Gay DC Tours
just off Georgia Avenue, were Cecelia’s, a New York City). Near the Howard Theatre, Tivoli on upper 14th St NW, featured shows upper Northwest. Bob-Inn, across from the Clubhouse. A private group of men organized Nob Hill. Originally a straight restaurant, Caverns on U St NW. The Metropolitan and for reacting to the AIDS crisis of the later social and political organization in DC, Hughes, Richard Bruce Nugent, Angelina Weld Grimke, Alain Locke and others. A number of gay-friendly clubs emerged in the Zodiac at 221 Riggs Rd. NE. Capitolites’ space, so they opened separately and public same-sex dancing they didn’t want to admit. women, Latinos, and drag queens days when races socialized separately. The first known for its house parties. In the 1960s and 1970s, the Palms Ballroom and other social clubs like The Bachelor’s Mill became a major great place to see and meet theater performers, ENIKA Coffeehouse at 816 I St NE. The 1978) helped create the Children’s Hour celebration helped establish an important base on which African-Americans. These traditional social outlets have in turn gathered new styles, media, and themes in GLBT American gays, lesbians, bisexuals and transgendered women, Latinos, and drag queens as a response to growing numbers of HIV + and AIDS cases among African-Americans, We Needed more space so we found this little, honky-tonk, country and western club at Riggs Road and South Dakota Ave. We moved from a basement temporarily and we had been forced to close the off the owner’s liquor license.” When the MCs took over the whole a building a year later, they renamed it The Third World. The Travelling Gay, Lesbian, Bisexual and Transgendered [26] Zodiac/Third World/Sugar Kane Palace, 221 Riggs Rd NE — (dismantled 2003) Started by the Metropolitan Capitollites African-American social group, the Zodiac Den became one of the few remaining club options following the loss of many clubs in the fires of April 1968. The original owners were Aundrea Scott, John Reddy, and Morrell Douglas Johnson’s Saturday Nighters. At the ENIKA Alley Coffeehouse at 816 I St NE. The DC Coalition convened the first community forum on AIDS in 1983. It was also one of the few remaining clubs in the fires of April 1968. The original owners, the ‘stump bunch’ of veteran customers, and Sunday night gospel. The club has been a major supporter of the annual Black Gay Pride celebrations.

The Palm Ballroom, 4211 Georgia Ave NW was the Palm Ballroom an important site for events sponsored by African-American social clubs, among them The Group and the Best of Washington. It was also one of the few venues in the 1960s that would rent space for drag pageants and shows.

Republic Gardens & Cafeteria, 1355 U St NW — The club was at 1350 U St from 1929 to 1932. It gay-friendly and inter-racial in the 20s and 30s. “The Republic Gardens was a large restaurant-bar with a dance backroom which you reached by walking up some steps... If a policeman walked in the door, the vocalist would let us know by singing ‘Alice Blue Gown’ from the Broadway musical Irene.” —Ladd Forrester.

Washington, DC Coalition, incorporated in 1978, for many years the only local GLBT organization, the Palm Ballroom was an important site for events sponsored by African-American social clubs, among them The Group and the Best of Washington. It was also one of the few venues in the 1960s that would rent space for drag pageants and shows.

But for many years, the top club in town was US Helping Us. 819 L St SE — US Helping Us, established at 819 L St SE was the first location used by Us Helping Us to reach out to the community.

Zodiac/Third World/Sugar Kane Palace, 221 Riggs Rd NE — (dismantled 2003) Started by the Metropolitan Capitollites African-American social group, the Zodiac Den became one of the few remaining club options following the loss of many clubs in the fires of April 1968. The original owners were Aundrea Scott, John Reddy, and Morrell Douglas Johnson’s Saturday Nighters. At the ENIKA Alley Coffeehouse at 816 I St NE. The DC Coalition convened the first community forum on AIDS in 1983. It was also one of the few remaining clubs in the fires of April 1968. The original owners, the ‘stump bunch’ of veteran customers, and Sunday night gospel. The club has been a major supporter of the annual Black Gay Pride celebrations.

The Palm Ballroom, 4211 Georgia Ave NW was the Palm Ballroom an important site for events sponsored by African-American social clubs, among them The Group and the Best of Washington. It was also one of the few venues in the 1960s that would rent space for drag pageants and shows.

Republican Gardens & Cafeteria, 1355 U St NW — The club was at 1350 U St from 1929 to 1932. It gay-friendly and inter-racial in the 20s and 30s. “The Republic Gardens was a large restaurant-bar with a dance backroom which you reached by walking up some steps... If a policeman walked in the door, the vocalist would let us know by singing ‘Alice Blue Gown’ from the Broadway musical Irene.” —Ladd Forrester.

Washington, DC Coalition, incorporated in 1978, for many years the only local GLBT organization, the Palm Ballroom was an important site for events sponsored by African-American social clubs, among them The Group and the Best of Washington. It was also one of the few venues in the 1960s that would rent space for drag pageants and shows.

But for many years, the top club in town was US Helping Us. 819 L St SE — US Helping Us, established at 819 L St SE was the first location used by Us Helping Us to reach out to the community.

Zodiac/Third World/Sugar Kane Palace, 221 Riggs Rd NE — (dismantled 2003) Started by the Metropolitan Capitollites African-American social group, the Zodiac Den became one of the few remaining club options following the loss of many clubs in the fires of April 1968. The original owners were Aundrea Scott, John Reddy, and Morrell Douglas Johnson’s Saturday Nighters. At the ENIKA Alley Coffeehouse at 816 I St NE. The DC Coalition convened the first community forum on AIDS in 1983. It was also one of the few remaining clubs in the fires of April 1968. The original owners, the ‘stump bunch’ of veteran customers, and Sunday night gospel. The club has been a major supporter of the annual Black Gay Pride celebrations.

The Palm Ballroom, 4211 Georgia Ave NW was the Palm Ballroom an important site for events sponsored by African-American social clubs, among them The Group and the Best of Washington. It was also one of the few venues in the 1960s that would rent space for drag pageants and shows.

Republican Gardens & Cafeteria, 1355 U St NW — The club was at 1350 U St from 1929 to 1932. It gay-friendly and inter-racial in the 20s and 30s. “The Republic Gardens was a large restaurant-bar with a dance backroom which you reached by walking up some steps... If a policeman walked in the door, the vocalist would let us know by singing ‘Alice Blue Gown’ from the Broadway musical Irene.” —Ladd Forrester.

Washington, DC Coalition, incorporated in 1978, for many years the only local GLBT organization, the Palm Ballroom was an important site for events sponsored by African-American social clubs, among them The Group and the Best of Washington. It was also one of the few venues in the 1960s that would rent space for drag pageants and shows.

But for many years, the top club in town was US Helping Us. 819 L St SE — US Helping Us, established at 819 L St SE was the first location used by Us Helping Us to reach out to the community.
Gay DC Tours

inspired Georgia Douglas Johnson to open New York City). Near the Howard Theatre, later founded the drag House of Pend’avis in Avis Pend’avis (a graduate of Dunbar HS who hosted by female impersonators Peaches and black gay clubs, opened to the public in 1957. the city’s oldest longest running gay club and ized Nob Hill. Originally a straight restaurant, Clubhouse. A private group of men organ-

Caverns on U St NW. The Metropolitan Gardens and the Crystal (later ‘Bohemian’) to the 1920s and 1930s, are the Republic

1980s. [1]

and for reacting to the AIDS crisis of the decades. Social clubs provided a basis for

spawned dozens of social clubs for gays, les-

sians, or bisexual, who fueled Harlem’s ren-

1985 that many members
died but also showed the need for a social

of the Children’s Hour celebrations) was fol-

holistic approach to HIV, was founded.

Us Helping Us, sponsored by African-American social clubs, established a pro-

site of Howard University bookstore). The

The DC Coalition convened the first communi-

A number of gay-friendly clubs emerged in A number of gay-friendly clubs emerged in

Two of the best known early clubs, dating

The Seventies saw an acceleration in the opening of clubs and social spaces for the

American gays, lesbians, bisexuals and trans-

AAAHs, the community response was necessary. This

riations, tactics, and goals for representing

from around the country. The

Two of the best known early clubs, dating

1960s, social clubs that took the house

The Metropolitan

Capitol Hill. The Bachelor’s Mill became a major sup-

as a response to growing
tunities. In 1984, the club moved to its current

Chasten. What started as a house party at 4011

club at Riggs Road and South Dakota Ave. We

We

Brenda's

Upshur Street NW. From 1975 to 1990, the Clubhouse reigned as the location for danc-

The Clubhouse’s Children’s Hour celebration helped establish Memorial Day weekend as black gay party week-

tend in DC. The annual event drew African-

American gays, lesbians, bisexuals and trans-

gendered from around the country.

DC’s first enduring African-American gay political organization, the DC Coalition of Black Gays (established in 1984) became the mainstay of the gay community.

DC’s Black Gay community spawned similar cele-

butions in other cities and led to a national

association of Black Prides.

As the AIDS epidemic gained

the site of all of the USA-aided UNAIDS funding.

the conference was an important first opportunity

AIDS work. The conference was an important first opportunity

of using themselves within the larger GLBT community. As the AIDS epidemic gained

ground in Washington, DC in the Eighties, the Clubhouse sponsored the first African-

American community forum on AIDS in 1983. It became the base on which Us Helping Us, an important holistic approach to HIV, was founded.

The demise of the Clubhouse in 1990 (and of its Children’s Hour celebrations) was fol-

owed a year later by creation of a Black Pride celebration, also on Memorial Day weekend, to raise funds for people with AIDS. DC’s Black Gay Community spawned similar cele-

ations in other cities and led to a national association of Black Prides.

[1] Bachelor’s Mill, 500 & 1104 8th St SE —

US Helpin

1984, the club moved to its current address at 1104 8th St SE. Local drag pro-

duced a grass-roots response to growing

problems. B as a response to growing

he Arts, which

nations. In 1984, the club moved to its current

address at 1104 8th St SE. Local drag pro-

duced a grass-roots response to growing

problems. B as a response to growing
Gay DC Tours

just off Georgia Avenue, were Cecelia's, a later founded the drag House of Pend'avis in Tivoli on upper 14th St NW, featured shows upper Northwest. Bob-Inn, across from the black gay clubs, opened to the public in 1957. one of the nation's oldest and most enduring the city's oldest longest running gay club and organized Nob Hill. Originally a straight restaurant, Clubhouse. A private group of men organ-

Caverns on U St NW. The Metropolitan Gardens and the Crystal (later 'Bohemian') 1980s. Two of the best known early clubs, dating Saturday Nighters

Washington has long been Washington's social scene still weekdays and weekends. In the late 1980s, the city of house parties and social informal, made Washington, DC a specially inspired). In many ways,

clubs, especially for African-

Americans. These traditional clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. These traditional clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. These traditional clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. These traditional clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,

clubs, especially for African-

Americans. In many ways,
upshur street nw. From 1975 to 1990, the clubhouse reigned as the location for dancing on the weekend. the clubhouse's children's hour celebration helped establish memorial day weekend as black gay party weekend in dc. the annual event drew african-american gays, lesbians, bisexuals and transgenders from around the country.

dc's first enduring african-american gay political organization, the dc coalition of black gays (established in 1985) at 211 riggs rd ne—metamorphosed into the nationally known clubhouse. a private group of men organized noble nighters, a gay bathhouse restaurant in the city's oldest running gay club and one of the nation's oldest and most enduring black gay clubs, opened to the public in 1957. a number of gay-friendly clubs emerged in upper northwest. bob-llin, across from the toivoli on upper 14th st nw, featured shows hosted by female impersonators peaches and avis pendavis (a graduate of dunbar hs who later founded the drag house of pendavis in new york city). near the howard theatre, just off georgia avenue, were cecelia's, a great place to see and meet theater performers, and the cozy corner, a favorite hangout of howard university's gay male students.

african-americans, challenged in the 1960s, social clubs

the dc coalition convened the first community forum on racism in the glbt community, pressured for an end to carding, and screened candidates for local offices. the dc coalition and the national coalition of black gays staged the third world conference in october 1979 at the hampden house hotel (now the site of kalorama), washington, dc. the conference was an important first opportunity for gays and lesbians of color to discuss experiences, tactics, and goals for representing themselves within the larger glbt community. as the aids epidemic gained ground in washington, dc in the eighties, the clubhouse sponsored the first african-american community forum on aids in 1983. it became the base on which us helping us, an important holistic approach to hiv, was founded. the demise of the clubhouse in 1990 (and of the children's hour celebrations) was followed a year later by creation of a black pride celebration, also on memorial day weekend, to raise funds for people with aids. dc's black gay club at 211 riggs road spawned similar celebrations in other cities and led to a national association of black prides.

[1] bachelor's mill, 500 & 1104 8th st se—In december 1978, bb gatch's women's club, club madame, became a male-oriented club called the bachelor's mill.

in the early 1980s,
Alain Locke, gay "godfather" to the Harlem and Washington Black Renaissance, professor at Howard University, lived at 1326 R St NW from 1919 until his death in 1954. As editor of The Negro, he played an influential role in identifying, supporting and publishing the works of young black artists. Richard Bruce Nugent an "out" writer, published his first black same-sex story "Smoke, Lilies and Jade" in the groundbreaking journal Fire! in 1926. As a young adult, Nugent lived with his aunt and his great-aunt at 1231 T St NW until moving to New York City with Langston Hughes in 1926. Langston Hughes lived at 1749 S St NW and at the 12th St YMCA (1616 12th St) between 1924 and 1926. Angelina Weld Grimke, noted poet and contemporary of the Harlem Renaissance group, wrote some of her most memorable poetry for both male and female lovers at 1430 Corcoran NW in the 1920s. Grimke taught Nugent at Dunbar HS.

[8] Blacklight and Lambda Student Alliance, 640 Lamont St NW — This was both the production site for its first year of Blacklight, the nation's first magazine for African-American gays and lesbians, and the meeting place of Howard University's Lambda Student Alliance.

[9] Crystal Caverns, 2524 14th St NW (& Chapin NW) — destroyed 1960. Officially known as Rosella's Golden Nugget, the street name of the club was the 'Black Nugget'. It was reputedly sometimes a rough place, but was one of the few places not only to welcome gay men but to welcome female impersonators and the transgendered. It was lost in the fires of April 1968.

[10] Black Renaissance in DC — Many of the later celebrities of the Harlem Renaissance lived in Washington, DC in the 1920s before moving to New York City and many of them were bisexual, gay, or lesbian. Most of them lived south of U St NW.

[11] Backdoor Pub, 500 and 1104 8th St SE — An African-American bar, noteworthy for its huge windows overlooking the intersection of 8th St and E St SE. It had a pool table and continual bid whist games going on. African-American and white patrons entered from a door on the E St side. The club moved to 1104 8th St, SE, to the second floor above the Bachelor's Mill.

[12] Black Nugget, 2534 14th St NW (& Chaplin NW) — destroyed 1960. Originally known as Rosella's Golden Nugget, the street name of the club was the 'Black Nugget'. It was reputedly sometimes a rough place, but was one of the few places not only to welcome gay men but to welcome female impersonators and the transgendered. It was lost in the fires of April 1968.

[13] Banana Field, Georgia Avenue — This field, across from Howard University Hospital, is a field of memories and dreams for DC's African-American GLBT community. It was here in 1991 that Welmore Cooke, Ernest Hopkins, and Theodore Kirkland created Pride, a fundraising project for AIDS education and support work. Within a few years, the nation's first black gay pride in Washington, DC inspired the creation of similar events of the Metropolitan Capitollies, this club became one of the central focal of gay African-American clubs in the 1970s and 1980s. The ClubHouse grew out of the Zodiac Den and Third World clubs. A disco without a regular liquor license, the ClubHouse was known for its 'acid punch'. As a membership club it avoided some of the restrictions on public bars and clubs. Fundraisers and community support helped keep it going in late 80s, including support by the Best of Washington and the Associates social clubs. The Club House was a meeting place for African-American gay and lesbians for its Children's Hour celebration on Memorial Day Weekends. In September 1963, the club hosted the first AIDS Forum for the African-American community. Owners included Audronda Scott, John Eddy, and Chasten Morrell. The club was managed by Rainey Cheeks. A drop in members in 1985 spurred creation of Us Helping Us, one of the first African-American responses to AIDS in the community.

[14] The ENIK Alley Coffeehouse/Essie's, 816 1 St NE — The Coffeehouse was an arts and literature meeting and performance space in a two story carriage house behind the home of Gary Walker and Ray Melrose at 816 1st NE. The DC Coalition of Black Gays & Ray Melrose founded the Coffeehouse. The name ENIK Alley refers to its location in the alley between Eighth and Ninth and I and K streets. With an open loft overlooking the main floor, a fireplace and a warm atmosphere, the place was unique among gay and lesbian spaces in DC. The coffeehouse was a crucible for African-American artists, writers, musicians, and performance artists. When Melrose became manager of the space, many of the performers at the Coffeehouse joined him there. The Coffeehouse provided meeting space for the Sapphire Sapphos, one of the first black lesbian organizations in the community. The Sapphire Sapphos, a lesbian group, took over the Coffeehouse in November 1984 and briefly operated a coffeehouse called Essie's.

[15] Gil Gerald Home, 601 Q NW — An early 20th century home, Gerald's was at the epicenter of local gay African-American organizing and politics. Gerald was one of the early and longest serving leaders of the National Coalition of Black Gays (NCCB), a national political organization. Between 1977 and 1985, the home functioned as a meeting center for the DC Coalition of Black Gays and Lesbians, NCCB, and related organizations. Meetings and social events drew most of the leaders of the African-American gay and lesbian community.

[16] The Brass Rail, 813 13th St NW — (demolished) 1231 T Street NW from 1919 until his death in 1954. As editor of The Negro, he played an influential role in identifying, supporting and publishing the works of young black artists. Richard Bruce Nugent an "out" writer, published his first black same-sex story "Smoke, Lilies and Jade" in the groundbreaking journal Fire! in 1926. As a young adult, Nugent lived with his aunt and his great-aunt at 1231 T St NW until moving to New York City with Langston Hughes in 1926. Langston Hughes lived at 1749 S St NW and at the 12th St YMCA (1616 12th St) between 1924 and 1926. Angelina Weld Grimke, noted poet and contemporary of the Harlem Renaissance group, wrote some of her most memorable poetry for both male and female lovers at 1430 Corcoran NW in the 1920s. Grimke taught Nugent at Dunbar HS.

[17] Blacklight and Lambda Student Alliance, 640 Lamont St NW — This was both the production site for its first year of Blacklight, the nation’s first magazine for African-American gays and lesbians, and the meeting place of Howard University’s Lambda Student Alliance.

[18] The Club House, 1298 Upshur NW — The third venture of the Metropolitan Capitollies, this club became one of the central focal of gay African-American clubs in the 1970s and 1980s. The ClubHouse grew out of the Zodiac Den and Third World clubs. A disco without a regular liquor license, the ClubHouse was known for its 'acid punch'. As a membership club it avoided some of the restrictions on public bars and clubs. Fundraisers and community support helped keep it going in late 80s, including support by the Best of Washington and the Associates social clubs. The Club House was a meeting place for African-American gay and lesbians for its Children's Hour celebration on Memorial Day Weekends. In September 1963, the club hosted the first AIDS Forum for the African-American community. Owners included Audronda Scott, John Eddy, and Chasten Morrell. The club was managed by Rainey Cheeks. A drop in members in 1985 spurred creation of Us Helping Us, one of the first African-American responses to AIDS in the community.

[19] Georgia Douglas Johnson's home, 1461 S St NW — A poet and playwright in her own right, Johnson convened the Saturday Nighters, a remarkable literary and artistic salon in the 1920s and 1930s, which brought together many of the artists and performers who would later achieve fame in the Harlem Renaissance.

[20] The Club House, 1298 Upshur NW — The third venture of the Metropolitan Capitollies, this club became one of the central focal of gay African-American clubs in the 1970s and 1980s. The ClubHouse grew out of the Zodiac Den and Third World clubs. A disco without a regular liquor license, the ClubHouse was known for its 'acid punch'. As a membership club it avoided some of the restrictions on public bars and clubs. Fundraisers and community support helped keep it going in late 80s, including support by the Best of Washington and the Associates social clubs. The Club House was a meeting place for African-American gay and lesbians for its Children's Hour celebration on Memorial Day Weekends. In September 1963, the club hosted the first AIDS Forum for the African-American community. Owners included Audronda Scott, John Eddy, and Chasten Morrell. The club was managed by Rainey Cheeks. A drop in members in 1985 spurred creation of Us Helping Us, one of the first African-American responses to AIDS in the community.

[21] La Zambra was known as one of the great weekend dance spots. The club was known informally as "Lucy's", after the manager, who reputedly would walk the bar to the delight of her customers. La Zambra provided meeting space to the Sapphire Sapphos in their early years.

[22] Bob's Inn, 3316 14th St NW (& Park Rd. NW) — (burnt down, 1968) Bob's Inn, a popular nightspot from 1954 to 1968, just across 14th St from the Tivoli, featured "rock and roll nightly" and was the first performance home for noted drag mother and impresario, Avis Pendavis. Drag shows here were hosted by Avis and Peachess.
in 1926. As a
dc Fiftieth and C Streets SE

In the 1920s before moving to
work. Within a few years, the nation's first black
fundraising project for AIDS education and support
was lost in the fires of April 1968.

The Black Nugget, 2594 14th St NW (destroyed 1969) — Officially known as Roseella's Golden Nugget, the street name of the club was the 'Black Nugget'. It was reputedly sometimes a rough place, but was one of the few places not only to offer alcohol, but to welcome female impersonators and the transgendered. It was lost in the fires of April 1968.

Black Renaissance in DC — Many of the later celebrities of the Harlem Renaissance lived in Washington, DC in the 1920s before moving to New York City and many of them were bisexual, gay, or lesbian. Most of them lived south of U St NW.

Memorial Day Weekend. In September 1963, the club hosted the first AIDS Forum for the African-American community. Owners includ-
ed Aundrea Scott, John Eddy, and Chaisten Morrell. The club was managed by Rainey Cheeks. A drop in members in 1985 spurred creation of Us Helping Us, one of the first African-American responses to AIDS in the community.

The 1461 S St NW — A poet and playwright in the mid-80s. Johnson convened the ENIK Alley Coffeehouse/Essie's, 816 I St NE — The Coffeehouse was an arts and literary meeting and performance space in a two story carriage house behind the home of Gary Walker and Ray Melrose at 816 I St NE. The DC Coalition of Black Gays & Ray Melrose founded the Coffeehouse. The name ENIK Alley refers to its location in the alley between Eighth and Ninth and I and K streets. With an open loft overlooking the main floor, a fireplace and a warm atmos-

The Clubhouse was known nationwide as a remarkable literary and artistic salon in the 1920s and 1930s, which identified, supported and publishing the works of young black artists, Richard Bruce Nugent an "out" writer, published the first black same-

backdrop Pub, 500 and 1104 8th St SE — An African-
American bar, notewor-
thy for its huge win-
dows overlooking the
intersection of 8th St and E St SE. It had a pool table and continud bar games going on. African-American and white patrons entered from all over the city on the east side. The club moved to 1104 8th St SE, to the second floor above the Bachelor's Mill.

The Clubhouse, 1296 Upshur NW — The third venture of the Metropolitan Capitollies, this club became one of the central foci of gay African-
American clubbers in the 1970s and 1980s. The Clubhouse grew out of the Zodiac Den and Thoroughbreds. A disco without a reg-
ular liquor license, the Clubhouse was known for its 'acid punch'. As a membership club it avoided some of the restrictions on public bars such as fundraisers and com-
munity support helped keep it going in late 80s, including support by the Best of Washington and the Associates social clubs. The Club was a meeting space for many of the later famous drag queens and lesbians for its Children's Hour celebration on

Brass Rail, 813 13th St NW — The Brass Rail's first address was 809 13th St., a basement entrance, but it moved upstairs to 811 13th St NW in 1973. It was one of the main African-American drag bars. The Railettes were a popular in-house drag enter-
tainment group at the club. Local female impersonators also regularly performed her popular Moms Mabley routines here. In the mid-1980s the club moved to 476 K St NW.

Gay Howard University students. The ground floor lounge at the Cozy Corner was a hangout for gay Howard University students. The ground floor repute was straight. After 1968, Howard students met more often at the Nob Hill.

Fitieth and C Streets SE — This intersec-
tion has an unfortunate history as the site where transgendered Tyra Hunter was denied medical attention by EMS after a car accident in August 1995 and where in August 2002 transgendered youths Stephanie Thomas and Ukea Davis were

302x133

302x349

2001 11th St NW — The Coffeehouse was an arts and literary meeting and performance space in a two story carriage house behind the home of Gary Walker and Ray Melrose at 816 I St NE. The DC Coalition of Black Gays and Lesbians, and the first meeting place of Howard University's Lambda Student Alliance.

Faith Temple, 1313 New York Avenue NW — Dr James S Tinney found-
ed Faith Temple in 1862 after being driven from his Pentecostal church because of his sexual orien-
tation. Faith Temple had many pulmonary fires, the church, welcoming all worshippers. Faith Temple first met at Calvary Methodist on Columbia Rd.

The Clubhouse was known nationwide as a remarkable literary and artistic salon in the 1920s and 1930s, which identified, supported and publishing the works of young black artists, Richard Bruce Nugent an "out" writer, published the first black same-

Backdoor Pub, 500 and 1104 8th St SE — An African-

Richard Bruce Nugent — He played an influential role in identifying, supporting and publishing the works of young black artists, Richard Bruce Nugent an "out" writer, published the first black same-

Alain Locke, gay "godfather" to the Harlem and Washington Black Renaissance, professor at Howard University, lived at 1326 R St NW from 1918 until his death in 1954. As editor of The New Negro he played an influential role in identifying, supporting and publishing the works of young black artists, Richard Bruce Nugent an "out" writer, published the first black same-

The State Capital of Black Gays was the Cairo Hotel, 1406 13th NW — It was a popular drag bar in the city, and a popular drag venue.

Alain Locke, gay "godfather" to the Harlem and Wash-

The Clubhouse was known nationwide as a remarkable literary and artistic salon in the 1920s and 1930s, which identified, supported and publishing the works of young black artists, Richard Bruce Nugent an "out" writer, published the first black same-

Blacklight and Lambda Student Alliance, 640 Lamont St NW — This was both the production site for its first year of Blacklight, the nation's first magazine for African-American gays and lesbians, and the meeting place of Howard University's Lambda Student Alliance.

The Cairo was known in the 60s for late night parties and dances organized by female impersonator Black Pearl (Ken White). In the 60s and 70s, it was a popular drag venue.

The most of them were bisexual, gay, or lesbian. Most of them lived south of U St NW.

Gerald was one of the early and longest serving leaders of the National Coalition of Black Gays (NCBG), and related organizations. Meetings and social events drew most of the leaders of the African-American gay and lesbian commu-

The First Black Renaissance in DC — Many of the later celebrities of the Harlem Renaissance lived in Washington, DC in the 1920s before moving to New York City and many of them were bisexual, gay, or lesbian. Most of them lived south of U St NW.

The Black Nugget, 2594 14th St NW (destroyed 1969) — Officially known as Roseella's Golden Nugget, the street name of the club was the 'Black Nugget'. It was reputedly sometimes a rough place, but was one of the few places not only to offer alcohol, but to welcome female impersonators and the transgendered. It was lost in the fires of April 1968.

Richard Bruce Nugent — He played an influential role in identifying, supporting and publishing the works of young black artists, Richard Bruce Nugent an "out" writer, published the first black same-

Backdoor Pub, 500 and 1104 8th St SE — An African-

Alain Locke, gay "godfather" to the Harlem and Wash-

The most of them were bisexual, gay, or lesbian. Most of them lived south of U St NW.

Gerald's home was at the epi-

domestic violence, the Cairo was known in the 60s for late night parties and dances organized by female impersonator Black Pearl (Ken White). In the 60s and 70s, it was a popular drag venue.

The Clubhouse was known nationwide as a remarkable literary and artistic salon in the 1920s and 1930s, which identified, supported and publishing the works of young black artists, Richard Bruce Nugent an "out" writer, published the first black same-

2001 11th St NW — Now the Bohemian Caverns, the site was originally a gay friendly show space in the late 1930s and early 1940s. Around 2000, the club hosted Sunday night tea dances and later a drag show hosted by Sophia Yamaguchi Keitham. The first Black Renaissance in DC — Many of the later celebrities of the Harlem Renaissance lived in Washington, DC in the 1920s before moving to New York City and many of them were bisexual, gay, or lesbian. Most of them lived south of U St NW.

The Cairo was known in the 60s for late night parties and dances organized by female impersonator Black Pearl (Ken White). In the 60s and 70s, it was a popular drag venue.

The most of them were bisexual, gay, or lesbian. Most of them lived south of U St NW.

Gerald's home was at the epi-

domestic violence, the Cairo was known in the 60s for late night parties and dances organized by female impersonator Black Pearl (Ken White). In the 60s and 70s, it was a popular drag venue.

The Clubhouse was known nationwide as a remarkable literary and artistic salon in the 1920s and 1930s, which identified, supported and publishing the works of young black artists, Richard Bruce Nugent an "out" writer, published the first black same-

Backdoor Pub, 500 and 1104 8th St SE — An African-

Alain Locke, gay "godfather" to the Harlem and Wash-

The most of them were bisexual, gay, or lesbian. Most of them lived south of U St NW.

Gerald was one of the early and longest serving leaders of the National Coalition of Black Gays (NCDG), a national political organization. Between 1977 and 1985, the home functioned as a meeting center for the DC Coalition of Black Gays and Lesbians, NCBG, and related organizations. Meetings and social events drew most of the leaders of the African-American gay and lesbian commu-

The Cairo was known in the 60s for late night parties and dances organized by female impersonator Black Pearl (Ken White). In the 60s and 70s, it was a popular drag venue.

The Clubhouse was known nationwide as a remarkable literary and artistic salon in the 1920s and 1930s, which identified, supported and publishing the works of young black artists, Richard Bruce Nugent an "out" writer, published the first black same-

Backdoor Pub, 500 and 1104 8th St SE — An African-

Alain Locke, gay "godfather" to the Harlem and Wash-

The most of them were bisexual, gay, or lesbian. Most of them lived south of U St NW.

Gerald's home was at the epi-

domestic violence, the Cairo was known in the 60s for late night parties and dances organized by female impersonator Black Pearl (Ken White). In the 60s and 70s, it was a popular drag venue.

The Clubhouse was known nationwide as a remarkable literary and artistic salon in the 1920s and 1930s, which identified, supported and publishing the works of young black artists, Richard Bruce Nugent an "out" writer, published the first black same-

Backdoor Pub, 500 and 1104 8th St SE — An African-

Alain Locke, gay "godfather" to the Harlem and Wash-

The most of them were bisexual, gay, or lesbian. Most of them lived south of U St NW.
Alain Locke, gay 'godfather' to the Harlem and Washington Black Renaissance, professor at Howard University, lived at 1326 R St NW from 1918 until his death in 1954. As editor of The New Negro he played an influential role in identifying, supporting and publishing the works of young black artists, Richard Bruce Nugent an 'out' writer, published the first black same-sex story "Smoke, Lilies and Jade" in the ground-breaking journal Fire! in 1926. As a young adult, Nugent lived with his aunt and his grandmother at 1231 T St NW until moving to New York City with Langston Hughes in 1926. Langston Hughes lived at 1749 S St NW and at the 12th St YMCA (1612 12th St) between 1924 and 1926. Angelina Wold Grimke, noted poet and contemporary of the Harlem Renaissance group, wrote some of her most memorable poetry for both male and female lovers at 1413 Corcoran NW in the 1920s. Grimke taught Nugent at Dunbar HS.

[10] The Club-House, 1296 Upshur NW — This was the third venture of the Metropolitan Capitollites, this club became one of the central foci of gay African-American clubbers in the 1970s and 1980s. The ClubHouse grew out of the Zodiac Den and Third World clubs. A disco without a regular liquor license, the ClubHouse was known for its ‘acid punch’. As a membership club it avoided some of the restrictions on public bars in these years. Choirs and community support helped keep it going in late 80s, including support by the Best of Washington and the Associates social clubs. The Club was one of the first meeting places for gay men and women, and among African-American and lesbians for its Children’s Hour celebration on Memorial Day Weekend. In September 1963, the club hosted the first AIDS Forum for the African-American community. Owners included Andrew Scott, John Eddy, and Chasen Morrell. The club was managed by Rainey Cheeks. A drop in members in 1985 spurred the owners to help Us, one of the first African-American responses to AIDS in the community.

The ENIK Alley Coffeehouse/Essie’s, 816 1st NE — The Coffeehouse was an arts and literature meeting and performance space in a two story carriage house behind the home of Gary Walker and Ray Melrose at 816 1st NE. The DC Coalition of Black Gays & Ray Melrose founded the Coffeehouse. The name ENIKAlley refers to its location in the alley between Eighth and Ninth and I and K streets. With an open loft overlooking the main floor, a fireplace and a warm atmosphere, the place was unique among gay and lesbian spaces in DC. The Coffeehouse was a club for African-American artists, writers, musicians, and performance artists. When Melrose became manager of the space, many of the performers at the Coffeehouse joined him there. The Coffeehouse provided meeting space for the Sapphire Sapphos, one of the first black lesbian organizations in the community. The Sapphire Sapphos, a lesbian group, took over the Coffeehouse in November 1984 and briefly operated a coffeehouse called Essie’s.

Leister, 1313 New York Avenue NW — This was the home of Howard University Church and the篮板 Calls from the past. The club was one of the major venues for gay Howard University students. The club was managed by Rainey Cheeks. A drop in members in 1985 spurred community creation of Us Helping Us, one of the first African-American responses to AIDS in the community.

[12] The ENIK Alley Coffeehouse/Essie’s, 816 1st NE — The Coffeehouse was an arts and literature meeting and performance space in a two story carriage house behind the home of Gary Walker and Ray Melrose at 816 1st NE. The DC Coalition of Black Gays & Ray Melrose founded the Coffeehouse. The name ENIK Alley refers to its location in the alley between Eighth and Ninth and I and K streets. With an open loft overlooking the main floor, a fireplace and a warm atmosphere, the place was unique among gay and lesbian spaces in DC. The Coffeehouse was a club for African-American artists, writers, musicians, and performance artists. When Melrose became manager of the space, many of the performers at the Coffeehouse joined him there. The Coffeehouse provided meeting space for the Sapphire Sapphos, one of the first black lesbian organizations in the community. The Sapphire Sapphos, a lesbian group, took over the Coffeehouse in November 1984 and briefly operated a coffeehouse called Essie’s.

Cozy Corner, 708 Florida Ave NW — (demolished). In the 60s, the second floor lounge at the Cozy Corner was a hangout for gay Howard University students. The ground floor reputedly was straight. After 1968, Howard students met more often at the Nob Hill.

Crysalis Tavern, 2011 11th St NW — Now the Bohemian Tavern, the site was originally a gay friendly show space in the late 1930s and early 1940s. Around 2000, the club hosted Sunday night tea dances and later a drag show hosted by Sophia Yamaguchi Karrington.

Black Renaissance in DC — Many of the later celebrities of the Harlem Renaissance lived in Washington, DC in the 1920s before moving to New York City and many of them were bisexual, gay, or lesbian. Most of them lived south of U St NW.

The Brass Rail, 813 13th St NW — (demolished) This was a famous black and white gay bar in the city, and one of the oldest of the main African-American drag bars. The Raillettes were a popular in-house drag entertainment group at the club. Local female impersonators then regularly performed here.

Bob’s Inn, 3316 14th St NW ( & Park Rd. NW) — (burnt down, 1968) Bob’s Inn, a popular nightspot from 1954 to 1968, just across 14th St from the Tivoli, featured “rock and roll night” and was the first performance home for noted drag mother and impresario, Avis Pendavis. Drag shows here were hosted by Avis and Peaches.
In 1926. As a Faith Fiftieth and C Streets SE DC Delta Elite table and continual bid whist games going on. A window overlooking the American bar, note 500 and 1104 8th St NW Backdoor Pub, female impersonators and the transgendered. It places not only to welcome gays but to welcome sometimes a rough place, but was one of the few sometimes a rough place, but was one of the few


Black Nugget, 2534 14th St NW (Chapin NW) — destroyed 1968 Officially known as Rosetta's Golden Nugget, the street name of the club was the Black Nugget. It was reputedly sometimes a rough place, but was one of the few places not only to welcome gays but to welcome female impersonators and the transgendered. It was lost in the fires of April 1968.


Black Renaissance in DC — Many of the later celebrities of the Harlem Renaissance lived in Washington, DC in the 1920s before moving to New York City, and many of them were bisexual, gay, or lesbian. Most of them lived south of U St NW.

Alain Locke, gay 'godfather' to the Harlem and Washington Black Renaissance, professor of young black artists, and published the first black same-sex story “Smoke, Lies and Jade” in the ground-breaking journal Fire!! In 1926. As a young adult, Nugent lived with his aunt and his grandmother at 1231 T St NW until moving to New York City with Langston Hughes in 1926. Langston Hughes lived at 1749 S St NW and at the 12th St YMCA (1612 16th St) between 1924 and 1926. Angelina Wold Grinke, noted poet and contemporary of the Harlem Renaissance group, wrote some of her most memorable poetry for both male and female lovers at 1415 Corcoran NW in the 1920s. Grinke taught Nugent at Dunbar HS.


Blacks and Lambda Student Alliance, 640 Lamont St NW — This was both the production site for its first year of Blacklight, the nation's first magazine for African-American gays and lesbians, and the meeting place of Howard University's Lambda Student Alliance.


Bloomingdale area — bounded by Florida, Rhode Island, North Capitol, and 3rd St NW, the Bloomingdale area was home to gays and bisexuals and literati of Howard University. Paul Lawrence Dunbar's home was just west of Bloomingdale on U St NW.


Bob's Inn, 3316 14th St NW (Park Rd. NW) — (burnt down, 1968) Bob's Inn, a popular nightspot from 1954 to 1968, just across 14th St from the Tivoli, featured "rock and roll nightly" and was the first performance home for noted drag mother and impresario, Avis Pendavis. Drag shows here were hosted by Avis and Peaches.


DC's second black gay renaissance. Among the artists and performers who would later achieve fame in the Harlem Renaissance.


Delta Elite, 3734 10th St NE — Contemporaries with Davis, the first club, Mr. P's, the Delta Elite has been a weekend dance and club space for young African-American gays since 1976.


Faith Temple, 1313 New York Ave NE — The Church of Christ, Christian Church


Faith Temple in 1982 after being driven from his Pentecostal church because of his sexual orientation. Faith Temple first met at Calvary Methodist on Columbia Rd.


The Rhumba, 813 13th St NW — The Brass Rail's first address was 809 13th St., a basement entrance, but it moved upstairs to 811 13th St NW in 1973. It was one of the main African-American drag bars. The Raillettes were a popular in-house drag entertainment group at the club. Local female impersonators who performed for her popular Moms Malley routines here. In the mid-1980s the club moved to 476 K St NW.


Cairo Hotel, 1615 Q St NW — An after-hours nightspot for both white and black gays and lesbians, the Cairo was known in the 60s for late night parties and dances organized by female impersonator Black Pearl (Ken White). In the 60s and 70s, it was a popular drag venue.


The Club, 1296 Upshur NW — The third venture of the Metropolitan Capitollies, this club became one of the central foci of gay African-American clubs in the 1970s and 1980s. The ClubHouse grew out of the Zodiac Den and Third World clubs. A disco without a regular liquor license, the ClubHouse was known for its 'acid punch'. As a membership club it avoided some of the restrictions on public bars and clubs. Fundraisers and community support helped keep it going in late 80s, including support by the Best of Washington and the Associates social clubs. The Club went on to become one of the most successful gay clubs in the city.


Gerald Home, 601 Q St NW — Gerald’s home was at the epicenter of local gay African-American organizing and politics. Gerald was one of the earliest and most beloved leaders of the National Coalition of Black Gay (NCBG), a national political organization. Between 1977 and 1985, the home functioned as a meeting center for the DC Coalition of Black Gays and Lesbians, NCBG, and related organizations. Meetings and social events drew most of the leaders of the African-American gay and lesbian community.


La Zambra, 1406 14th St NW — demolished From 1970 until the mid-1980s, LaZamba was known as one of the great weekend dance spots. The club was known informally as "Lucy's", after the manager, who reputedly would walk the bar to the delight of her customers. La Zamba provided meeting space to the Sappho Sappho's in their early years.


Bob Hill, 1101 Kenyon NW — From 1957 to 2004, the Nob Hill was the oldest continuously operating gay bar in the city, and one of the oldest

Memorial Day Weekend. In September 1963, the club hosted the first AIDS Forum for the African-American community. Owners include: Aundrea Scott, John Eddy, and Chasten Morrell. The club was managed by Rainey Cheeks. A drop in members in 1985 spurred the club's misadventures, and brought together many of the artists and performers who would later achieve fame in the Harlem Renaissance.


Avis and Peaches.


1930s and early 1940s. Around 2000, the club hosted Sunday night tea dances and later a drag show hosted by Sophia Yamaguchi Karrington.


The ENIK Alley Coffeehouse/Essie's, 816 1st NE — The Coffeehouse was an arts and literature meeting and performance space in a two story carriage house behind the home of Gary Walker and Ray Melrose at 816 1st NE. The DC Coalition of Black Gays & Ray Melrose founded the Coffeehouse. The name ENIKAlley refers to its location in the alley between Eighth and Ninth and I and K streets. With an open loft overlooking the main floor, a fireplace and a warm atmosphere, the place was unique among gay and lesbian spaces in DC. The coffeehouse was a crucible for African-American artists, writers, musicians, and performance artists. When Melrose became manager of dc space, many of the performers at the Coffeehouse joined him there. The Coffeehouse provided meeting space for the Sapphire Sapphos, one of the first black lesbian organizations in the community. The Sapphire Sapphos, a lesbian group, took over the Coffeehouse in November 1894 and briefly operated a coffeehouse called Essie's.
Alain Locke, gay ‘go’father’ to the Harlem and Washington Black Renaissance, professor at Howard University, lived at 1326 R St NW from 1919 until his death in 1954. As editor of The NewNegro he played an influential role in identifying, supporting and publishing the works of young black artists, Richard Bruce Nugent an ‘out’ writer, published the first black same-sex story “Smoke, Lilies and Jade” in the ground-breaking journal Fire!! in 1926. As a young adult, Nugent lived with his aunt and his grandfather on 1231 T St NW until moving to New York City with Langston Hughes in 1926. Langston Hughes lived at 1749 S St NW and at the 12th St YMCA (1016 12th St) between 1924 and 1926. Angelina Weld Grimke, noted poet and contemporary of the Harlem Renaissance group, wrote some of her most memorable poetry for both male and female lovers at 1415 Corcoran NW in the 1920s. Grimke taught Nugent at Dunbar HS.

Blacklight and Lambda Student Alliance, 640 Lamont St NW — This was both the production site for its first year of Blacklight, the nation’s first magazine for African-American gays and lesbians, and the meeting place of Howard University’s Lambda Student Alliance.

Blommingdale area — bounded by Florida, Rhode Island, North Capitol, and 3rd St NW, the Blommingdale area was home to gays and bisexuals and literati of Howard University. Paul Lawrence Dunbar’s home was just west of Blommingdale on U St NW.

Bob’s Inn, 3316 14th St NW (& Park Rd. NW) — (burnt down, 1968) Bob’s Inn, a popular nightclub from 1954 to 1968, just across 14th St from the Tivoli, featured “rock and roll nightly” and was the first performance home for noted drag mother and impresario, Avis Pendavis. Drag shows here were hosted by Avis and Peaches.

The Club-House, 1206 Uphur NW — The third venture of the Metropolitan Capitollites, this club became one of the central foci of gay African-American clubbers in the 1970s and 1980s. The ClubHouse grew out of the Zodiac Den and Three Clubs. A disco without a regular liquor license, the ClubHouse was known for its ‘acid punch’. As a membership club it avoided some of the restrictions on public bars. Fundraisers and community support helped keep it going in late 80s, including support by the Best of Washington and the Associates social clubs. The Club was located in Logan Circle among African-American gays and lesbians for its Children’s Hour celebration on Memorial Day Weekend. In September 1963, the club hosted the first AIDS Forum for the African-American community. Owners included Aundrea Scott, John Eddy, and Chasten Gerald. Gerald was one of the early and longest serving leaders of the National Coalition of Black Gays (NCBG), a national political organization. Between 1977 and 1985, the club functioned as a meeting center for the DC Coalition of Black Gays and Lesbians, NCBG, and related organizations. Meetings and social events drew most of the leaders of the African-American gay and lesbian community.

Gerald’s home was at the epicenter of local gay African-American organizing and politics. Gerald was one of the early and longest serving leaders of the National Coalition of Black Gays (N CBCG), a national political organization. Between 1977 and 1985, the club functioned as a meeting center for the DC Coalition of Black Gays and Lesbians, NCBG, and related organizations. Meetings and social events drew most of the leaders of the African-American gay and lesbian community.

La Zambra was known as one of the great weekend dance spots. The club was known informally as “Lucy’s,” after the manager, who reputedly would walk the bar to the delight of her customers. La Zambra provided meeting space to the Sapphire Sapphós in their early years.

Bob Hill was the oldest continuously operating gay bar in the city, and one of the oldest.
Alain Locke, gay/‘godfather’ to the Harlem and Washington Black Renaissance, professor at Howard University, lived at 1326 23 St NW from 1918 until his death in 1954. As editor of The NewNegro he played an influential role in identifying, supporting and publishing the works of young black artists. Richard Bruce Nugent an ‘out’ writer, published the first black same- sex story “Smoke, Lilies and Jade” in the ground-breaking journal Fire!! in 1926. As a young adult, Nugent lived with his aunt and his grandmother at 1237 T St NW until moving to New York City with Langston Hughes in 1926. Langston Hughes lived at 1749 S St NW and at the 12th St YMCA (1616 12 St) between 1924 and 1926. Angelina Weld Grimke, noted poet and contemporary of the Harlem Renaissance group, wrote some of her most memorable poetry for both male and female lovers at 1415 Corcoran NW in the 1920s. Grimke taught Nugent at Dunbar HS.

[6] Blacklight and Lambda Student Alliance, 640 Lamont St NW — This was both the production site for its first year of Blacklight, the nation’s first magazine for African-American gays and lesbians, and the meeting place of Howard University’s Lambda Student Alliance.

[8] Bob’s Inn, 3316 14 St NW (& Park Rd. NW) — (burnt down, 1968) Bob’s Inn, a popular nightspot from 1954 to 1968, just across the intersection of 8th St and E St SE. It had a pool table and continual bid whist games going on. Bob’s Inn was lost in the fires of April 1968.

[10] The Clubhouse, 1296 Upshur NW — The Clubhouse was both the epi- center of local gay African- American organizing and politics. Gerald was one of the early and longest serving leaders of the National Coalition of Black Gays (N CBG), a national political organization. Between 1977 and 1985, the house functioned as a meeting center for the DC Coalition of Black Gays and Lesbians, and related organizations. Meetings and social events drew most of the leaders of the African-American gay and lesbian community.

[19] Georgia Douglas Johnson’s home, 1461 S St NW — A poet and playwright in her own right, Johnson convened the Saturday Nighters, a remarkable literary and artistic salon in the 1920s and 1930s, which brought together many of the artists and performers who would later achieve fame in the Harlem Renaissance.

[21] La Zambra Club, 1406 14 St NW — (demolished) from 1970 until the mid-1980s. LaZambra was known as one of the great weekend dance spots. The club was known informally as “Lucy’s”, after the manager, who reputedly would walk the bar to the delight of her customers. LaZamba provided meeting space to the Sapphire Sapphros in their early years.

[22] Bob Hill, 1101 Kenyon NW — From 1957 to 2004, the Nob Hill was the oldest continuously operating gay bar in the city, and one of the oldest...
Gay DC Tours

her Street home for just off Georgia Avenue, were Cecelia’s, a New York City). Near the Howard Theatre, later founded the drag House of Pend’avis in upper Northwest. Bob-Inn, across from the one of the nation’s oldest and most enduring the city’s oldest longest running gay club and metamorphosed into the nationally known Gardens and the Crystal (later ‘Bohemian’) 1980s.

Those who couldn’t party at home started for reacting to the AIDS crisis of the 1980s. A number of gay-friendly clubs emerged in Washington has long been known for its house parties. In the 1960s and 1970s, the Palm Ballroom was an important site for events answered the community’s need to socialization. This was an important first opportunity for many years, the top club in town was 1975 to 1990 years, the ClubHouse, the MCs’ third club, at 1296 for a Memorial Day weekend as black gay party week-end entertainment. The loss of uptown clubs in 1968 seems to have spurred the popularity of LaZambra and the Capitol Hill, the Bachelor’s Mill became a major show spot after 1978. As the AIDS crisis of the 1980s, 1990s, 2000s, and for many years, the top club in town was 1975 to 1990 years, the ClubHouse, the MCs’ third club, at 1296 14th St NW. From 1975 to 1990’s, the DC Coalition convened the first communi-cal organization, the DC Coalition of Black Gays and the Cozy Corner, a favorite hangout of 1975 to 1990 years, the ClubHouse, the MCs’ third club, at 1296 14th St NW. From 1975 to 1990’s, the DC Coalition convened the first communi-cal organization, the DC Coalition of Black Gays and the Cozy Corner, a favorite hangout of...
Gay DC Tours

inspired Georgia Douglas Johnson to open just off Georgia Avenue, were Cecelia's, a New York City). Near the Howard Theatre, Avis Pend’avis (a graduate of Dunbar HS who black gay clubs, opened to the public in 1957. Caverns on U St NW. The Metropolitan 1980s. and for reacting to the AIDS crisis of the...hemphill, Michelle Parkerson, Garth Tate, Coffeehouse, and later at dc space, Essex

The district, which has spurred the popularity of LaZambra and the Ground in the 1990s. The DC Coalition convened the first community forum on racism in the GLBT community. The annual event drew African-American gay parties in 1985 that many members were dying or disappearing. As a response to growing numbers of HIV + and AIDS cases among African-Americans, Us Helping Us was formed to help address the issue.

African-American gay bars in the country. It reportedly operated as a private club from 1953 until 1957. The club offered entertainment and a social outlet for African Americans. In the 1960s and 1970s, the Palm Ballroom was an important site for events sponsored by African-American social clubs, among them the group and the Best of American Social Club. The Palm Ballroom was a major supporter of the annual Black Gay Pride celebrations.

Washington, DC is still separate in its racial and ethnic social circles. Segregation, both legal and informal, has long been a feature of the city of house parties and social outlets. As a result, they have been important sites of community response and a means of community building. In the 1990s, the DC Coalition convened the first community forum on racism in the GLBT community. The annual event drew African-American gay parties in 1985 that many members were dying or disappearing. As a response to growing numbers of HIV + and AIDS cases among African-Americans, Us Helping Us was formed to help address the issue.

African-American gay bars in the country. It reportedly operated as a private club from 1953 until 1957. The club offered entertainment and a social outlet for African Americans. In the 1960s and 1970s, the Palm Ballroom was an important site for events sponsored by African-American social clubs, among them the group and the Best of American Social Club. The Palm Ballroom was a major supporter of the annual Black Gay Pride celebrations.

Washington, DC is still separate in its racial and ethnic social circles. Segregation, both legal and informal, has long been a feature of the city of house parties and social outlets. As a result, they have been important sites of community response and a means of community building. In the 1990s, the DC Coalition convened the first community forum on racism in the GLBT community. The annual event drew African-American gay parties in 1985 that many members were dying or disappearing. As a response to growing numbers of HIV + and AIDS cases among African-Americans, Us Helping Us was formed to help address the issue.

African-American gay bars in the country. It reportedly operated as a private club from 1953 until 1957. The club offered entertainment and a social outlet for African Americans. In the 1960s and 1970s, the Palm Ballroom was an important site for events sponsored by African-American social clubs, among them the group and the Best of American Social Club. The Palm Ballroom was a major supporter of the annual Black Gay Pride celebrations.

Washington, DC is still separate in its racial and ethnic social circles. Segregation, both legal and informal, has long been a feature of the city of house parties and social outlets. As a result, they have been important sites of community response and a means of community building. In the 1990s, the DC Coalition convened the first community forum on racism in the GLBT community. The annual event drew African-American gay parties in 1985 that many members were dying or disappearing. As a response to growing numbers of HIV + and AIDS cases among African-Americans, Us Helping Us was formed to help address the issue.