I'm just getting a lot of people's
 16 information.
 17 RC: Sure. Well, from my point of view, he was a very
 18 great man. He was a theologian; he tried to think
 19 theologically about exposing the issues of
 20 Christianity: what do we really believe about the
 21 Virgin Birth? About bodily resurrection of Jesus? The
 22 Doctrine of the Trinity? What do we really believe
 23 about human sexuality, pre-marital sex, marital sex,
 24 those kinds of things. And he was really one of the
 25 few people, really, to talk about those kinds of

1 attitude. And he read all this stuff I brought back
 2 and he changed. And just said you're right, you're
 3 right! We got to support gay rights. And it was
 4 incredible, I mean, I'll take credit for having made
 5 the conversion. Anyway, the great thing that he did
 6 was he went out and found four or five of the clergy
 7 that he had gotten out of their jobs because they were
 8 gay, got them to post - that means they couldn't
 9 function as a priest anymore, and he got them
 10 reinstated. He got them jobs in the church.
 11 PG: Wow!
 12 RC: And he was just incredible with that.
 13 PG: So he went back, he not only changed his mind, but
 14 he went back and he took the responsibility for his
 15 past behavior.
 16 RC: Exactly.
 17 PG: And it all sounds like he was a, he had a very
 18 open mind.
 19 RC: Oh yeah, incredibly open. And he, the question,
 20 the theological questions, are questions that all the
 21 clergy ask all the time, but few of us have the
 22 courage to write books about it or say it in public.
 23 And he was just wonderful that way. He had real
 24 alcohol problems and he went to AA to stop drinking.
 25 He smoked like a furnace; he never stopped that. He

1 things in public. And that was very exciting to me.
 2 And I looked up to him for doing that.
 3 Number Two, he was a very social prophet. He really
 4 believed that we should bring about social changes,
 5 particularly for black people. He was very pro-Israel
 6 and very clear that anti-Semitism was not appropriate
 7 preacher behavior, and certainly not ethical behavior
 8 at all. So there were three or four major issues. He
 9 was unsound on the gay issue at first and he, you
 10 know, we'll probably talk about those things, he
 11 weeded out gays from the clergy.
 12 PG: I didn't know that, no, you hadn't mentioned that.
 13 RC: Okay, I'll mention it now. And when the famous
 14 retreat happened up with the Folsom Retreat Center
 15 where the Glide Foundation put together a group of
 16 gays and lesbians and clergy, he was invited. But he
 17 didn't want to go and he asked me to go. So I went to
 18 that long weekend where I met Phyllis and Del and Don
 19 Lucas and Hal Call and, you know, a lot of the people
 20 who are the leaders of that. And I was among the
 21 clergy who went.
 22 1S1:400-499
 23 And so I came back and I told him that, you know, this
 24 gay rights stuff is really important. Homosexuals are
 25 human beings and we can't just have this anti-gay

1 was a womanizer. He had women friends all over the
 2 country and committed adultery, was not a good father.
 3 And so he was like most of us - a mix of good, bad
 4 and.
 5 PG: He was a human being.
 6 RC: He was a human being. And so, and then they had
 7 resigned his bishop in '68 I guess, '68, and then he
 8 died in '69. He was lost in a - he lost himself in a
 9 desert and fell off a cliff. But he had resigned as
 10 bishop here. He was just a great, great man, very
 11 flawed, but he changed the focus, the life of the
 12 Episcopal Church. Another interesting thing . . .
 13 PG: Excuse me. Here or nationally?
 14 RC: Nationally.
 15 PG: Really.
 16 RC: The other thing, well, opening people to think
 17 theologically about these theological issues, you see.
 18 So often, like myself, when I get up, I'll tell people
 19 I'm not sure I know, I don't believe in the physical
 20 virgin birth. Now if you want to believe that, that's
 21 fine with me and knowing the Church generally has
 22 spoken about that. But I feel free to do that because
 23 of Bishop Pike and I feel free to say I have a lot of
 24 trouble with the notion of the bodily resurrection of
 25 Jesus. I really think there's some kind of after life

1 but, you know, people are getting quite used to me
 2 saying that; they don't care, you know. 'Cause I'm not
 3 telling them what they have to believe. I'm saying
 4 these are options for us to believe. Doctrine of
 5 Trinity, I'm the rector of Trinity Church, what's that
 6 mean? They say what does that Trinity mean? Well, it's
 7 an attempt to describe God in the fifth century, and
 8 we've had a few centuries gone by since then. So he
 9 opened us to think theologically.
 10 PG: Is it fair to say that he had an effect - I don't
 11 know how fair this analogy is, but in some ways he had
 12 an effect on the Episcopal Church in the United States
 13 that Pope John Paul, I think the first John, was it
 14 John?
 15 RC: John the Twenty-Third.
 16 PG: Twenty-Third, had on the Catholic Church where he
 17 called the Second Vatican Council and sort of said
 18 let's air this, let's start reevaluating things.
 19 RC: Well, they were contemporaries and I think Pope
 20 Paul, or John the Twenty-Third had far more effect
 21 because the power in the Roman Catholic Church is all
 22 at the top. So you got to, if the Pope says it, you
 23 got to salute. In the Episcopal Church, the power's at
 24 the bottom. The bishop can say what he wants and then
 25 it's sort of you can salute or not, you're not going

1 it's more public than at other times. And I would say
 2 in the '60s, it was more public and somebody like
 3 Bishop Pike and some of the great theologians of that
 4 period were very public. Time Magazine had, every week
 5 there was a religion section. It's not there anymore.
 6 It's lumped under, I don't know, something else. But
 7 major newspapers had strong religion sections where
 8 they really looked at and got people to talk about it,
 9 and that didn't disappear because the newspapers
 10 changed.
 11 1S1:500-599
 12 It disappeared because churches weren't saying
 13 anything anymore. They weren't on the cutting edge.
 14 They've gone back to saying the same old things and as
 15 the newspapers say or TV, oh we heard that before;
 16 that's not news. Let's have one more sweet Easter
 17 message from the Archbishop of San Francisco, you
 18 know. That's not news anymore. So it was in those
 19 days, in the early '60s, where there was a kind of
 20 public arena for that kind of discussion, and nowadays
 21 the only public arena is what Roman Catholic priest
 22 has his hand in a little boy's pants or an Episcopal
 23 priest in a woman's pants? That's the only thing
 24 that's news right now.
 25 PG: That's right. So, this was something that became

1 to lose your job over it. So I can't say, it's just an
 2 analogy that really doesn't quite work. His influence
 3 was great. And sadly, with the conservative movement
 4 in the Episcopal Church now, a lot of what he stood
 5 for is gone by the boards, sad to say. Oh, he did some
 6 long-lasting things but a lot of the stuff, I mean,
 7 there's very little interest in gay rights now, very
 8 little interest in black rights in the standard
 9 Episcopal clergy that come along these days. It's
 10 shocking, just shocking. They reflect the culture
 11 rather than the gospel.
 12 PG: Yeah, yeah. The ah, were other, I guess - let me
 13 rephrase that question. I did, I got off, I can put it
 14 a better way. Were a lot of churches at this time,
 15 mainstream denomination churches, reevaluating
 16 traditional theology?
 17 RC: In the '60s?
 18 PG: Yeah.
 19 RC: Oh, yeah.
 20 PG: Especially say, going into the early '60s so it's
 21 saying then we've got to take a look at this stuff
 22 again and make some kind of connection to what's going
 23 on now.
 24 RC: Well, I think in Protestantism, in Protestant
 25 churches in general, that's always going on. Sometimes

1 clear to me too when I was doing the interviews last
 2 time that culturally you'd say there was an opening in
 3 the - it started probably in the late '50s, but really
 4 taking momentum in the early '60s and going especially
 5 through the mid '60s. I think the late '60s become
 6 very troublesome for American society. That the early
 7 to the mid '60s, I think, suddenly decided was ready
 8 to hear these things which is perhaps why you're
 9 saying there was a public arena. Is that fair to say
 10 that people were eager to have this discussion? Not,
 11 let's say, that everybody had the same way of talking
 12 about it and that people wanted, for some reason, they
 13 wanted to talk about it publicly, or they had to?
 14 RC: It's hard, it's hard to say which is which here.
 15 My own view, frankly, is that most people are not
 16 interested in these subjects. The average lay person
 17 who goes to church, they don't give a damn about you
 18 or I believe about the Trinity or that incarnation of
 19 Jesus or resurrection, you know, they go to church
 20 because it somehow connects them to God or some sense
 21 that there's something beyond themselves. But the
 22 piddly details of it, probably two percent, five
 23 percent of church people are interested in those
 24 things. I mean, just try that in Bible study in an
 25 average parish church, you know, I mean, three, four

1 percent of the people will come. The rest will come to
 2 church regularly, but that isn't the issue. And I
 3 think what happened was you had people like Bishop
 4 Pike (inaudible). You had people who were glued in
 5 their mind, able to communicate in public and did so.
 6 And so they dragged instead of two percent of people
 7 that are interested, they got maybe ten percent of the
 8 people that are interested. And they're, you know, oh
 9 god, don't bother me with that stuff, you know. I'm
 10 making money, I wipe the children's nose, anyway they
 11 got real life. Anyway that sounds real cynical; I
 12 think that's the way it is. And I think it's that we
 13 had leaders that emerged who caught the interest of
 14 the media, caught the interest of a certain percentage
 15 of the people, and it was very exciting. Of course you
 16 had a backlash 'cause you had the very conservation
 17 people: oh, you shouldn't talk about these. You have
 18 the faith once delivered, you can't challenge these
 19 things. Well, that always gave you a nice discussion,
 20 you see, a nice argument. But even then most of the
 21 people didn't care.
 22 PG: Well, like what happened to you. In September of
 23 '65 when Pike left and they squeezed you, and then you
 24 had faggots running a picket line for you because by
 25 then you had been sort of snared, right? You

1 definitely had, as you said, kind of lost your,
 2 besmirched your star with your involvement, as you
 3 were saying. The words people would use is niggers and
 4 faggots, you know, what are you doing. So then - this
 5 is interesting to me so I mean, when you first
 6 mentioned this, you went through like a list of things
 7 so I'm going back and taking these one by one. Pike
 8 comes to you and says Robert, I'd like you to be
 9 involved. I mean, you said that really kind of threw
 10 you at first.
 11 RC: And delighted me, you see, because I worked for
 12 him. I didn't feel I could do, I didn't even think I
 13 was motivated to do more than or as much as or more
 14 than he was doing. But somehow when he said that, it
 15 was like a freedom. Oh yeah, I can do that kind of
 16 stuff too. I can talk, I can issue a press release or
 17 I can make a statement that maybe somebody'll pay
 18 attention to. And it was a freedom that he gave me and
 19 supported me. I mean, when I got arrested in that sit-
 20 in, the members of Trustees of Grace Cathedral, many
 21 of whom belong to the Pacific Union Club up there on
 22 top of Nob Hill, they wanted my head. They wanted to
 23 get rid of me. A priest of the church, a canon of the
 24 cathedral, priest in the cathedral involved in all the
 25 diocese, getting arrested? That's terrible, blah,

1 blah, blah. And he supported me and he took me to
 2 lunch in the Pacific Union Club, twice.
 3 1S1:600-699
 4 Marched me down the luncheon aisle with all these
 5 crusty old farts, excuse me, wealthy businessmen.
 6 PG: Upstanding pillars of the community.
 7 RC: And church. Sat me down, we had a nice lunch
 8 together and we marched out. He did it twice. And he
 9 said look, I'm doing this because I want them to know
 10 that I support you and what you're doing.
 11 PG: Very interesting man. But since you mention it,
 12 tell me about that sit-in. Do you remember how it was
 13 organized, why, why did it happen, what happened?
 14 RC: Yeah. The issue was that in those days there were
 15 many automobile dealers along Van Ness Avenue; it was
 16 called Auto Row.
 17 PG: There still are quite a few.
 18 RC: Yeah, but not as many as there were. There must
 19 have been twenty, twenty-five of them. You can see the
 20 vestiges of them but a lot of them, most of them are
 21 gone now. But they had no blacks as salespeople and
 22 they had no Hispanics as salespeople. So the NAACP and
 23 CORE and those groups decided to focus on Van Ness
 24 Avenue. You've got General Motors was there and they
 25 had no black salespeople. Of course they stonewalled a

1 request for discussion of the matter, so they began to
 2 picket them. I was a member of the NAACP at that
 3 point. And there was about six of us clergy - there
 4 were three Presbyterians and three Episcopalians as
 5 kind of leaders - not leaders, but followers of the
 6 blacks that were leading this. And so we walked up and
 7 down a couple of Saturdays. It was kind of fun; it
 8 was, you know, a nice afternoon's work. And then they
 9 would ask us if we'd sit in so we did, and we went
 10 into the, what was then a Cadillac agency. It's a
 11 beautiful building; it's at O'Farrell and Van Ness and
 12 they show these beautiful Cadillac cars in it. And so
 13 about three hundred people sat in. When the police
 14 asked us to go out, we just sat down on the floor and
 15 then they arrested us. So I think there were over
 16 three hundred people arrested that day. But the
 17 motivation was if we were clergy in The City and we
 18 were trying to support the blacks and Hispanic people,
 19 we had to identify. We had to be part of them; we
 20 couldn't be aloof. So one way, if that's what they
 21 were going to do, then we would go along with that. We
 22 were all white, by the way, all white men at that
 23 point: three Presbyterians and three Episcopalians.
 24 PG: Do you remember the people, the ministers who were
 25 there?

1 RC: Yeah, one of them was named Donald, Don Gedamey,
2 he's dead now. Lane E. Barton, his father was a
3 bishop, he's retired now, Lane is. And then there were
4 three Presbyterians: Bill Grace who's dead now.
5 PG: Now Bill Grace was also at the, also the Mill
6 Valley Retreat.
7 RC: That's right. Was he?
8 PG: Yes, I think so. And he brought Don Stuart out
9 here who was the first Night Minister.
10 RC: I was part of the group that brought Don Stuart
11 out here. I was on the board of the Night Ministry
12 that brought Don Stuart out here.
13 PG: Okay, we'll talk about that.
14 RC: Bill Grace, and then there was a guy named - one
15 of them was Christian, Christiansen I think. I can see
16 the other guy but I can't give his name now. Anyway,
17 we were the six, the white ones.
18 PG: That's good. See, these are the connections I'm
19 uncovering, connections that I'm starting to uncover
20 that people who were at (inaudible) Conference, also
21 were at the Night Ministry and at the Hospitality
22 House and Poverty Program and so, you know, I'm not
23 looking forward to, no, you're right but I think it's
24 very important - I'm just saying that's why I'm
25 getting very intrigued. It was, everything was very

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1 who can go. Is that fair?
2 RC: Absolutely. So you may know more than I, remember
3 better than I - actually I remember but you have
4 access to information of all the people's recollection
5 as to who at the Mill Valley. I don't remember of Bill
6 being there but he could very well have been there,
7 you know. He just died this year.
8 PG: Oh, that's too bad.
9 RC: Yeah, he left the Bay Area and went to the Midwest
10 and he was really involved in Minneapolis, Minnesota,
11 in the Presbyterian church there as an activist.
12 PG: So then, tell me, when the police arrested you,
13 what did they do? What was their procedure?
14 RC: It was very gentle. They said come on along. I
15 have some pictures, I have some pictures around. Very
16 gentle. They grabbed us by the arm. Now some of the
17 people lay flat and I think the clergy here, we didn't
18 want to jeopardize the police by having them lift us
19 or drag us if they could damage some jeopardy. So we
20 cooperating. If they said come to the paddy wagon, we
21 went to the paddy wagon. I think all the clergy did
22 that. We didn't, we didn't go limp. I mean, that's the
23 strategy and that's what we just decided to do.
24 PG: They would involve the strategy at the sit-ins,
25 I'm sorry, to go limp. That was one thing they did - a

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1 tightly interwoven during this period.
2 RC: Now we, those Presbyterian ministers and the
3 Episcopalians would meet on some kind of regular basis
4 to kind of talk about strategy and then what to do. It
5 was very informal. But the idea was to identify, that
6 the church has got to be involved with what's going on
7 with the people in the street. And it had to deal with
8 jobs and it had to deal with employment and.
9 PG: Chuck Lewis told me about that. He said that he -
10 now you may know better than him - but he said that
11 there were, it was, I think he said it was the
12 Methodists, Presbyterians, Episcopalians and it may
13 have been those -
14 RC: Some of those were Lutherans
15 PG: The Lutherans, the more, the Lutheran Church by
16 then had split.
17 1S1:700-799
18 RC: Yeah, they were more split than they are now. They
19 have since come, some of them . . .
20 PG: He was affiliated with the, I think it was the
21 Evangelical Lutheran Church of America or something
22 like that, anyway. And he said just what you said,
23 these ministers would meet and sort of talk to each
24 other about what was going on and what should be do
25 and so, for example, there's going to be a sit-in and

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1 kind of civil disobedience.
2 RC: Right. Well, we refused to leave when they ordered
3 us to leave, but then when they arrested us, they took
4 us by the arm and just led us out. And that is what we
5 chose to do. Other people from CORE and NAACP, some of
6 them went limp but I just feel that that was what I
7 wanted to do. And I think all the clergy didn't.
8 PG: Do you remember there being (short tape
9 interruption).
10 RC: That was the Ball, that was the New Year's Eve
11 Ball. They came with cameras. They may have had
12 cameras at the event, but there were so many cameras
13 at the picketing, they didn't know who was who. I
14 mean, there were millions of cameras, you know. Could
15 very well have been the police.
16 1S1:800-899
17 PG: The reason why I'm asking is that I interviewed
18 Tom Cahill.
19 RC: Yeah, you told me that, that's interesting.
20 PG: Yes and it was a very interesting interview
21 because I learned, and I didn't know that, but police
22 intelligence was pioneered in San Francisco by Cahill
23 and Ahern, and it went international. And he said that
24 policing changed radically between the '50s and '60s.
25 And specifically in the '60s, the police were having

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1 to deal with massive civil disobedience in The City
2 and I think they also - because when you pick up, for
3 example, if you pick up three hundred people, it's not
4 like you're arresting some bum on the street. You pick
5 up people you're not supposed to pick up, which means
6 that they've got lawyers and suddenly rules come down,
7 and the police's ass is grass. And so he said that,
8 and this is something that's very interesting that I
9 had never even thought of, but he said that that night
10 at California Hall, they had all those lights and
11 movie cameras and photographs because he said one way
12 to really make sure you get high conviction rates was
13 to have pictures of crimes in commission.

14 RC: Yeah, right.

15 PG: And I think also there was an intent to embarrass.
16 But, and that's why I'm asking you about how the
17 police dealt with the situation, because I'm trying to
18 cross-reference here what you remember.

19 RC: What I remember of those was, let's see if I have
20 a date on here, April, 1964. Did you see this book?

21 PG: No.

22 RC: Okay, police arrest 250 Auto Row pickets.

23 PG: Do you want to hold it up for the camera?

24 RC: Sure. And this is Stirling Hayden, the movie
25 actor. This is me back there. And ah . . .

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1 major sit-in in San Francisco?

2 RC: Well, it's hard to remember which was. I think it
3 was. Then there was the famous one at the Sheraton-
4 Palace. Now I don't know which came first; that's a
5 matter of history to find it out. Now I marched in
6 that picket line a couple of times but I was not
7 arrested. I think I would have been but that didn't
8 happen that night or whatever.

9 PG: Also about the same number of people down there,
10 about two or three hundred?

11 RC: Yeah, oh yeah, a lot of people.

12 PG: And they sat in?

13 RC: Yeah, I think they, yeah, they did sit in and then
14 the point to where they were arrested, but I was not
15 there the night they got arrested. But it was the same
16 process. Again, there was no beating up, there was no
17 attempt to intimidate. It was just they refused, they
18 got arrested, and then they got sprung.

19 PG: And what was the reason for picketing the Palace-
20 Sheraton?

21 RC: I think it was the same thing, no blacks and no
22 Hispanics, even in the housekeeping staff or waiters.
23 Nobody in the hotel was black or Hispanic.

24 PG: Visibly in the hotel maybe.

25 RC: That's the way I remember it. The rhetoric was

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1 PG: A Bishop condemns car sit-ins. Was it some
2 Episcopalian bishop?

3 RC: Well, it was Bishop Pike, he took it, he make a
4 distinction between, while he supported us, he thought
5 that you shouldn't disobey laws which are good laws,
6 which are trespass laws. Our point was by using
7 trespass laws in order to continue segregation. So we
8 had, there was a disagreement about it but while he
9 disagreed publicly, I told you what he did. He took me
10 to lunch and didn't fire me, you see, nor did anybody.
11 PG: That's very interesting using his authority. Like
12 you said, he really empowered people around him and
13 said you're free to disagree as long as you're doing
14 it for a reason, you know, not just offhand.

15 RC: So, I always used to say, and I do say, that in
16 those days it was a dance. The police would take you
17 by the arm, they'd put you in the paddy wagon, there
18 was no brutality, there was no attempt to defy them
19 except to say no, we're not going to leave now. We got
20 carted off to jail. It was very ceremonial almost, you
21 know, it was kind of like a dance. We had, of course,
22 we planned it so we had a lawyer who was a student at
23 the seminary and he sprung us in a couple of hours and
24 that's the way it went.

25 PG: Now, that was the first, wasn't that the first

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1 there was nobody excepts whites.

2 PG: Interesting. That's the one downtown around New
3 Montgomery and Market?

4 RC: That's exactly where it is, right on that corner.

5 PG: Yeah, huh, okay, I walk, every day when I go to
6 work. It's very interesting for me. Okay. Now Selma,
7 Alabama, was also in '64, in the summer?

8 RC: No, it was in the fall, March or April. March, I
9 think it was March.

10 PG: It was the spring you mean?

11 RC: Yeah, and I think it was before.

12 PG: So it was before the Cadillac sit-in?

13 RC: I think so. It's in the big book here.

14 PG: It's helpful for me to get a sense of how these
15 events happened.

16 RC: Hm, no, maybe it was after. It could have been
17 after.

18 PG: Whose idea? Now, you say Glide organized the
19 clergy to go?

20 RC: Summer, it was by the pickets, I remember.

21 PG: 'Cause Chuck Lewis said they also had some kind of
22 a lottery. He said he just missed getting one of the
23 seats by . . . do you remember that?

24 RC: I don't remember the lottery. March of 1965 was
25 Selma.

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1 PG: Oh, so it was the next year.
 2 RC: It was the next year.
 3 PG: Selma was the next year. And tell me, what, just
 4 what your recollection, what happened so that people
 5 were marching on Selma? What was, what was the . . .
 6 RC: Yeah, well the event was Martin Luther King was
 7 leading a march from Selma to Montgomery, Alabama, in
 8 early March. And the police waded into them and beat
 9 the people in the march, beat them up with clubs, you
 10 know, there was blood and it was to stop the march,
 11 you know. And they beat people up mercifully,
 12 mercilessly.
 13 PG: They had it on TV?
 14 RC: It was on TV, it was on the radio, it was just, it
 15 was the most electrifying picture, or one of the most,
 16 'cause they hosed down children before that.
 17 PG: With the dogs, right?
 18 RC: With dogs. So Martin Luther King, Jr. issued a
 19 call for all the clergy to come to Selma, and
 20 thousands of us went, rabbis, priests, ministers
 21 descended on Selma, Alabama. It was just incredible.
 22 He sent out the call and I remember somebody called, I
 23 don't know who it was, somebody called and said let's
 24 go and I says sounds like a good idea, let's go. And I
 25 think we bought our own tickets actually but then we

1 something. And so then we broke up that night. I think
 2 I was there two or three nights, I don't remember. And
 3 then we all flew home.
 4 PG: Excuse me, did you march the next day?
 5 RC: We only marched that one time for a very brief
 6 time. Then we all flew home. And then there was a
 7 second call, and I didn't go the second time. And
 8 that's when there was a march to Selma, from Selma to
 9 Montgomery.
 10 PG: Mostly it was clergy?
 11 RC: A lot of clergy went to that. But the clergy had
 12 made such a big presence that first time, and that was
 13 big time, I mean, block after block after block of
 14 black-suited or clerical clergy men in those days were
 15 there, and it was very exciting. So then the march,
 16 then they allowed the march to go through the next
 17 day. So I didn't actually march from Selma to
 18 Montgomery, but I had been there for the warm-up as it
 19 were. I was so scared, whew! And I was a stringer for
 20 The Examiner, so I would call them up and give them
 21 the story every day.
 22 PG: Now, I know you're cynical, but was being at that
 23 event invigorating?
 24 RC: Oh, absolutely, life-changing and invigorating and
 25 it was very exciting, and I just felt this is what I

1 went. So we went down and I remember I went down with
 2 Cecil Williams. Cecil Williams and I went down on the
 3 same plane, and a bunch of clergy from the Bay Area.
 4 And it was like a seminary reunion down there. I met a
 5 lot of people I knew there from the East and the
 6 seminary I went to. And so it was kind of fun. Then we
 7 went into the Brown Chapel there and I heard King give
 8 an address and he was very stirring and exciting and
 9 the place was packed with clergy and people from the
 10 town. And then suddenly Martin Luther King was called
 11 out and he left in a rush, and we found out that one
 12 of the clergy, a Unitarian minister named James Reba,
 13 had been beaten up and killed in the little town; it
 14 could have been me, it could have been anybody. And so
 15 that happened. Then when I got up to march, and Bull
 16 Connor was the police chief and he ordered the lights
 17 to be turned out.
 18 1S1:900-999
 19 And it was at night, for some reason, we were going to
 20 march. And god, it was just scary. And they turned the
 21 lights out from the cameras and there was this long
 22 quiet, and we thought, god, they're going to wade into
 23 us again. And then they didn't. They said well, okay,
 24 there's been some kind of an agreement reached, not to
 25 march tonight but to march again tomorrow or

1 want to do with my life. One way or the other, this is
 2 the side I want to be on. I don't want to be in the
 3 middle, I don't want to be on the right, I don't want
 4 to be a negotiator, I want to be a demonstrator, I
 5 want to be a person that will just make the noise and
 6 let the chips fall where they may. I'm not interested
 7 in worrying about what this, that or the other one is
 8 going to think about it. So, yes, it was very
 9 exciting, and life-changing, I mean, no question about
 10 it, it changed my life, happily. I was one of several
 11 working with Bishop Pike earlier had been a life-
 12 changing experience, and being at the Cadillac agency,
 13 and being at this and being at the famous Ball for the
 14 gays and lesbians.
 15 PG: And it's all squeezed so tight, really, you know.
 16 RC: Sixty-four to '67 or '68. And then, of course, the
 17 Vietnam War came after that.
 18 PG: And that's what I wanted to ask you about a couple
 19 things. I'll just mention them; you take them in the
 20 order you want - was the beginning of the anti-war
 21 protests which I guess there were a lot here in San
 22 Francisco. And then also the Free Speech Movement came
 23 out of Berkeley and also went to San Francisco State
 24 and there, from what I've heard stories, there was
 25 this really brutal police action there.

1 RC: Yeah. I've always attributed that to the election
 2 of Mayor Alioto. He became the mayor and there was the
 3 fear that these demonstrations were going to turn
 4 violent. So it looked like the police department, with
 5 the approval of the mayor, decided that they would be
 6 violent back, that they would brutalize anybody that
 7 even looked like they were going to step out of line,
 8 and in fact go on the attack. Now I only have this
 9 from an outside observation. I don't know what the
 10 policies were or anything. It's just seemed to be it
 11 moved to Mayor Shelley to Mayor Alioto, it moved to
 12 gross police brutality and the Tac Squad came into
 13 being.
 14 PG: Yeah, I've heard about the Tac Squad. What was
 15 that?
 16 RC: Well, they were a group of police officers who
 17 were very well trained and wore masks, not masks, but
 18 shields over their faces, carried batons and shields
 19 and they would wade into any crowd that they wanted to
 20 disperse and they would whack people and hit them and
 21 knock them down. And I think that's what happened at
 22 State. I don't know what happened so much in Berkeley.
 23 I never really did go over there. But it really turned
 24 brutal after that.
 25 PG: That Tac Squad sounds like the beginning of sort

1 there was a second one that was just also enormous and
 2 the idea there was to have the suits do it. So we all
 3 dressed up in our suits - I always wore my clericals
 4 anyway - but I remember my friend Bernie Burke who was
 5 a stockbroker that was against the war, and he came in
 6 his gray flannel suit and tie, you know, and thousands
 7 and thousands of men and women, well-dressed, were in
 8 that parade.
 9 PG: Where did you march?
 10 RC: I remember being asked to a mass at Balboa Park?
 11 it's a park on Arguello Boulevard and Balboa, I think
 12 it's Balboa Park, and we massed there and then we
 13 went, we marched then up to Geary Boulevard. I don't
 14 remember what happened after that; I remember
 15 marching. But those were the two big ones that I was
 16 involved in. And I, you know, I gave talks and sermons
 17 and wrote letters about it, but I was not as deeply
 18 involved in that as I was in other things.
 19 PG: And Tom Cahill also, he remembers, he remembers it
 20 very distinctly because it was sort of his first test
 21 as a police chief, but he said there had been an event
 22 in the South where the police had brutalized, I think,
 23 children, either sicked dogs or, as you said, hoses or
 24 something. And in disgust, about twenty thousand
 25 people marched to Civic Center and he had to disperse

1 of an urban SWAT team.
 2 RC: Yeah, oh SWAT team, Tac Squad, it's the same kind
 3 of thing. And I remember some justification. Well
 4 we've heard that they're going to turn violent on us
 5 so we're going to be prepared and defend ourselves.
 6 PG: And that's my feeling is that in the late '60s,
 7 things got, on both sides, things began to become very
 8 violent.
 9 RC: More non-violent after Martin Luther King was
 10 killed of course. He was the great non-violent, non-
 11 violent, non-violent, lie down, don't fight back.
 12 PG: Don't protest.
 13 RC: Well, you can't really protest.
 14 PG: So tell me about the anti-war protests here in The
 15 City. Were you involved in those?
 16 RC: Yeah, I was involved in those. Mostly marches,
 17 mostly marches, I mean, and they were - I can think of
 18 two in particular. One, I think I carried a sign that
 19 said Fuck War on it. And that ended up in the Polo
 20 Field in the Park and there were thousands and
 21 thousands of people there. I don't remember just what
 22 year. That was a very, very big one and it was more
 23 than kind of hippie street people kind of march. And I
 24 just remember marching and carrying the flag and I
 25 don't remember much about the details of it. Then

1 the crowd and it just happened that the police, the
 2 Police Officers' Association of America was meeting at
 3 a hotel two blocks away.
 4 1S1:1000-1099
 5 And so all these cops came to watch what Tom Cahill
 6 would do. And he was able to disperse them peacefully.
 7 But do you remember this march? He remembers that for
 8 him that was the first big march in San Francisco. And
 9 he said the people, he had to be very careful because
 10 the people were very upset at police for what they had
 11 done. See, and that made me also realize also the
 12 power of television, the power of images in question.
 13 He was saying that the police had to become very flat.
 14 Do you remember the Hunter's Point riots?
 15 RC: Mm hm. Now let's see, that was, it was a hot
 16 summer. When was it, '65? Is that when the Republican
 17 Convention was?
 18 PG: I don't remember.
 19 RC: It was around that same time.
 20 PG: Watts, I think Watts had gone up and then they
 21 were afraid . . .
 22 RC: That was the Summer of Discontent: Watts.
 23 Rochester, New York, the riots of Harlem. And my wife
 24 and children, I had driven across the country and we
 25 were in the East. I'm pretty sure there was the

1 Goldwater Convention.
 2 PG: Excuse me, it may have been in late '64 or early
 3 '65.
 4 RC: Somewhere in there, yeah. And the thing that I
 5 remember was that a very good friend of mine was the
 6 Episcopal bishop of Rochester, so he was all involved
 7 with the rioting there in trying to do something about
 8 it. All right, then we had been in New York when the
 9 riots in Harlem, and we had read about the ones in
 10 L.A. And when we came back, there were riots at
 11 Hunter's Point, and I don't remember what the issues
 12 were - it was just part of the whole scene. And I
 13 remember I and others clergy, put on our vestments,
 14 our clericals, and just walked around and talked to
 15 people, you know, in trying to keep the peace. I don't
 16 think we did any good whatsoever at all, but I
 17 remember a number of us kind of went out a couple of
 18 times. It seems to me it was just one of those things
 19 that burned out and I don't remember. I was not deeply
 20 involved in that.
 21 PG: Were there, later in the '60s, were there other
 22 kinds of sort of just kinds of riot, just sort of, you
 23 know what I'm talking about, just eruption of violence
 24 sometimes? This city, you know, fires being set,
 25 people smashing windows.

1 sitting there, and everything got dark. Old Bull
 2 Connor. The other thing I wanted to ask you about is
 3 you talked about this massive movement west, and this
 4 is something that's really intrigued me because my
 5 parents were born in the '20s, and my mom remembers
 6 her mother feeding hoboes. I think your father, of
 7 course, did it in a more organized fashion, but I
 8 think a lot of people did it ad hoc because it was
 9 just, you needed to. And it had always been in
 10 America, I think, there's always been a movement of
 11 people. But my feeling is that something happened in
 12 the '60s where young middle class kids ran away, like
 13 they had never really run away before. And I could be
 14 wrong but I'm really getting this feeling that the
 15 Haight-Ashbury was just, because of what happened . .
 16 . The reason why I sense this is I began to talk
 17 Chuck, who was involved in the Night Ministry, and Don
 18 Lucas with the Central City Poverty Program and Eliot
 19 Blackstone, who was at Central City. And they began to
 20 talk and they keyed me into Hospitality House, and I
 21 became more and more aware of this runaway youth
 22 problem. And, of course, the Haight in '67 was just
 23 out of control. I asked Tom Cahill, I said how did you
 24 police it? And he said we didn't; he said you
 25 couldn't, which really amazed me.

1 RC: Yeah, I don't remember that. There wasn't much of
 2 that in San Francisco, the Hunters Point ones. The
 3 other one you just touched on lightly, but there were
 4 demonstrations at San Francisco State, I guess it was
 5 the Free Speech Movement and Hiakawa and that kind of
 6 stuff and I remember walking on a picket line there
 7 supporting the students. You know, it's interesting
 8 'cause my present wife was a student there getting her
 9 Master's degree. I didn't know her then. But I was
 10 supporting the students and she was trying to get her
 11 MA degree and they were meeting at professors' homes,
 12 a strike breaker as it were. So I walked on the picket
 13 line there and there was never a problem. I never saw
 14 a problem there, or maybe once or twice. Again, at
 15 that point I would go to support picket lines; that
 16 was sort of the thing to do.
 17 PG: Chuck Lewis happened to be there and filming from
 18 a window where he saw the police come in and do what
 19 you would call some Alioto police action. So he,
 20 that's what's nice to do an oral history is you were
 21 just sort of marching in a picket line and he happened
 22 to be there at a different point. And that was
 23 obviously a very strong moment for him. I think
 24 anybody who witnesses that kind of violence doesn't
 25 forget it. And he said walking himself and just

1 RC: The one place that I would disagree is, gosh,
 2 what's that guy that was police chief for three days
 3 and got in trouble pulling the newspapers off the
 4 stand, just recently, last couple of years, Board of
 5 Supervisors.
 6 PG: Oh yeah, sorry, I can't think of his name.
 7 RC: Anyway I used to walk down to Haight Street, it
 8 was sort of fun, on a Sunday afternoon I'd take my
 9 kids down there. We'd walk up and down the streets,
 10 you know, 'cause there was the flower children and
 11 Haight Street was completely blocked off and this cop,
 12 he was known in the Haight, the cops respected him,
 13 the kids, you know, respected him, he wore the badge
 14 and he wore a flower in his badge. Oh god, he was so
 15 well-known. He was the police chief of Cleveland and
 16 he got thrown out of there and came back here and . .
 17 . I can't think of his name now. Anyway, but that was
 18 the only police that I remember. But he just did a
 19 good job of kind of networking with people, store
 20 owners.
 21 PG: They used to block Haight Street off?
 22 RC: I don't think they even blocked it off. There were
 23 so many people there that there was just no way to get
 24 the cars through. And maybe the police did finally
 25 block it off.

1 PG: And this was '67, and this really just sort of
 2 wall to wall people on the street?
 3 RC: Not all the time, Sunday afternoon, Saturday
 4 afternoon.
 5 PG: And very young people, right?
 6 IS1:1100-1199
 7 RC: Yeah, yeah, they were much, yeah, these were late
 8 teenage, early twenties. Yeah, I don't know about
 9 that, the runaway. I think there's maybe two things
 10 here: one is the people like myself, the blue collar-
 11 white collar middle class people who moved here in our
 12 automobiles or jet planes and then the kind of runaway
 13 kids in the later '60s. I think that's probably two
 14 different phenomenon. I was, I wasn't running away
 15 from New York. I wanted a different scene, I wanted a,
 16 you know, I had a good job in New York and I came out
 17 here to a good job. I didn't come out here to poach.
 18 PG: Yeah, no, I think that I didn't express myself
 19 clearly, I was. You said, you expressed myself better
 20 than I did. You're, that's what I meant, that there
 21 was this massive movement of people and part of it was
 22 runaway youth which I think . . . and what I'm
 23 wondering is, I'm just, I don't know, so sometimes I
 24 wonder out loud to people because they can tell me yes
 25 or no, which is interesting. But I wonder whether this

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1 RC: The Diggers were a feeding group and they met in
 2 an Episcopal Church, All Saints Church on Waller
 3 Street, and they fed people. I don't know where they
 4 got their name but they cooked in the kitchen and they
 5 brought the food out and fed many of these kids that
 6 were undernourished.
 7 PG: This was in the late '60s?
 8 RC: Yeah, '67, '68, '69.
 9 PG: Okay. And who was this man that you mentioned who
 10 was running Hospitality House?
 11 RC: Oh, his name is Don Seaton. He's also dead now.
 12 And he had a, he was a sort of a dropout priest. He'd
 13 been a cleric and dropped out in the '60s, and then
 14 sort of started to come back into the ministry but
 15 needed a job. And he got the job in Hospitality House,
 16 I guess, because he had the experience of a clergyman.
 17 And there he was dealing with runaway dropout youth
 18 who were, had no money, had no place to go, were often
 19 on drugs, sick, sickly, physically sick. And
 20 Hospitality House did what they could as a social
 21 agency to help them. I think they slept in. They had
 22 chairs; they slept in chairs or something.
 23 PG: Huh! Maybe that would have been later. What I was
 24 told, originally they couldn't have them overnight.
 25 There was real legal problems in the '60s with having

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1 kind of sense of runaway youth is, was, especially
 2 that middle class runaway youth was really something
 3 new in the '60s. The kids just sort of dropped out and
 4 ran away. And from what I'm hearing, San Francisco
 5 really was almost a national trend-setter in a lot of
 6 ways. Kids ran away here. It was an exciting place to
 7 be. The music, the underground culture. I really don't
 8 know.
 9 RC: That's certainly the image that they had and the
 10 underlying causes.
 11 PG: Now, were you aware of the fact that there were a
 12 lot of runaway youth also in the Tenderloin? 'Cause
 13 that was a different kind of a . . .
 14 RC: Yeah, I was aware of that. As I told you on the
 15 phone, that one of my good friends was the head of
 16 Hospitality House for a couple of years, a little
 17 later than that in the '70s. And ah, but they would
 18 come there. I would meet the kids. See, I was a priest
 19 in the church in Diamond Heights but even then it was
 20 way out of town, but you'd get these kids wandering
 21 around and they'd stop into my office for money or
 22 food. And we got people from the church would bring
 23 food down to the Panhandle to help the Diggers and
 24 that was kind of a ministry of feeding.
 25 PG: Who were the Diggers?

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1 any kind of - any adult who was not the parent or
 2 legal guardian of the child having any kind of
 3 relationship with that child. Even the police had to
 4 be careful. Eliot said he got called into police
 5 chief's office a couple times for doing things for
 6 kids.
 7 RC: Yeah, I don't know about that.
 8 PG: Okay. Now, were you part of the Tenderloin
 9 Committee?
 10 RC: No.
 11 PG: Okay, did you know of it?
 12 RC: Heard of it, yeah.
 13 PG: Heard of it, but it was sort of very peripheral to
 14 you?
 15 RC: Yeah, by then, you see, I'd become the vicar of
 16 the Diamond Heights, and I was the pastor of a church
 17 and was sort of slightly removed from that.
 18 PG: When did you start up there?
 19 RC: Sixty-five.
 20 PG: Oh, okay, right.
 21 RC: Sixty-five to '70.
 22 PG: Right, because the Tenderloin Committee, as far as
 23 I can tell, starts about '66. So I asked you about
 24 Reverend Hansen; he didn't also ring a bell.
 25 RC: Yeah. You didn't get his first name?

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1 PG: Ted, I think, or Ed. Ted or Ed. Ed, Ed Hansen.
 2 RC: Did he end up at Glide? Wasn't he a kind of
 3 assistant minister there?
 4 PG: He worked at Glide.
 5 RC: I think I met him but I don't, Ed Hansen, Yeah. I
 6 vaguely remember him.
 7 PG: And do you remember Huckleberry House?
 8 RC: Well, that was much later.
 9 PG: Huckleberry House started, as far as I can tell,
 10 started also in the '60s.
 11 RC: I remember it, sure.
 12 PG: I'm trying to piece all this together because it
 13 sowed the beginnings of creative social services which
 14 is very new I think. It was also a very '60s idea to
 15 give the kids shelter. Do you remember a man named Ray
 16 Broshears?
 17 RC: Sure, I buried him.
 18 PG: You buried him?
 19 RC: I had his funeral at Trinity Church, yeah.
 20 PG: What can you tell me about him?
 21 RC: I really don't know a lot about him. His lover, or
 22 a friend of his, came to me one day and said that he
 23 had died. And he kind of, as I remember it, kind of
 24 independent mystery, I don't know what his ordination
 25 was or denomination. Kind of a street ministry and

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1 Review or The Ladder.
 2 RC: I didn't know that. But I'd known of him as a kind
 3 of whimsical funny guy and was always in trouble with
 4 the law. I get the activities of him and Hal Call
 5 mixed up. Weren't they kind of in the same business?
 6 PG: Well Hal Call (laughs) I'm just laughing 'cause
 7 they ran the Mattachine Society and Hal Call's, Hal
 8 Call was a Marine sergeant if you can imagine. I
 9 shouldn't say this on tape because who knows . . .
 10 anyway, if he sees the transcript, he'll go through
 11 the roof. But he reminds me sort of Mr. Gay Rotarian
 12 (laughs). He's always got something, he's sort of Hi,
 13 Hal Call, I'm the operator of Circle Jerk Theater, you
 14 know, in the Mattachine Society; we're still meeting.
 15 Would you like to come around? Let me tell you a joke.
 16 RC: That's the way he was the night of the . . .
 17 PG: Yeah, he couldn't shut up. He's got that spiel. I
 18 just feel that there's that sense, I have that sense
 19 of Hal. I feel that, of course, I don't know Guy. And
 20 we're very, very fortunate 'cause Jose had in his
 21 possessions that he gave to us a tape, a videotape I
 22 believe that somebody did of Guy just before he died.
 23 Can you imagine? And it's not, it's not a fantastic
 24 interview but, hey, it's better than nothing, right?
 25 And my feeling is that he was kind of a crazy Texan,

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1 taking care of people that needed food and shelter. He
 2 was kind of one of the agents of respectability as I
 3 remember, pretty openly gay I think. I don't really
 4 remember a lot about him. He was a kind of presence, a
 5 name that was known around town. And the most
 6 significant contact I had was conducting his burial.
 7 PG: Okay. I have about, probably about fifteen, twenty
 8 minutes of it, is that okay?
 9 RC: Sure.
 10 PG: Yeah, fine. Do you . . . what can you tell me
 11 about Guy Straight?
 12 ISI: 1200-1299
 13 RC: Ah, he may have been at that (inaudible) Retreat
 14 Center, I'm not sure. If he's the same person I'm
 15 thinking of, he had a lot to do with pornographic
 16 films and books and he'd sell them or had a store or
 17 something.
 18 PG: Made them.
 19 RC: Made them. He served a lot of time in jail or he's
 20 still in jail.
 21 PG: He was in jail. He's dead.
 22 RC: Oh, he died.
 23 PG: He's dead, yeah. He also put out a magazine or
 24 like a newspaper called Citizen News. It was one of
 25 the very first gay newspapers as a side of Mattachine

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1 sort of, you know, lived down in the Tenderloin area
 2 and South of Market and had his little pornography
 3 business, but had his finger into a lot of, and went
 4 to all these events and always had something to say.
 5 RC: Yeah, it's very interesting. I remember, I
 6 remember he wrote to me from jail. I don't remember
 7 exactly why. He wanted me to do something. Probably a
 8 letter of recommendation or something on parole or
 9 something. I have a letter deep in my files somewhere
 10 about it, but I just vaguely remember that. I think
 11 that's the last I'd heard of him until you just
 12 mentioned.
 13 PG: Okay. Okay, I wanted to ask you about, I want to
 14 ask you about one more thing about the police and then
 15 I want to go and talk and finish talk about the
 16 Poverty Program, the Central City Poverty Program,
 17 just because I'm trying to get that. The Community
 18 Relations here in San Francisco started the year you
 19 came out, 1962, and was run by a man . . .
 20 RC: Andriotti.
 21 PG: Andriotti, yeah.
 22 RC: Anthony Andriotti.
 23 PG: Do you remember him?
 24 RC: Yeah, very well. He was really a nice guy, a good
 25 guy. He was, it was virgin territory, out here anyway.

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1 I just, you know, I just think he was trying to put
 2 together the police problems and the community
 3 problems, and getting the police to be aware of what
 4 was going on in the community on a deeper level that
 5 just who's breaking the laws and who isn't, and
 6 breaking down some of the prejudice, particularly in
 7 the early days, on blacks and Hispanics. And the
 8 police department, I think, probably in those days was
 9 largely white-Irish. They needed a lot of help.
 10 PG: Yeah, Eliot Blackstone said that when he entered
 11 the police force in 1949 and he, if his memory was
 12 correct, he thinks that in his cadet class was the
 13 very first Mexican-American police officer. And there
 14 was just a tiny handful of Jewish officers and only
 15 black officers only as, they were basically watchmen
 16 in housing, in housing areas. And they were sort of on
 17 very short leash, part-time, not really officers.
 18 There was a man later who ran the Community Relations
 19 unit, a black officer, Rodney Williams.
 20 RC: I remember the name, yeah.
 21 PG: Did you have much, do you remember Eliot?
 22 RC: I remember him around.
 23 PG: Around, okay.
 24 RC: I didn't know him well.
 25 PG: Okay. Do you remember, do you remember this unit,

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1 interacting with this unit in San Francisco?
 2 RC: The Community Relations?
 3 PG: Community Relations.
 4 RC: I was a member of the board of Mission
 5 Neighborhood Centers that still exists on Capp Street,
 6 and it seems to me that my connection with Andriotti
 7 was in that area trying to get that neighborhood
 8 center, was trying to sponsor programs to humanize the
 9 larger community. And it seems to me they got
 10 Andriotti to come to these things, and my recollection
 11 is that it had to do with black-white relations or
 12 white-Hispanic relations, and sensitizing police to
 13 those issues, and also getting the community to try to
 14 understand some of the police problems, kind of a
 15 middleman.
 16 PG: Do you think that the unit was effective?
 17 RC: I have no idea. It doesn't even, it doesn't
 18 register, I mean,
 19 1S1:1300-1399
 20 PG: Okay, fine. I forgot, this is so, such an obvious
 21 question. I'm going to ask it to you, then you started
 22 telling great stories about sit-ins and I forgot. Tell
 23 me about how you got involved in the NAACP and CORE.
 24 What was it like at that time? What were the
 25 organizations like?

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1 RC: I was not involved with CORE except peripherally.
 2 I was, I used to go to the NAACP meetings because I
 3 really felt that that was part of my job as Bishop
 4 Pike's assistant, and the other hat that I wore was a
 5 kind of urban work specialist. And so I would go to
 6 the meetings just to listen in and be a presence. And
 7 I was elected to the Board of the NAACP in the '60s.
 8 PG: When was that? Do you remember?
 9 RC: I don't remember the exact years, but it was
 10 probably '64, '65, '66, in there. Actually I think I
 11 served one three-year term. And they were very
 12 structured. They were kind of conservative like one
 13 would expect from the NAACP, although they did support
 14 the sit-ins. And there was a guy named, he was the
 15 editor of the newspaper, the black newspaper, The Sun.
 16 And then there was another guy who since died, well
 17 they're both dead now. I can see him but I can't
 18 remember his name. But they were pre-activists. They
 19 were trying to get the NAACP more involved in direct
 20 action activities. It became dull and boring so I
 21 stopped going after a while.
 22 PG: And ah, I'm wondering whether you remember, I know
 23 you've strained to remember now, but if you could
 24 remember anybody who's still alive who was on the
 25 board at that time, that would be very helpful. If

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1 anything comes to you later.
 2 RC: No, I just don't remember.
 3 PG: Okay, I want to talk about the Poverty Program in
 4 Central City. It got set up, again, you were up at
 5 Diamond Heights, so this was maybe something that's
 6 thought for you. But did you know about it getting
 7 started, that they were at it?
 8 RC: Yeah, I heard about the Poverty Program.
 9 PG: Right. And Don Lucas was head of it. Do you know
 10 Don?
 11 RC: Yeah. I haven't seen him for years but I've known
 12 him, I've certainly known him.
 13 PG: What was your memory of Don?
 14 RC: Well, very thoughtful, kind of easy-going,
 15 reconciler, putting things together kind of guy. Not
 16 particularly activist as I remember. I think a little
 17 more, didn't see himself in that role particularly,
 18 but certainly clear of what was going on with gays and
 19 lesbians. And I don't know how he got involved in the
 20 Poverty Program frankly unless it just seemed like a
 21 next step. He was involved in all these community
 22 things, and he was seen as an organizer and thoughtful
 23 person.
 24 PG: Yeah, he had that. He was director of CRH in '66
 25 and he became an assistant to Calvin Colt who came

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1 out. He remembers, and this is some I have to
 2 remember, these are things that have to be checked,
 3 but Calvin Colt was involved in the Poverty Program in
 4 San Francisco and he helped set up that particular
 5 poverty program and Don was his assistant. Now one
 6 woman I wanted to ask you about was Phyllis Edwards.
 7 RC: Mm hm, I know her very well.
 8 PG: She was a part of the original, it was called the
 9 CCCC, the Central City Citizens' Committee. It was a
 10 group of people, local residents, members of the
 11 Mattachine Society, gays, so they were all located
 12 down there, and clergy, interested clergy. And there
 13 was this man in clergy who had parishes, there was a
 14 Catholic guy that had a parish down there. He was
 15 Father Raphael, Raphaelo, I think it was Saint
 16 Boniface.
 17 RC: I don't remember the name but I could very well
 18 be.
 19 PG: And Don mentioned Phyllis and she had the same
 20 kind of job that you did?
 21 RC: I don't remember just what her job was. She had,
 22 she was a deacon of the Episcopal Church and wore a
 23 collar and she was a part-time assistant to me at
 24 Diamond Heights, that's how I knew her. And she had
 25 some kind of job with the diocese where she did some

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1 RC: When I went to Diamond Heights, right. I still, I
 2 was involved with CRH and I, you know, always had a
 3 position of writing letters. I had a lot of access to
 4 the media in those days so that was the role that I
 5 chose to play. I hate meetings, I don't go to
 6 meetings. For me to go to that that you put on was, it
 7 was fun because, you know, I had something specific to
 8 say. One of my lies now is I only go to meetings where
 9 I'm the main speaker or they're going to give me an
 10 award. And I'm so seldom asked to do either which is
 11 fine, you know, and I get to stay home and read my
 12 books. But I really got it after while; that was not
 13 my talent. I wanted to be in more direct action
 14 things, more things where I was in direct relationship
 15 with people and activities and the media, where I
 16 could say something specifically. And so that was the
 17 role I took, and took a step back, and then became a
 18 parish minister, which meant I had liturgy and my
 19 parishioners to worry about more than the larger
 20 issues.
 21 PG: When did you move to Trinity?
 22 RC: Well, in 19, I moved to Trinity, I became rector
 23 of Trinity in 1981, and I left Saint Aden's in 1970.
 24 In 1970 I got divorced, in 1969 I got divorced, my
 25 wife moved East, I decided to stay here. And I had

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1 kind of coordinating and liaison with City operations,
 2 and I don't remember exactly what it was she did. But
 3 she was a very bouncy energetic woman. She's retired
 4 now. She lives up in Oregon, I think Oregon. And I
 5 don't remember exactly what she did with them but I
 6 remember her very well.
 7 PG: Another sort of involved . . .
 8 RC: Yeah, cleric, I mean, she, just like me and
 9 others, this is what the Church was supposed to be
 10 doing, it was supposed to be involved with the people
 11 and the poor and the disenfranchised, not just the
 12 well-to-do and the middle class.
 13 IS1: 1400-1499
 14 PG: Right, okay. And so and if we talk to you about
 15 like the late '60s and '70s in terms of what was
 16 happening, say for example, over in the Polk Street or
 17 in Central City, or even over in what was then called
 18 Eureka Valley, you were distanced from that (both
 19 speak at once). 'Cause I remember in the original
 20 interview or the first interview I did with you, you
 21 were saying what was so remarkable about the original
 22 core of CRH ministers was that none of you were tied
 23 to the daily concerns of a parish, and so you had that
 24 freedom of action. That seemed to have ended for you
 25 when you moved to Diamond Heights.

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1 sort of had it with the Church by then. And I have a
 2 marriage family counselor's license and I set up a
 3 private practice and I was imminently successful. I
 4 made a lot of money, had a lot of clients. But then I
 5 became more, much less of an activist during the '70s.
 6 I lived in Europe for a year and I spent a lot of time
 7 nursing my wounds after the divorce and spending a lot
 8 of time traveling and seeing my children. Spent a
 9 fortune on airplane fares to see them and have them
 10 come see me. And so the '70s, that was more quiescent.
 11 Although I kept a high media profile. I was doing
 12 interviews in the newspapers and lots of radio and
 13 television stuff. I was on all the talk shows with
 14 some regularity in the '70s. And in those days, you
 15 had local talk shows on television. Oh, you'd have
 16 somebody interviewing somebody on all the issues, of
 17 abortion.
 18 PG: The Jim Dunbar Show.
 19 RC: Jim Dunbar, I was on Jim Dunbar a hundred times
 20 and people that followed him. KGO and KPIX, they all
 21 had programs.
 22 PG: Okay, good.
 23 RC: He would be a good resource, by the way. He was
 24 involved as a commentator in all this kind of stuff.
 25 PG: Is he still around?

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1 RC: Yeah, he lives in San Mateo. He's still, as far as
 2 I know, he still does KGO Radio News in the mornings.
 3 PG: Oh, that's good to know. Yeah, because what I've
 4 been, another thing is I've been starting to make
 5 contacts and trying to collect video and radio,
 6 whatever is left, whatever hasn't been thrown away,
 7 you know. 'Cause that's also a very interesting kind
 8 of record to have, contemporary video-audio stuff.
 9 RC: There's another person you might think of
 10 contacting. His name is Agar, A-G-A-R Jaicks, J-A-I-C-
 11 K-S. And he was a producer for KGO Radio and
 12 Television. And he's retired now and he lives up the
 13 hill here and very active in Democratic politics and a
 14 real old-fashioned liberal. But he might be a real
 15 interesting resource as to where those tapes are
 16 because that was part, but I know that he'd involved
 17 in all that television stuff in those days.
 18 1S1:1500-1599
 19 PG: Well, that's actually very helpful because when I
 20 contacted a lot of the archives of the local TV
 21 stations, the law, legal situations changed recently
 22 and everybody is very, very scary about guarding their
 23 copyright and so they won't permit access to anything
 24 anymore. That's what they say to you. And, of course,
 25 what that means is you have to have some kind of pull,

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1 some kind of networking to fully, to get around that
 2 and create a compelling interest for them to spend the
 3 time and money to take this junk out. Somebody like
 4 Jaicks Agar is perfect, the kind of people I'm trying
 5 to slowly collecting names and trying to make
 6 contacts.
 7 RC: I'm trying to think of anybody else I know in that
 8 area. Somebody else who's pretty active around now is
 9 Bernie Ward on KGO Radio. Now he's young, he's forties
 10 I guess. He was a Roman Catholic priest, and he's got
 11 a talk show on Sunday morning and maybe at night, I
 12 forget. Anyway he's ah, he would certainly know
 13 everybody in the business. And I suppose another thing
 14 you're finding, the producers all are young. I mean,
 15 the '60s are over and they're not going to know much
 16 about it.
 17 PG: Well, I tried like I guess KGO was one of the more
 18 progressive media outlets in the Bay Area, let's put
 19 it that way. They covered a lot, the first national
 20 protest, that Armed Forces protest in '66, they were
 21 the only one covering it, and they showed it on the
 22 evening news. What I heard is that's why (inaudible).
 23 But what can you, you know, what can you say? Okay,
 24 well. That about covers what I wanted to talk about.
 25 Anything that you think that I should know about?

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1 RC: No, I don't think so. You really went, your
 2 questions were deep and. I think one thing you
 3 probably should know is that the churches on a
 4 denominational level since the '60s have pulled out
 5 and no longer finance people like the independent
 6 clergy that they had in The City in doing social
 7 service and social activism. Our diocese has nobody
 8 like that now, nobody. I don't think the
 9 Presbyterians, Methodists or Lutherans do either.
 10 Probably the Night Ministry is one of the few programs
 11 left from those days when the clergy were actively
 12 involved. But there's just a whole conservative
 13 movement in the churches today. Most of the young
 14 clergy think I'm some kind of a nut when I raise the
 15 issues of connecting the Gospel to these issues. I'm
 16 regarded as an old fart, you know, 'cause this is
 17 pass.
 18 PG: It's hard for me to understand. You just reminded
 19 me; two quick questions. You said that in '69, '70, a
 20 lot of things, there was sort of a concentration of
 21 personal events and professional events that you sort
 22 of said I got to get out. One of them was you said you
 23 got tired of the Church. When Pike resigned, was there
 24 a real backlash?
 25 RC: There was some backlash but see, I was at Saint

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1 Aden's then. I was no longer in Pike's immediate
 2 group. No, I think that I left because, mostly for
 3 personal reasons. In those days, even in those days,
 4 it was so hard and everything being divorced. Going
 5 through divorce was very traumatic for me, for all of
 6 us. So there was a lot of personal reasons. I wasn't
 7 ready to leave, I was ready to leave Saint Aden's but
 8 I wasn't ready to just take another church if I could
 9 have gotten one even. So I don't want to blame the
 10 Church at that point. The Church has always been good
 11 to me basically and gave me a lot of freedom and I
 12 felt I was pretty lucky to get back in and keep giving
 13 the Church a lot of crap since then.
 14 1S1:1600-1699
 15 PG: (laughs) It's been your distinct privilege.
 16 RC: My distinct privilege.
 17 PG: The Night Ministry, you mentioned that you were
 18 involved in the Committee.
 19 RC: There was a committee formed to develop that. I
 20 don't know if Bill Grace was the star of that, I'm not
 21 sure. He may have been. But we used to meet and there
 22 used to be a cafeteria downstairs, Compton's Cafeteria
 23 or something? We used to meet in the upper room or the
 24 upper balcony and the early meetings were help up
 25 there. And then it solidified; there seemed to be

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1 money coming in from the denominations to support it.
 2 And then they went out and there was a search and they
 3 found Don Stuart. And it was about that time I left
 4 it. I think maybe right around that time I went to
 5 Saint Aden's or something. And I was, as I say, I'm
 6 not very good at committee work; I don't like it. And
 7 so I was part of the initial thrust but I got out of
 8 that.
 9 PG: What do you remember about Don Stuart?
 10 RC: Very interesting, very thoughtful, I always think
 11 of him as slow in the sense, not, of being very
 12 pastoral and caring and just took his time to do
 13 things at his own pace. He was not particularly
 14 activist; he was more of pastor than an activist.
 15 PG: And what was the function of that ministry
 16 initially?
 17 RC: I think pretty much as it is now, to be a person
 18 and go through people available by phone from eight or
 19 nine o'clock at night until five or six in the
 20 morning, when churches were closed. Avail resources
 21 religiously or sociologically or social work available
 22 for people who were in trouble or having difficulty.
 23 And we'd go from bar to bar and hang around down on
 24 Market Street. I guess we probably were one of the
 25 early people with a beeper.

1 from different parts of The City and it was a good
 2 place get some business people involved and lay people
 3 involved who had other jobs. So we'd meet seven
 4 o'clock, 7:30 in the morning and spend an hour, and
 5 then everybody'd go to work.
 6 PG: Oh, like a breakfast meeting?
 7 RC: It was a breakfast meeting, yeah.
 8 PG: Oh, okay. Sort of, can you dredge out any of the
 9 names of these people?
 10 RC: Bill Geisler was one. He was a CPA and became a
 11 comptroller of the Diocese of California. In fact he's
 12 just retired. He lives in San Rafael or some place. If
 13 you want that, I can get, I don't have it here but I
 14 have his phone number.
 15 PG: Okay. Do you remember anybody else who was
 16 involved?
 17 RC: Let's see, there was Bill Grace, there was that
 18 other Presbyterian minister whose name I forgot.
 19 PG: Louie Durham?
 20 RC: Louie Durham, I think he was involved. Maybe Ted
 21 McElvain.
 22 PG: That would make sense. I'm going to re-interview
 23 Ted so I'll be able to ask him.
 24 RC: Yeah. Well, he's certainly been involved in all
 25 this stuff.

1 PG: I just wanted to ask you that. Chuck - I was going
 2 to not say it; I thought it would be too silly, but
 3 Chuck Lucas mentioned that. He said within about a
 4 year or so they got a beeper, like a pager, which
 5 really blew me away. And I thought that's very early.
 6 RC: Yeah, yeah, 'cause as I remember it in the very
 7 early days, he would have to call in to a number every
 8 half hour or every hour to see if there were any
 9 calls. And after that, I guess they got the beeper.
 10 PG: Here's another little interesting footnote for
 11 you. Herb Donaldson worked some of those phones.
 12 RC: Did he really?
 13 PG: Isn't that interesting? It's really interesting to
 14 me how it was a little community in a way. Compton's
 15 Cafeteria? That's interesting because that was a - I
 16 don't know if you knew it - but that was a big late
 17 night spot, after hours spot in the Tenderloin, and it
 18 was also a very known meeting spot of transsexuals.
 19 RC: I didn't know that, or if I did, I forgot it but I
 20 didn't . . .
 21 PG: Huh! So you met originally at Compton's?
 22 RC: Yeah.
 23 PG: Just because you wanted to be down in the area, or
 24 it was near Glide or?
 25 RC: Oh, I think probably that was involved. There were

1 PG: Do you remember the names of any of the business
 2 people or the lay?
 3 RC: Bill Geisler was one. Now he was a businessman at
 4 that time. He's since became a priest of the Episcopal
 5 Church. But at that time he was a layman.
 6 PG: About ten people? like a small group of people?
 7 RC: Yeah. Don Stuart's still around, isn't he?
 8 PG: Yeah, he's back East. I'm going to have to - when
 9 I get organized the next couple weeks, I have vacation
 10 from work, and one of my things that I have to start
 11 writing people who are away and request if they'd be
 12 interested in being interviewed. And what that would
 13 mean is I would send them a list of questions and an
 14 audio tape. It's not really ideal, you know, it's much
 15 better to have a conversation face to face. It's
 16 better than nothing, you know. Or to find out if
 17 they're coming out.
 18 RC: Or maybe they could self-video. You know, a lot of
 19 people have video machines themselves.
 20 PG: That would be nice.
 21 RC: You might suggest it. I think maybe - I think that
 22 - a couple years ago I decided that I would rent a
 23 video camera, set it up on a tripod, and I read The
 24 Christmas Story to my grandchildren. And then I got a
 25 tape made and sent it to all of the families and they

1 loved it and it was an easy thing to do. And so you
 2 might suggest that that's the way they could do it.
 3 PG: It's better too if you write to somebody and say
 4 if you're interested, these are some options I've been
 5 thinking of, you know, trying to make it at your
 6 convenience but (inaudible). I just, yeah, I've just
 7 become more, I've been chasing a lot of people down
 8 because I'm trying to get a very round picture. I've
 9 been getting people, not just, I mean, not you,
 10 because I was involved with people who (inaudible)
 11 political activists. But I've also been interviewing,
 12 for example, starting to interview police officers,
 13 and I've been interviewing gay libbers and people who
 14 were doing underground cultural stuff, but also
 15 political stuff. And I've been interviewing people who
 16 went only to bars. They were sort of bar flies, bar
 17 owners, entertainers. I started to interview the San
 18 Francisco Court, you know, the Emperors and Empresses.
 19 RC: Two of my members are active in the Court. One
 20 there is Empresses. One of my members says, oh, he
 21 says, I wasn't elected Emperor, Empress, and the
 22 person who was made me Princess of San Mateo (laughs).
 23 We call him the Princess of San Mateo.
 24 PG: What a slap in the face!
 25 RC: I know (laughs). He was so upset.

1 PG: The Ruler of Brisbane.
 2 RC: But it was wonderful. He was the only person I've
 3 ever had to tell in church not to dress in a certain
 4 way. He sang in our choir and they have to wear a
 5 black gown and with a white cott over it and they're
 6 all supposed to look the same and he comes in with not
 7 - I don't mind the earring, you know, I mean, but
 8 here's this earring that's hanging to about here and
 9 glistening in the sun. I said oh come on, I don't
 10 mind, you know, look at me, you know, I'm wearing, you
 11 know, heavy drag as it were. He was very cute, he took
 12 it off. He said I'm sorry, Father Cromey, if that's
 13 the way you want it. Very funny guy. Empress of, I
 14 mean, Princess of San Mateo. One of the police
 15 officers who arrested me met somebody that I know and
 16 he said oh, you'd know exactly.
 17 IS1:1700-1714
 18 He said when I arrested him, they took my picture
 19 arresting Cromey, and the officer sent it to me. And I
 20 just wanted to write, I can't remember what I did with
 21 it.
 22 PG: Also, do you remember the name of the police
 23 officer who was in the Haight?
 24 RC: Oh, god, you'd know his name as well as I do.
 25 PG: You said he was a police chief?

1 RC: No, he became police chief here and he got
 2 involved in a scandal where he . . .
 3 PG: Could it be Hongisto?
 4 RC: Hongisto! That's him.
 5 PG: He's definitely on my short list.
 6 RC: Very interesting guy. And he would walk up and
 7 down in '67 and '68, he'd walk up and down . . .
 8 PG: Haight Street.
 9 RC: Haight Street. Knew everybody and everybody knew
 10 Dick Hongisto. I thought he was a real important
 11 civilizing influence. I'm going to look in one other
 12 place for that picture because it is kind of an
 13 interesting . . . maybe you'll think of another
 14 question.
 15 End of Interview
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