

won him the nickname of "Fighting Mac." During the Boer War of 1899–1901 he commanded the Highland Brigade and was wounded in action.

In 1902 he was appointed commander of the troops in Ceylon (Sri Lanka). However, "grave suspicions" had begun to form about him, inspired in part by the offence he had given to the closeknit society of British planters on the island. Accused of a "habitual crime of misbehavior with several schoolboys," he requested leave to return home to discuss the matter with the War Office, which directed a court of inquiry to be held in Ceylon. Macdonald set off in the hope that a session "behind closed doors" might settle the matter without embarrassment, but in Paris, on learning from the European edition of the *New York Herald* that the story had been broken to the press, he returned to his hotel room and shot himself in the head. Thus his outstanding military career ended tragically because the homosexual side of his character had been disclosed to an intolerant society.

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MACHO

The term *macho* is simply the Spanish word for "male," but in the context of the American gay subculture it designates the male whose virility is ostentatious and often emphasized by conventional symbols—in a word, the tough guy as opposed to the feminine or even effeminate type of homosexual. There is a subtlety in the use of the term in English, because the Latin American norm of heterosexual manhood strikes the Anglo-Saxon as exaggerated and inappropriate. The Hemingway image, with its ambivalent and often overstated masculinity, played a role in the adoption of the Hispanic term.

The contrast between the "super-male" and the sensitive androgynous type has recurred at various times and places. The split within the early German homosexual rights movement stemmed in large part from the unwillingness of the virile man-lovers to identify with the effeminate "inverts." Benedict Friedlaender and Karl Franz von Leexow focused on this virile type, as did (in part) Edward Carpenter in England. They cited in evidence the long line of homosexual or bisexual military leaders, from Alexander the Great and Julius Caesar in antiquity to Prince Eugene of Savoy and Charles XII of Sweden in the eighteenth century, not to mention many figures in the medieval Islamic and Japanese annals of warfare. This phase of the pre-1933 movement was all but forgotten by the 1950s, and the homophile movement of that decade stressed the effeminate model who could pursue "real men," but would never think of becoming one. This style of behavior was almost normative in the gay subculture of that era.

In the 1960s, however, gay circles saw the emergence of a new style of manliness, influenced in part by a trend toward proletarianization in the counterculture: blue jeans and casual clothing, rock music, the surliness known as "attitude," beer instead of cocktails. The leather cult emerged as a distinctive minority style, making inroads even into the mainstream of the gay subculture. The emphasis on the masculine culminated in the clone look, with its emphasis on rugged, though neat clothing (the Hollywood/television fantasy of how men dressed in the American West of the late nineteenth century), and a body kept in good shape by regular exercise in the gymnasium.

Some observers claim that the macho aspect of the homosexual subculture is strongly conditioned by the inner anxieties that many gay men harbor on the subject of their own maleness, which is not an absolute and unalterable given but a matter of physical culture and personal

grooming and dress. In other words, butchness must be maintained, its presence can never be taken for granted. There are also pressures to conform to the current notion of what is acceptable and appealing. The haircuts and informal clothing of one generation are out-of-date in the next. American culture has come to tolerate an increasing amount of exposure of the body: what was strictly beachwear forty years ago is now *de rigueur* in metropolitan areas in summertime, hence there is greater pressure on the American male to "keep his body in shape."

At the same time, the ideological currents of the late 1960s led many heterosexual men to adopt styles of dress and hairdo that would have been intolerably effeminate in earlier decades. Such shifts in the definition of masculinity have given men a greater freedom to express their maleness in symbols congruent with their self-image.

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MACKAY, JOHN HENRY (1864–1933)

German poet, novelist, and anarchist writer. Mackay also campaigned for the acceptance of man/boy love.

Born in Greenock, Scotland, on February 6, 1864, Mackay was scarcely two years old when his Scottish father, a marine insurance broker, died. His mother then returned with her son to her native Germany, where she later remarried. After completing his schooling, Mackay was briefly an apprentice in a publishing house and then attended several universities, but never completed his studies. An allowance from his mother, who was of a well-off merchant family, gave him enough money to live modestly, so that he was able to choose the career of writer without worrying about eventual sales of his books. This situation changed in later years, especially after World War I when runaway inflation in Germany wiped out the value of the annuity he had purchased with

money inherited from his mother. Thus his last years were spent in relative poverty. He settled in Berlin in 1892 and died there on May 18, 1933.

Mackay began publishing in 1885, but instant fame came in 1891 with his non-novel *Die Anarchisten* (The Anarchists), which also appeared in English that same year and was quickly translated into six other languages. He also published short stories, several volumes of lyric poetry, and in 1901 *Der Schwimme* (The Swimmer), one of the first literary sports novels. This output was then interrupted, but when his Collected Works were printed in 1911, they already filled eight volumes. In the meantime he was engaged in a literary campaign, using the pseudonym Sagitta, to promote the acceptance of man/boy love. The effort was crushed in 1909 by the state, which simply declared the Sagitta books immoral and ordered them destroyed. But Mackay completed and published underground a one-volume complete edition in 1913. In 1926, again as Sagitta, Mackay released his classic novel of man/boy love, *Der Puppenjunge* (The Hustler), which is set in the milieu of boy prostitutes in Berlin in the 1920s.

At the time, Mackay was nearly unique in not basing his argument on a biological theory of homosexuality (e.g., the theory of "sexual intermediates" of Magnus Hirschfeld) or on a glorification of male cultural values. As an individualist anarchist, Mackay applied his principle of "equal freedom for all" to all relations between and within the sexes. He did not exalt man/boy love above others. For Mackay, all forms of love, if truly love, were equally valid. That love between men and boys was possible he knew from his own experience; and he rejected the reformist efforts of Hirschfeld, who was willing to raise the legal "age of consent" (Hirschfeld proposed sixteen) in order to gain the legalization of adult homosexuality. Mackay basically saw his fight for "the nameless love" (as he called it) as part of the general struggle for the right of the