JANUARY CALENDAR OF EVENTS

Jan. 3  PUBLIC DISCUSSION MEETING
Friend's Center - 1830 Sutter St.
8 P.M.
SPEAKER: Eleanor Van Leeuwen, director of a parent-cooperative nursery school.

Jan. 10  Koffee Klatch, moderated discussion
2145 - 18th Street, 7:30 P.M.

Jan. 17  Monthly Dinner
1480 Washington Street

Jan. 31  Monthly Business Meeting, members
693 Mission Street, Room 307

KOFFEE KLATCH

Interest is growing in the monthly Koffee Klatch, a moderated discussion group, informally guided by moderator, R. Frisby. The January meeting will be the third of this series, and will be held January 10, at 2145 18th Street, beginning at 7:30 p.m. Plan to attend - any subject will be considered for discussion.
There is a curious parallel between Christmas and New Year's, and many of the religious festivals known to the classical world, particularly the ones at Eleusis, in Greece. First, the inner man is brought to a high state of religious devotion, and in some cases, exaltation. Then he comes back to earth with a thud, and indulges in wild and fairly materialistic modes of revelry.

Whether or not it was planned this way is not known. But most certainly such behavior fulfills a basic psychological function. Too much holiness is as equally bad for humanity as too little of it. Coming back to earth by such means helps us to keep our balance.

So, as our readers prepare to keep their balance on New Year's Eve, we take this occasion to wish them a very Happy New Year! And in case those who plan to indulge in the wine that is red feel guilty about their intentions, may we remind them that excessive wine-bibbing was once a religious rite in honor of Bacchus? Obviously, this means that all persons who become inebriated on this special date have intuitively penetrated into the inner meaning of the festival and are honoring the eternal vitality of the spirit of inspiration and exaltation. We wish them enjoyment as they prepare to take part in their religious devotions!
Alice LaVere, Consulting Psychologist, with the Personal Adjustment Bureau of San Francisco, spoke December 6 at monthly Public Discussion Meeting of the Mattachine Society.

Miss LaVere described the many misconceptions rife concerning homosexuality. "While it is true," she stated, "that some homosexuals are compulsive neurotics, some suffer from schizophrenic tendencies, many are paranoid...many are well adjusted and stable minded individuals." She also added that in her experience of 22 years of counseling people with emotional disturbances, that the prevalence of mental illness is found among heterosexuals equal to that among homosexuals.

Many combined efforts—the press, ambitious police, outraged society—make the homosexual the object of a 20th century witch hunt.

Society has attempted many methods in attempting to 'cure' or rather, change the course of the homosexual's direction. "To date this search has been in vain; there is no demonstrable cure for this natural phenomena."

Miss LaVere concluded her discussion with this statement; "My personal experience is about all I can trust in this controversial situation. I have found that when the negative mental reflexes are exchanged for constructive and positive ones, individuals on either side of the sex line improve their attitudes, efficiency, and gain success and peace of mind.

Miss LaVere is scheduled to speak again, along the same line, at a later date to be announced."
An extremely important contribution to the library is *Patterns of Sexual Behavior* by Clellan S. Ford and Frank A. Beach. If the truth were known, most people know very little about sexual matters. What they do know has usually been picked up by hearsay, from personal experience over a limited area, or from superficially general articles in popular magazines. Presumably, this common ignorance would explain why the Kinsey report, which was originally intended only for specialists, received such widespread attention from the public at large.

Homophiles, as a group, seem to tend to know a surprising amount concerning their own field, though upon rare occasions one encounters astoundingly uninformed ones. However, it usually seems to extend only to their own sphere of sexual activity and sometimes lacks the perspective that knowledge over a broader area would give. Most especially, it would help them to achieve the special freedom that comes when it is realized that the sexual mores of one's own societal group are not the only ones in the world, and are not even necessarily in accordance with the true facts of man's sexual nature. As Albert Ellis once pointed out, in describing how so many homophiles unconsciously accept the standards of sexual morality in our culture, even though their own experiences have taught them otherwise, most homophile novels duplicate exactly the standards of sexual morality found in romantic heterophile ones.

The co-writers of *Patterns of Sexual Behavior*, like Kinsey and his associates, have attempted to find out what the actual facts of sexual patterns are, when divorced from hearsay, folk myths, and social mores. To do this, they have not, like Kinsey and his associates, made a study of American sexual behavior exclusively. Their aim has been to find out what the exact nature of sexual behavior
An important contribution to the field of sexual behavior is for humanity in general, and not for the persons of one culture alone.

To do so, they have utilized a cross-cultural approach and have made an analysis of the sexual patterns of 199 contemporary societies of a wide variety of types, trying to determine which aspects of their sexual behavior were universal and which peculiar to only a few societies. They have also compared their findings with what has been discovered along these lines among the other orders of mammals, most especially, those belonging to the ape family.

The result is a remarkable pioneering work that contains much of the most recent knowledge obtained by the scientific world in the field of sexual behavior. No attempt is made to preach or make value judgments, only verifiable, objective facts are given.

As regards homophilia, they describe known instances of such behavior among the lower species of mammals and among the primates. Their ultimate conclusion is that homosexual behavior is an inherent possibility for all orders of mammals, and has "a definite biological basis," though as they point out, nearly always the main preference is for heterosexual forms of coitus.

In 64 per cent of the 76 societies in which such information was available "homosexual activities are considered normal and socially acceptable for certain members of the community," though the types of activity vary in different cultures, of course. In the 28 other societies though there was strong disapproval of it, and rigorous punishment exacted from infancy onwards, a certain amount of such activity continued to occur, only not among so many persons as in the former group. Such tendencies continued to exist in the latter one, the only difference that its members had been conditioned by their various societies into refraining from active expression.
To deal adequately with this remarkable and highly illuminating work, and to go into fullest detail concerning its insights, particularly in the differences and similarities between man's sexual behavior and that of the other species of mammals, is impossible in this brief space. All we can do is to say that any person who reads it will find it an extraordinarily enlightening book, be he widely informed or uninformed in the field of sexual behavior.

NEWS AND ITEMS

The Dec.15 issue of Saturday Review contains a full-page discussion of the two recent programs concerning homosexuality on "The Open Mind" and of the one due on Jan.12, 1957. Among other things, the writer states: "Certain influential individuals brought considerable pressure to bear on WRCA-TV to have the second broadcast cancelled. They said they were outraged by the first program and argued that homosexuality should be dealt with exclusively private agencies." Heffner, the program's organizer and moderator, spent, "...an uncomfortable 6 or 7 hours" while his station's policy arbiters wrestled with their convictions and their sensitivity to what is euphemistically known as "substantial audience segment bias." In the end, however, his superiors supported Heffner and the second broadcast went on." After describing instances of dread of discussing other contemporary problems and happenings, the writer declares, "A successful stand for the discussion of homosexuality in TV's Fearland is something to cheer about in this sad state of affairs."...