

what GAY means? Got AIDS yet?" "What do they call a troupe of homosexual musicians? Band-AIDS." "What do they call gay lawyers? Legal AIDS." "How do homosexuals spell relief? No AIDS." "How do you know that the flowers in your garden have AIDS? When the pansies start dying." "What do near-deaf homosexuals carry? Hearing AIDS." "How did Liberace catch AIDS? He forgot to clean his organ between hymns." The circulation of such jokes shows how quickly a new repertoire can be created, and also how cruel and vicious public attitudes can be.

Conclusion. Humor emerges in anonymous forms as social commentary on the events of the day, in individualized forms as the expression of a personality with a gift for satire and wit. Until quite recently the gay subculture had only "word of mouth" as means of communicating, but today the leading gay periodicals carry cartoons, stories, and jokes meant to provoke mirth in their readership. The periodical *Christopher Street* began as a rival to *The New Yorker* with its urbane and sophisticated humor, but was never able to rise to the level of its model. Yet as the gay world becomes more emancipated, it should be able to laugh at its own foibles and those of straight society, to partake fully in the humanity defined by the saying: "Man is the only animal that laughs."

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HUSTLERS

See Prostitution.

HYDRAULIC METAPHOR

The idea that sexual energy accumulates in the body until sufficient pres-

sure is generated to require an outlet has over the centuries had considerable appeal. The notion acquires plausibility through observation of the wet dream, which eventually occurs in males if the semen is not evacuated through intercourse or masturbation. A more banal (though less sexual) model is that of the bladder's periodic filling and consequent need to void urine.

The first statement of the doctrine is probably owing to the Roman philosopher-poet Lucretius who says that the semen gradually builds up in the body until it is discharged in any available body (*On the Nature of Things*, IV, 1065). In its later development this idea has the corollary of separating sexual desire from the object to which it may be directed, and this separation has done valuable service in freeing sexual science from normative notions specifying that some particular object-class (as one gender only) is the only appropriate goal. As a device for relieving erotic tension, a homosexual outlet stands on the same plane as a heterosexual one.

A curious attestation of the hydraulic concept comes from colonial America. In his reflections on an outbreak of "sodomy and buggery" in the Bay Colony, William Bradford (1590-1637) noted: "It may be in this case as it is with water when their streams are stopped or dammed up; when they get passage they flow with more violence and make more noise and disturbance, than when they are suffered to run quietly in their own channels. So wickedness being here more stopped by strict laws and more nearly looked into, so it cannot run in a common road of liberty, as it would and is inclined, it searches everywhere and at last breaks out where it gets vent."

Some Victorians defended prostitution as a necessary evil. Without this safety valve, they held, the pent-up desires of men would be inflicted on decent women, whose security depends, ironically, on their "fallen" sisters. The Nazi leader Heinrich Himmler even extended

this belief by analogy to hustlers and male homosexuals.

With the rise of modern sexology more neutral and less judgmental versions of the hydraulic concept appeared. An influential notion of sexual energy occurs in the work of Havelock Ellis (1859–1939) who saw human existence as marked by an unceasing ebb and flow of tumescence and detumescence. Somewhat later the idea was adopted by the Freudo-Marxian Wilhelm Reich (1897–1957), who evidently found it in accord with his interpretation of materialism. In Freud's own thought the dammed-up energy is supposed to be capable of transformation into some creative endeavor (sublimation). Finally, the idea was adopted by Alfred Kinsey (1894–1956) in his behavioristic concept of "sexual outlets."

Despite its appeal, the metaphor is not unproblematic. The hydraulic idea rests upon materialist reductionism, identifying the accumulation of semen with the strengthening of sexual desire. Yet the two do not necessarily act in concert, as anyone knows who has visited some sexual resort such as a sauna and felt sexual desire far more frequently than the body is able to replenish its supply of semen. Conversely, one may go for long periods while the body is manufacturing semen without feeling sexual desire. The hydraulic concept of sexual desire seems one-sided: it does not take into account the key role of external stimuli in triggering desire—not to mention feelings and ideas not directly linked to simple organic processes.

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HYPOCRISY

Hypocrisy is a combination of malice with an external appearance of goodness whereby a human being deceives himself or others. The Greek word *hypokrites* used in the Gospels signified in profane Greek an actor, one who played a role on the stage that was not his true

persona. The subject of hypocrisy merits particular attention in a work on homosexuality if only because many reference works (such as the three editions of the *Great Soviet Encyclopedia* and the new, multi-volume *Theologische Realenzyklopädie*) have no entry for it at all, and even some religious encyclopedias merely summarize Jesus' reproaches to the scribes and Pharisees, as if hypocrisy had indeed flourished among the Jews in New Testament times but vanished with the triumph of Christianity.

In general terms, the hypocrite feigns a morality and a virtue that are foreign to his inner self. In a religious context, he attempts to deceive God by outward compliance with his commandments that masks the inner unbelief of the soul. For Jesus the hypocrisy of Pharisaic circles lay in their minute observance of the ritual and ceremonial laws of Judaism, while neglecting and even violating the moral precepts of their religion.

Historical Considerations. In the high Middle Ages the Christian Church established itself as an absolute moral authority within a closed system. From the end of the thirteenth century onward, it imposed upon the homosexuals of Western Europe a regime of lifelong hypocrisy if they were to exist within a society that rigorously tabooed every form of homoerotic attraction and gratification. They were obliged to profess an exclusive interest in the opposite sex, to engage in courtship and other heterosexual rituals, and even to enter marriages which they had not the slightest inclination or wish to consummate. The art of masking his true interests and desires became part of the socialization of every homosexual, a crux of his "human condition," and a lifelong burden and torment.

Donald Webster Cory (pseudonym of Edward Sagarin) wrote in his landmark *The Homosexual in America* (1951): "Society has handed me a mask to wear, a ukase that it shall never be lifted except in the presence of those who hide