

(1503–4) had gained wide currency. In contrast, there seems to be little evidence of epehebophilia in the literary tradition of the Islamic countries.

By the mid-nineteenth century, in America Walt Whitman was composing erotic poems of clearly epehebophilic nature, followed by John Addington Symonds with his attraction to strapping young Swiss peasants and robust gondoliers, while in England the epehebic soldiers of the Guards were prized sexual partners.

Examples of epehebophilia in literature include Herman Melville's *Billy Budd* and Christopher Isherwood's autobiographical works, in politics the British imperialist Cecil Rhodes, in art Marsden Hartley, in film *Maurice*, in popular music Pete Townsend of The Who ("Rough Boys"), in photography Bruce Weber.

*Conclusion.* In the twentieth century, the dominance of the androphile model of male homosexuality has tended to subsume, appropriate, and obscure the epehebophile current, and to consider it as a mode of adult–adult relationships rather than as a distinctive type of preference. As it becomes clearer to the research community, however, that the umbrella of homosexuality (and indeed, of sexuality itself) covers a wide variety of behaviors rather than a unitary phenomenon, it can be hoped that further investigation of epehebophilia will result.

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## EPICUREANISM

Knowledge of Epicureanism, the classical rival of Stoicism, is fragmentary because Christians, disliking its atheistic materialism, belief in the accidental existence of the cosmos, and ethical libertarianism, either failed to copy or actually destroyed the detested works. Of all the numerous works composed in antiquity, only Lucretius' philosophical poem *De rerum natura* survives intact. Diogenes Laertius reported that Epicurus wrote more than anyone else, including 37 books *On*

*Nature*. A typical maxim: "We see that pleasure is the beginning and end of living happily."

Epicurus (341–270 B.C.), the founder of the school, served as an epehebe in Athens at 18 and then studied at the Academy, a fellow classmate of Menander, when Aristotle was absent in Chalcis. Having taught abroad, where he combatted the atomist philosophy of Democritus, he returned to Athens and bought his house with a garden in 307/6. There he taught until his death, allowing women and slaves to participate in his lessons—to the shock of traditionalists. Only a few lines of his works survive. Apparently he likened sexual object choice, whether of women or boys, to food preferences—a parallel that often recurred in later times. His beloved Metrodorus predeceased him.

The Epicurean school, consisting of scholars who secluded themselves from society in Epicurus' garden, lived modestly or even austere. Stoics, however, libeled the secretive Epicureans because of their professed hedonism, accusing them of profligacy of every kind despite the fact that Epicurus felt that pleasure could be attained only in restraint of some pursuits that in the long run bring more pain than the temporary pleasure they seem to offer. Natural pleasures are easily satisfied, others being unnecessary. The ideal was freedom from destiny by satisfying desire and avoiding the pain of desires too difficult or impossible to satisfy. By freeing man from fear of gods and an afterlife and by teaching him to avoid competition in politics and business it liberates him from emotional turmoil. Friendship was extremely important to Epicureans.

Like its rival Stoicism, Epicureanism along with many other Greek tastes became popular in the late Roman Republic. Lucretius (ca. 94–55 B.C.) seems not to have added any ideas to those taught by Epicurus himself. But others, like the fabulously rich general Lucullus, whose banquets became proverbial, excused their gross sensuality by references to Epicurus'

maxims. Julius Caesar proclaimed himself an Epicurean. Under the Empire Stoicism vanquished its rival and vied with Christianity, which when triumphant anathematized Epicureanism.

The text of Lucretius survived into the Renaissance and was disseminated in printed editions that naturally provoked intense controversy, since the author's materialism and polemics against religion called forth unmeasured attacks and subtle defenses. The author became the favorite of a small coterie of materialists, of the libertines in the seventeenth century, then of the Enlightenment thinkers, and finally of the Soviet Communists, who naturally ranked Epicurus above Plato as the greatest philosopher of antiquity. The rehabilitation of Epicurus was the achievement of Pierre Gassendi (1592–1655), a priest of unimpeachable orthodoxy. Acquainted with most of the leading intellectuals of his time, though not himself a great scientist or a great philosopher, Gassendi exerted enormous influence on both Newton and Leibniz.

For others Epicureanism was a respectable philosophical cloak for mocking impiety or lighthearted sensuality. The intelligent courtesan and leader of fashion Ninon de l'Enclos was of this stamp, while Molière and Cyrano de Bergerac admired Epicurus and Lucretius for their candor, their courage, and their sensible view of life. The Epicurean outlook, accepting sensual pleasure as a good and not as the necessary evil which an ascetic morality would barely allow, opened the way to a more tolerant attitude toward the forbidden forms of sexual expression that is implicit in the work of such philosophes as La Mettrie and of legal reformers such as Beccaria, not to speak of the Marquis de Sade. So Epicurus contributed to the Enlightenment trend toward abolition of the repressive attitudes and laws with which Christianity had burdened all forms of nonprocreative gratification.

See also *Libertinism*.

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## EPISCOPALIANISM

See *Anglicanism; Protestantism*.

## ESPIONAGE

In our society the role of espionage operative is one that has certain affinities with homosexuality. Because the homosexual is forced from his mid-teens—from the moment of self-discovery—to lead a double life, the normal boundaries between candor and deception, between loyalty and disloyalty, between self-concealment and self-revelation may be effaced so that a morally ambiguous existence becomes second nature. Unless he has “come out of the closet,” the homosexual is compelled to deceive others as to his real intents and motives in the most private sphere of his life, and he can with relative ease transfer this art of duplicity to his professional activity. The self-discipline that comes from learning not to reveal a secret but to live with it for years on end is also an asset of homosexual character that lends itself to a career in espionage. Then, too, the homosexual, typically unmarried, is free of the usual family ties—the “hostages to fortune”—that make the heterosexual loath to leave his home for prolonged service “in the field,” often under the assumed identity that is crucial to his intelligence-gathering role. That is why the successful homosexual is sometimes also the best actor, diplomat, undercover agent, and spy; indeed this very skill in maintaining a façade that convinces the outside world of his “normality” was cited by psychiatric authors of the 1890s as a proof that homosexuality could not be a disease, since the mentally ill are totally unable to orient their behavior with such constant finesse.