

teenth century other lists were assembled by Karl Heinrich Ulrichs and by the British writers Henry Spencer Ashbee, Sir Richard Burton, and Havelock Ellis. An entire volume entitled *Berühmte Homosexuelle* (Famous Homosexuals) was compiled in 1910 by the pioneer student of homosexuality, the Berlin physician Albert Moll. No fewer than 300 names appear in Magnus Hirschfeld's major work synthesizing almost two decades of research, *Die Homosexualität des Mannes und des Weibes* (1914). The early phase of the postwar homophile movement produced a 751-page roster in Noel I. Garde's *Jonathan to Gide* (1954), which is, however, the high-water mark for the uncritical use of sources (such as including Pontius Pilate, the Roman prefect of Judea, on the basis of a passing mention in a novel published in 1932!). The most recent specimen of this class of literature is Martin Greif's often fanciful *The Gay Book of Names* (1982).

The need for such writings is motivated by the insult and humiliation heaped upon the homosexual minority by those who defame it. The ability to identify with glorious and universally admired figures in history gives the member of the oppressed minority role models conveying a sense of inner worth. The homosexual attains the conviction that he belongs to a part of mankind with its own achievements, its own traditions, and its own right to a "place in the sun." The tendency can become so marked as to invite parody, as amusingly executed by James Joyce for the counterpart among the Irish in *Ulysses* (1922). Paradoxically, some homophobes still revere noted figures in the past of their own nation despite the unanimous testimony of impartial biographers to their homosexuality. The phenomenon is comparable to that of anti-Semites who admire Spinoza and Einstein.

Historians of homosexual behavior have found that the method of accumulating famous names has a number of inadequacies. It tends to assimilate differ-

ent types—exclusive homosexuals and bisexuals, pederasts and androphiles—under one rubric, neglecting the historical ambiance of the individual's orientation. Rarely is there a concern with the nexus between homosexual behavior and interests, on the one hand, and creativity, on the other. Use of evidence is often slipshod, and famous persons are included whose homosexuality is doubtful—even unlikely. Finally, focusing on a small constellation of politicians, writers, and artists obscures the life experience of the great mass of ordinary homosexuals and lesbians. Because of these drawbacks, books containing such lists are now regarded as belonging to the realm of popular culture rather than to that of scholarship.

The term eponym refers to a person from whom something, as a tribe, place or activity, takes its name. In this way proper names become common nouns designating any practitioner of the activity in question, such as *onanist* (from the Biblical Onan), *sapphist* (from Sappho of Lesbos), *sadist* (from Donatien-Alphonse-François, Marquis de Sade), and *masochist* (from Leopold von Sacher-Masoch), along with such jocular expressions as a *Tilden* (from the tennis star) and *Wildeman* (from Oscar Wilde). Similarly, French has the verbs *socratiser* and *engider*, both meaning "to sodomize." The latter is a nonce coinage created by the novelist Louis-Ferdinand Céline from the name (André) Gide. One writer of the early twentieth century commented that to name sexual practices after living persons who embodied them was to invite actions for libel, but it constitutes a fascinating intersection between biography and social labeling.

Warren Johansson

FANTASIES

Fantasies are mental scenes, produced by the imagination, distinct from the reality in which the person lives. This article concerns those of sexual content.

Everyone fantasizes to a considerable extent; thinking and fantasy are

inseparable. Every time one sets a goal, makes a plan, or considers the desirability of a course of action, one fantasizes. One of the ways in which human beings differ from animals is that animals, to our knowledge, do not have fantasies.

The use of fantasies to produce and enhance sexual excitement is common. Fantasies may contain activities one would like to do or repeat: sex with a highly desirable partner or partners, or under exciting circumstances. These are unproblematic as long as the fantasizer accepts that there are things one would like to do which are impossible or impractical to realize, and takes steps toward the realization of appropriate fantasies. The prospect of realizing sexual fantasies is one of the great stimuli of human activity.

Potentially more stressful are fantasies of activities one might not or definitely would not like to do. These involve every sort of situation depicted in **pornography**, among them the infliction or suffering of pain, violence, or humiliation; promiscuous or anonymous sex; unfaithfulness to a partner; the exposure of the body to harm; and activities which do not conform to one's sexual orientation (gay or straight). Such erotic fantasies are potentially in conflict with one's self-image, and may cause worry and guilt.

If fantasies cause great distress, the assistance of a competent therapist may be helpful. That such fantasies are very widespread, however, suggests that their existence is normal and even healthy; we all have within us atavistic capacities, such as that to inflict pain, which cannot be expressed directly in a civilized society. Fantasies can help discharge tensions rather than increase them. A fantasy does not produce action against one's principles or true wishes. Furthermore, fantasies need not be revealed to anyone, although sharing them can be an exciting part of love-making. Lovers with fantasies that dovetail (the dominant with the submissive, for example) are truly blessed, although this is far less frequent than pornography

would suggest. The commercial sex industry (pornography, prostitution, phone sex) is primarily devoted to providing fantasies.

Daniel Eisenberg

FASCISM

The term fascism derives from *fasces*, the bundles of rods carried by the lictors of ancient Rome to symbolize the unity of classes in the Republic. Fascism is the authoritarian movement that arose in Italy in the wake of World War I. Although Hitler admired its founder Mussolini and imitated him at first—the term Führer is modeled on Duce—one cannot simply equate his more radical National Socialist movement with the Italian phenomenon, as writers of the left are prone to do. "Fascism" was also applied to related trends in eastern Europe, the Iberian peninsula, and Latin America. Some of these regimes (especially the Horthy dictatorship in Hungary and the Falange in Spain) had pronounced clerical-traditional overtones, which set them apart from the more secularist regimes of Italy and Germany. Whether all these political trends constitute so many variants of a single genus of fascism, or whether they are only loosely connected, is still earnestly debated by historians.

Italy. Not essentially racist like Nazism or anti-bourgeois like Marxism, Italian fascism, with its corporative binding of workers and employers, has been less consistently hostile to homosexuals. Attracting adherents from anarchism and syndicalism, both of which had been strong in Italy, Benito Mussolini (1883–1945) deserted pacifist, gradualist socialism to found fascism after his exhilarating wartime experience of violence. He henceforth extolled war as purifying, progressive, and evolutionary because the strong overcame the weak. He also argued in a discussion of a draft penal code in 1930 that because Italians, being virile, were not homosexuals, Italy needed no law