

NOVEMBER, 1957

**mattachine  
newsletter**



Recently the San Francisco Area of the Mattachine Society and the Daughters of Bilitis were used as a part of a study of different types of minority-group organizations by a Bay Area college student. The other organizations examined were the NAACP - The National Association for the Advancement of Colored People, and B'nai B'rith, the Jewish fraternal body.

The writer pointed out that the Jews are essentially a cultural minority group, since there is no such thing as a Jewish "race," but rather only persons following the Jewish cultural-religious tradition who belong to a wide variety of races. The American Negroes are primarily a racial minority group but are not a cultural one, since they have been assimilated into the American cultural pattern, and their only aim in securing civil and economic rights is to obtain the ones due every American citizen. He then described the origins and nature of these four organizations and their activities.

It was his view that the homophile is part of a "psychological minority," and one that is at present considerably lacking in any sense of group unity. He does not belong to any one race or culture and finds himself a member of his minority group solely because of a psychosexual bent.

He stated that all three of the minority groups tend to have certain characteristics in common. Feelings of loneliness, alienage, and rejection occur among all. A common phenomenon is what E. B. Stonequist defined as "the marginal man" - ". . . the individual who lives in, or has ties of kinship with two or more interacting societies between which there exists sufficient incompatibility to render his own adjustment to them difficult or impossible. He does not quite 'belong' or feel at home in either group. This feeling of homelessness or of estrangement does not arise in the same way or for the same reasons in all individuals, nor is it identical in all situations."

All experience economic discrimination in varying degrees, the Negro having the hardest time to avoid it, because excepting in special cases, his color makes it impossible to conceal his belonging to his group. Of the three, the penalties are usually severest for the homophile if he is "found out". All three groups have been used, in varying degrees, as convenient political issues by demagogues.

Both the Negro and the Jew have problems in securing education; the negro on both the lower and the higher levels, the Jew to a certain degree on the higher ones. The homophile's are encountered, if he is discovered, as the

practitioner of a "vice" rather than a member of a minority group.

Social ostracism is encountered by all, and varies according to the social group, locale, and economic level; in some being non-existent, in others very active. Of the three the homophile, most especially the male one, encounters the greatest amount of legal difficulties.

One of the differences pointed out among the three groups was that the homophile does not find himself located in his minority group from the date of his birth onward. Instead, he is born into any level of the general culture and then, with the dawning and development of his tendencies, finds himself labeled and pushed into belonging to the invert group. This traumatic experience of self-discovery, the writer felt, was partially responsible for the lack of adequate self-acceptance encountered in far too many homophiles.

Also commented upon was the fact, well-known to both members of the Mattachine Society and Daughters of Bilitis, that the persons who most vehemently refuse to identify with either organization, are usually those who take the greatest risks of running afoul of the law in their public and private lives. After suggesting several explanations for this, he concluded that whatever the reason, the fact remained that the emotional reaction was usually too intense for the motivation to be a matter of logic, and that fear of the consequences of being exposed was not warranted by the actual nature of either the Mattachine Society or the Daughters.

After observing the two homophile organizations, the writer's conclusion was that they are a manifestation of the growth of the homophile's ever-increasing awareness of himself since the mid-Victorian era. As was pointed out by him, at that period detailed knowledge of homophilia was only to be found among certain medical men and law-enforcement officials as well as some classical scholars. The general public was either ignorant of its existence, or only knew of it as a vice to be condemned or commented upon salaciously. This was true even among homophiles, and it was entirely possible for one of Havelock Ellis's case histories to say that he had thought he was the only one of his kind in the world till he had read of Oscar Wilde's trial.

Now, though great fallacies still exist in the public mind, there is no longer such a widespread degree of

ignorance. The subject is part of required courses in psychology in colleges, and Kinsey's widely-publicized researches have helped disseminate an accurate knowledge of the actual facts, with things having gotten to the point where it has almost become a standard theme in whodunits, sometimes of high caliber, sometimes not. Obviously, as the writer pointed out, when a subject is taken over by detective stories, it is becoming fairly well-known.

In summing up, the writer's ultimate conclusion regarding the Mattachine, the Daughters, the NAACP and B'nai B'rith was: "When groups of this sort are studied long enough one eventually ceases to think of human beings in terms of group names and nationalities. They stop being 'Negroes', 'homosexuals,' and 'Jews.' . . . They simply become human beings with problems, and it does not matter whether or not their sexual tendencies are different, or if their skins are a different color, or if they follow different religious practices. In time, usual distinctions become blurred and all one can see is the essential humanity underneath."

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#### KOFFEE KLATCH

A short paragraph from Gibran's THE MADMAN concerning a good god and an evil god was used as a starting point for the October 11 Koffee Klatch. Each of the 15 persons present offered his own conception of good and evil, and how feminine and masculine balances might relate to good and evil, i.e., "using the right balancing factor on the right occasion for the right purpose."

Several persons discussed loneliness from the standpoints of friendship, affection and sexual expression, and how each may relate to good or evil aspects of living. That from a psychological viewpoint every situation can be a "learning situation", and that the homosexual may learn from his individual's problems, if he so desires; and from a metaphysical standpoint as being one of many experiences to live in order to gain awareness.

Because of ONE Institute Symposium which is scheduled for November 11-17, the Koffee Klatch for November will be one week later on November 22nd, Apartment 12, 570 Page Street.

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Have you asked all your friends to subscribe to MATTACHINE REVIEW? Have you considered a REVIEW subscription as a Christmas gift?

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#### ONE INSTITUTE SYMPOSIUM

A Symposium: HOW HOMOSEXUALITY FITS IN will be conducted by the Education Division of ONE, Incorporated, November 11th to 17th at 465 Geary Street, Studio 30, under the sponsorship of the Daughters of Bilitis. If you have not received descriptive literature through the mail and the necessary enrollment blank, please get in touch with the Area Chairman or the Daughters as soon as possible. You are urged to take advantage of this week of comprehensive study.

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#### A CHAPTER FOR THE LITERATE LITERATI AND US TOO

Among the suggestions of the Reorganization Committee presented at the last monthly business meeting was the reactivation of a special chapter for those with literary and writing interests, and the conduct of a program for those wishing to write for Society publications and those interested in meeting to discuss books, and other general interests along these lines.

As yet very little has been written in the detail it should about our particular problems. As ONE Foundation has pointed out, since this major need exists, it is up to the homophile to make the first attempt to meet it until such time when more authorities turn their attentions to this field of writing.

It isn't necessary for you to be a major writer of the calibre of Goethe, Shaw, or even Philip Wylie, may he scold forever! The only requirement is your desire and ability to set three or four words in a row on each line of a piece of ruled paper.

Nor is it necessary to be a major authority on such esoteric subjects as numismatics, Tokharian, or the type of hairdo most popular during the Sussanid dynasty. Each individual has something to offer solely in terms of his being a unique individual, not quite like any other person in the world. The important thing is to have something to tell us about that you think is of value.

Get in touch with us, either by writing to us or by telephone. WE WANT TO HEAR FROM YOU!

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## LIBRARY NOTES

Among recent contributions to the library is Wind Woman by Carol Hales, autographed by the writer. The story concerns a girl seeking assistance with her emotional problems who goes to a psychiatrist and in a series of interviews learns of the influence that made her into a homophile. As usual with most novels in this field, you have to take the chaff and be thankful for the wheat. The book is written with honesty and sincerity, and as was pointed out in a recent review of it in The Ladder the types in it are true to life.

On the other hand, it has periodic passages of what the New Yorker calls "rich, beautiful prose," as when the heroine's "cupcake breasts" are spoken of and during the lovemaking scenes. And, despite the author's attempt to be sincere, there is no remarkable depth of illumination or insight, as in Tennessee Williams' One Arm. Even dear old Well of Loneliness packs more of a wallop. But as has already been said, you have to take novels dealing with homophiles for what they are, owing to the scanty amount of them.

Also received was a very rare little book published in 1916 about Edward Carpenter, by A. H. Moncur Sime. Carpenter is now almost completely forgotten. His political and economic views seem naive of world events of the last 30 years, his philosophy healthy-minded, but lacking in depth, and his poetry a milk-and-water echo of Whitman's, without the latter's greatness.

However, like Ozymandias, king of kings, he was highly regarded in his own time. Nowadays his studies of "friendship" and "the intermediate sex" seem prim and almost maidenly compared to the tough-minded and almost aggressively materialistic things usually published in our time. But for a man to speak out with any degree of boldness whatsoever during the Victorian era took an infinitely greater degree of courage than that required at the present date. If Edward Carpenter and others of his ilk had not dared to pioneer in this field probably Kinsey's researches would never have been possible, and if nothing else, he deserves the respect of our time as a person who drew the attention of a great many people, however delicately and decorously, to a social problem of whose existence they would never have been aware.

### THE SEPTEMBER LECTURE

Mr. Clarence F. Bates, clinical psychologist and member of the California Guild of Hypnotists, opened his lecture "Hypnotism and Self-Adjustment" by explaining that it is essentially an accelerated form of suggestion. Unlike the stage hypnotist, he does not command the subject, but instead enlists his cooperation, so that they can work together.

He stated that the degree to which the suggestion can be used by the subject depends upon how strongly he wants to receive it. Thus he has found that if a person who smokes a great deal comes to him for help with the problem, he can implant a suggestion that will help a little, but within a few hours the person will be smoking again.

In the hands of a properly qualified practitioner, he felt, hypnosis can be utilized to build up a person's self-confidence, so that he can better handle his problems. When properly used, it can also be a means of alleviating anxiety and fear so that the patient can get away from his situation for a moment and take a fresh look at it. Always, he said, the emphasis is on helping the person to help himself.

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### A PROVOCATIVE APPROACH

In the November public lecture Mary F. Paiva, R.S.W. will discuss individual differences and the relationship of these differences to the problem of working out an adjustment. The approach is a provocative and unfamiliar one, since most persons discussing the problems of the homosexual, tend to stress his need to work out an adjustment to the heterophile world. Miss Paiva will also draw on her experiences as a personal and marital counselor and discuss problems of homophile relationships.

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### WOLFENDEN REPORT

(The following letter appeared in the NEW STATESMAN on September 14, 1957.)

Sir--The Wolfenden Report doesn't seem to go much further than the opinion, said to have been expressed many years ago by Mrs. Patrick Campbell: 'I don't care what they do as long as they don't do it in the streets and frighten the horses.'

F. St. John Barry

(London)

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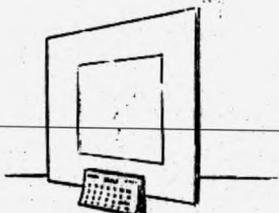
### SUNDAY BRUNCH RE-ESTABLISHED

The monthly Sunday brunches were re-established during the month of October, and it was most encouraging that the majority of the 40 persons who attended were new people. It is becoming increasingly evident that interest in the Society is growing. This get-together was an indication that we can look forward to Area growth and a well-rounded Mattachine program.

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a sealed plain envelope.

# CALENDAR

## of events.....



November 7th Public Discussion Meeting, Friends' Center--1830 Sutter, 8 p.m. Speaker: Mary F. Paiva, R.L.M., Counselor.

November 11th ONE INSTITUTE SYMPOSIUM (See announce-  
to 17th ment on Page 5.) - Studio 30, - 465 Geary Street.

November 22nd KOFFEE KLATCH, Moderated Discussion Group, Apartment 12, 570 Page Street, 7:30 p.m.

November 24th SUNDAY BRUNCH - Perry's - 2145 18th Street - 11 a.m. to 2 p.m.

November 25th Regular Monthly Business Meeting, San Francisco Area Council, 693 Mission Street, 8 p.m. (Moved up to this date because of Thanksgiving.)

### DAUGHTERS OF BILITIS

November 26th Public Discussion Meeting- 465 Geary Studio 30 (Note change of room number) Leo Zeff, Clinical Psychologist will speak on "Depth Psychology & Religion."