

as homosexual, claiming that the contrasting treatment of façades and interiors is a form of "transvestism."

There can be no simple, one-to-one correlation of literary and artistic styles, on the one hand, and gender concepts, on the other. Yet an interplay does exist, and working out its details in the case of modernism—in its several varieties—is a challenge for future scholarship.

Wayne R. Dynes

### MOLL, ALBERT (1862–1939)

Berlin neurologist who helped shape the medical model of homosexuality that was created in late nineteenth-century Germany. His first treatise on the subject, *Die konträre Sexualempfindung* (1891), differentiated between innate and acquired homosexuality and proceeded to focus on the former, describing the homosexual as "a stepchild of nature." He proposed that the sex drive was an innate psychological function which could be injured or malformed through no fault or choice of the individual himself.

Moll refined his theory in his more general treatise on sexuality, *Untersuchungen über die Libido sexualis* (1897), and placed more stress on the nature of homosexuality as an illness, often an "inherited taint." With his *Handbuch der Sexualwissenschaften* (1911), he turned his attention to the cases of acquired homosexuality, for which he offered association therapy (replacing same-sex associations with those of the opposite sex) as a cure.

As the years passed, he became increasingly hostile to Magnus Hirschfeld and his Scientific-Humanitarian Committee. Alienated in part by Hirschfeld's polemical mode of dealing with the subject, in part by certain ethically dubious sides of Hirschfeld's activity, he became the major "establishment" opponent of the Committee. At the same time, he lessened his emphasis on the innate character of homo-

sexuality in favor of one that could be used to justify penal sanctions by the state.

In his autobiography, *Ein Leben als Arzt der Seele* (1936), he stated his belief that most homosexuality is acquired by improper sexual experiences, and only a small percentage can be said to be innate. He even went so far as to attack those (especially Hirschfeld) who believed homosexuality an inborn condition and sought social and legal acceptance for homosexuals.

Although his name is largely forgotten today, his works were widely read in their time. His *Sexualleben des Kindes* and *Handbuch der Sexualwissenschaften* were the first works to appear on their respective topics. His theory on the sex life of the child had a profound (but largely unacknowledged) effect on Freudian concepts.

BIBLIOGRAPHY. Edward M. Brecher, *The Sex Researchers*, Boston: Little, Brown, 1969; Max Hodann, *History of Modern Morals*, trans. by Stella Browne, London: William Heinemann Medical Books, 1937, p. 48ff; Frank Sulloway, *Freud, Biologist of the Mind: Beyond the Psychoanalytic Legend*, New York: Basic Books, 1979, 309–15.

James W. Jones

### MOLLIS

The primary meaning of this Latin adjective is "soft," but it was also used in a secondary, sexual sense. From the first century B.C. onwards the Romans used the word as an equivalent *malakos/malthakos*, "soft, passive-effeminate homosexual." Other Latin words in this semantic field are *semivir*, "half-man," and *effeminatus*. The compound *homo mollis* ("softy") is also found. The abstract noun *mollities* meant "softness, effeminacy" but also "masturbation," with the underlying notion that "only a sissy has to masturbate." In St. Jerome's translation of I Corinthians 6:9 the *molles* (pl.) are (along with the *masculorum concubitores*, "abusers of themselves with mankind,")

excluded from the Kingdom of God; the former term denotes the passive, the latter the active male homosexual. This usage was continued in medieval Latin and even found its way into the early literature of sexology composed in the learned tongue. As late as 1914 Magnus Hirschfeld commented on the appropriateness of the term by claiming that 99 percent of the homosexual subjects he had interviewed described their own character as "soft" or "tender."

The Latin *mollis* may well be the origin of the eighteenth-century English **molly** (or *molly-cull*) = effeminate homosexual, a term given publicity by police raids on their clandestine haunts in London (1697–1727) following the relative tolerance of the Restoration era that had seen a homosexual subculture emerge in the British metropolis. The term *molly* also suggests the personal name *Molly*, a diminutive of *Mary*, so that the folk etymology introduces a separate nuance of the effeminate.

*See also Effeminacy; Women's Names for Male Homosexuals.*

## MOLLY HOUSES

The molly houses were gathering places for male homosexuals in London during the eighteenth century. The public was first made aware of them by the prosecuting zeal of the Societies for the Reformation of Manners. These public houses were at times relatively informal, or there could simply be a special room for "mollies" at the back of an ordinary public house. Other establishments were quite elaborate. Mother Clap, as she was called, kept a house in Holborn which on Sunday nights in particular—the homosexuals' "night out"—could have from twenty to forty patrons. The house had a back room fitted out with beds. In 1726 a wave of repression led the authorities to discover at least twenty such houses; a number of their proprietors were convicted and made to stand in the pillory, while three indi-

viduals were actually hanged for the crime of buggery.

The term *molly* for an effeminate man may be simply the feminine name *Molly*, often applied to a prostitute, but it may derive in part from Classical Latin *mollis*, "soft", which designated the passive-effeminate partner in male homosexual relations. It is also the first component in *mollycoddle*, which alludes to the manner of childrearing that makes a pampered, effeminate adult.

Outside the clearly defined setting of the molly house, it was exceedingly dangerous to approach another man for sexual favors. The descriptions of the subculture of the molly house always emphasized the effeminacy of the denizens. All the patrons were likely to be addressed as "Madam" or "Miss" or "Your Ladyship," and in conversation they spoke as though they were female whores: "Where have you been, you saucy quean?" Sometimes the diversions entailed mimicry of heterosexual respectability, such as enactments of childbirth and christening. Intercourse was referred to as "marrying," and the dormitory in the molly house was termed the "chapel." A prostitute remarked that his procurer had "helped him to three or four husbands." On occasion there were collective masquerades in which all the participants dressed as women.

The male homosexuals who frequented these establishments were from eighteen to fifty years old. Those who sought adolescent partners had the far more risky undertaking of meeting and courting them outside the bounds of this subculture. The popular notion of sodomy at the time made it a vice of the idle and wealthy, and there is some evidence that members of the upper classes frequented the molly houses, mainly in search of male prostitutes, but in so doing they also exposed themselves to scandal and **blackmail**. The records of prosecutions and executions contain no aristocratic names; the justice of eighteenth-century Europe was class justice. There were about a third as many