

6:9–10 is modeled on the Decalogue: those who violate its precepts will find themselves excluded from the Kingdom of God. The words *malakoi*, "effeminate," and *arsenokoitai*, "abusers of themselves with mankind," signify the passive and active partners in male homosexual relations respectively, rephrasing the explicit condemnation of both in Leviticus 20:13, which Philo Judaeus and Flavius Josephus alike show to have been universally upheld in the Judaism of the first century. The reference in Timothy parallels the one in Corinthians, with the same catalogue of evil-doers who are deserving of ostracism and punishment. For fundamentalists the sanctions expressed in these passages are absolute and beyond question, while the liberal Christian would seek to "reinterpret the Bible in the light of contemporary knowledge," and the gay Christian advocate must use every exegetical stratagem at his disposal to excise the offending texts from the canon of authority.

Apart from this standard group of three passages, the references to "dogs" in Paul and in Revelations 21:8 and 22:15 are probably not allusions to the *kelebh*, the Canaanite and Phoenician hierodule who prostituted himself in honor of Astarte. The story of the Centurion's servant in Matthew 8:5–13 and Luke 7:1–10 may suggest a pederastic relationship, since the servant "who was dear (*entimos*) unto him" may have been both orderly and bed partner. But the emotional or physical overtones of the tale are less important than Jesus' remark that "I have not found so great faith, no, not in Israel," which foreshadows the conversion of the Roman Empire alongside the rejection of the new faith by Jewry. The "beloved disciple" in the Gospel of John alone is sometimes, usually not in a pious vein, asserted to have been a youth for whom Jesus' love was tantamount to a Greek pederastic attachment of the mentor to his protégé.

An eighteenth-century manuscript recently discovered and published by Morton Smith includes a passage that

refers to the "young man having a linen cloth cast about his naked body," amplifying Mark 14:51–52, with the innuendo that Jesus had an homoerotic relationship with this otherwise mysterious disciple as well.

So the New Testament references to homosexuality fully echo the Judaic origins of primitive Christianity, even if the customs of the Hellenic world occasionally emerge from the backdrop of the narrative. These passages indicate that the primitive Church implicitly ratified Leviticus 18 and made its strictures part of its own constitution (Acts 15:20, 29). In due time the sexual morality of Hellenistic Judaism, interpreted in a rigoristic and even ascetic manner, became normative for Christian civilization.

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Tom Horner and Ward Houser

NEW YORK CITY

Settled by the Dutch in 1624 and acquired by the English in 1667, the New York colony (unlike most other American colonies) lacked the character of a religious haven; its emphasis was overtly commercial from the start. After American Independence (1783), the city became the major port of entry for millions of immigrants, chiefly European, some of each ethnic group staying behind to establish the city's cosmopolitan society. Given this demography, it would be expected that its gay subculture would be largely European in type, as it was—though with significant modifications for local conditions. In

modern times, New York and San Francisco vied for leadership of the American gay subculture.

Colonial Times. Dutch Roman law punished sodomy with death, and cases are recorded from 1646, 1658, and 1660. After the English conquest a new capital statute was enacted in 1665, but it seems rarely to have been enforced. Lord Edward Cornbury, governor of New York and New Jersey in 1702–08, had a penchant for women's clothing, but appears to have been entirely heterosexual.

The Nineteenth Century. The newly independent American states were spared the recrudescence of antisodomy bigotry that disfigured Britain during the Napoleonic wars, and for the first seven decades of the nineteenth century, New York City's homosexuals seem to have been largely left alone. There were two competing and somewhat ineffectual police forces, which were not proactive, which is to say they undertook no entrapment, raids, or other activity to bring sodomites to justice, unless the matter was brought to their attention in an unavoidable way. Thus in 1846 a man was prosecuted for making lewd advances to a police officer. As we know from Horatio Alger's novels, the streets were full of footloose teenage boys, a constant temptation for some. Churches, which were generally kept open and relatively dark, seem to have been a regular place of assignation. Walt Whitman's laconic diary entries give evidence of one man's pursuit of ephebic sex objects.

After the Civil War this easy-going atmosphere changed. The social purity and censorship movements put pressure on public authorities to "clean up" America's cities. The importation of recent European ideas about "inverts" and "degenerates" increased the glare of publicity, provoking the indignation of the respectable. At the same time, New York City developed a vibrant bohemian and entertainment subculture. As a result of vice investigations of the 1890s, we know

of such establishments as the Golden Rule Pleasure Club, Manilla Hall, Paresis Hall, The Palm, the Black Rabbit, Little Bucks, and the Artistic Club. Some of these places were essentially male brothels, while others offered drinks and entertainment. In the Bowery and lower Broadway areas, the streets were cruised by aggressive male hustlers, identifiable by their painted faces and red ties.

The Twentieth Century. The first two decades of the twentieth century were the original heyday of Greenwich Village as a cultural center and also as a place of some toleration for lesbians and gay men. Others preferred to visit the nightspots in Harlem, which was also the scene of a major black intellectual movement with several significant gay and bisexual participants: the *Harlem Renaissance*. Among the notables who enlivened New York during these years were Djuna Barnes, Willa Cather, Hart Crane, Marsden Hartley, and Edna St. Vincent Millay. At this time the modern gay bar and bathhouse began to take shape. For the bars, however, Prohibition (1919–1933) meant devastation, though some gay bars continued as speak-easies. An unintended consequence of the legal change was to make gay and straight bars more similar, since both were now invested with the same atmosphere of clandestinity. Until the rise of the American gay liberation movement, the gay bar represented the premier institution—virtually the only institution—for male homosexuals. In the late 1930s, however, a kind of satellite appeared in the summer resorts on Fire Island, notably the all-gay village of Cherry Grove.

As the country veered away from Prohibition attitudes in the 1930s, bars became legal but subject to supervision, in New York by the State Liquor Authority. This agency could revoke the licence of any tavern for permitting "degenerate disorderly conduct," and campaigns of particular virulence were waged in 1939 and in the early 1960s, in order to sanitize the city for the two world's fairs. With a

sword of Damocles hanging over them, so to speak, bar owners themselves tried to keep "obvious" types and behavior at a minimum. Dancing and kissing, though they sometimes occurred, were particularly liable to bring down the wrath of the public guardians. In addition, many bars were owned or partially controlled by organized crime, while payoffs to the police were de rigueur. This tyrannical situation in the bars was finally ended by the New York Mattachine Society and the election of John Lindsay as Mayor in 1965.

From the late 1940s to the early 1960s an average of at least a thousand men were arrested annually on solicitation charges, which were usually occasioned by police entrapment. Public dislike and fear of homosexuals continued to be fanned by campaigns in the tabloid press; the first major series occurred in 1892, and such yellow journalism was often repeated on the eve of municipal elections.

The Gay Movement and New Visibility. After World War II New York was the scene of a proto-gay rights organization, the Veterans Benevolent Association (chartered in 1948). But the real gay movement came to New York from California in the form of the **Mattachine Society** (1955). Other groups followed, including a chapter of ONE, the West Side Discussion Group, a chapter of Daughters of Bilitis, and the **Student Homophile League**, which established chapters at Columbia (1966) and New York (1967) universities. These groups began meeting together in 1964, sponsoring demonstrations and conferences, and eventually coalescing into the East Coast Homophile Organizations (ECHO). In the 1960s the increasing efforts by Mayor Robert Wagner, Jr., and others to repress homosexuals and homosexual behavior collided with a mood of intransigence and rebellion heightened by outrage against the Vietnam War. The result was the 1969 **Stonewall Rebellion**, in which a huge crowd of angry gay people imprisoned the police for a time in a bar in Greenwich Village. This landmark event,

commemorated each year in marches or parades on the last Sunday in June in New York City and throughout the world, led to a heady but turbulent period. A **New Left** organization, the **Gay Liberation Front**, elbowed the Mattachine Society out of the limelight, only to be itself replaced by the single-issue **Gay Activists Alliance**, which promoted the **lambda** symbol. Disputes among gay leaders and entrenched opposition by old-line politicians were to delay the passage of a gay rights bill in the city council until 1986. In 1973 the **Gay Academic Union** was founded, holding a series of annual conferences that promoted a comprehensive sense of gay studies. Contributions from the many homosexual and lesbian artists resident in New York led to its flourishing as a gay cultural center, notable for a strong presence in **theatre**, **film**, **popular music**, **visual arts**, and **literature**. In different ways **Frank O'Hara** and **Andy Warhol** had influential roles in **poetry** and **painting**, while gay **novelists** banded together to form the **Violet Quill Club**.

As a result of gay political activity and legal pressure, an atmosphere of unprecedented openness, almost a continuous carnival, developed in the 1970s. Bathhouses, backroom bars, clubs such as the **Mine Shaft**, and even open-air places of sexual encounter attracted a national and international clientele of tourists seeking a gay Mecca—a title that New York disputed with San Francisco.

In the 1980s, however, increasing awareness of the city's many social problems, together with the **AIDS** crisis, dimmed this festive atmosphere, and New York's gay and lesbian leaders settled into the slower and more arduous task of community building. A persistent problem is that because of the high degree of stratification and social distance which the gay community shares with the larger New York City society, no organization bringing together the leadership of all the diverse groups has been able to survive.

New York City as Pioneer. Sig-

nificant firsts in gay history that New York claims are the publication of Donald Webster Cory's *The Homosexual in America* (New York: Greenberg, 1951); the beginning of the homophile phase of the man-boy love movement in the United States with the publication of J. Z. Eglinton's *Greek Love* (New York: Oliver Layton Press, 1964); the founding of the Student Homophile League at Columbia University by Stephen Donaldson (1966); the opening in November 1967 of the Oscar Wilde Memorial Bookshop, the first to be devoted solely to gay/lesbian books, by Craig Rodwell, who had earlier organized a gay youth group; the Stonewall Rebellion (June 1969); the founding of the Gay Liberation Front (July 1969); the founding of Gay Activists Alliance (December 1969); the first Gay Pride March [simultaneously with Los Angeles] (June 1970); the launching of the Gay Academic Union at John Jay College (1973); the founding of the National Gay Task Force (1974); the establishment of Gay Men's Health Crisis (1981); the founding of Gay and Lesbian Alliance Against Defamation (1985); the founding of ACT UP [AIDS Coalition To Unleash Power] (1987); the Stonewall commemorative postal cancellation initiated by Warren Johansson (1989).

Wayne R. Dynes

NICOLSON, HAROLD (1886–1968)

British diplomat, gardener, publisher, and prolific writer of biographies, diaries, and letters. Born into the British diplomatic service (in Teheran, where he would later serve), Nicolson helped write the Balfour Declaration during World War I, and was a junior adviser (along with John Maynard Keynes) at the Paris Peace Conference which launched the League of Nations. In his spare time Nicolson wrote popular biographies of Byron, Swinburne, and Verlaine. In 1929 he retired to write for the *Evening Standard*, published by Lord

Beaverbrook, and to create formal gardens.

Nicolson met Vita Sackville-West in 1910, and married her in 1913. Both had a series of homosexual affairs with persons of their own station, in marked contrast with the British upper-class pattern of seeking proletarian homosexual partners. Nicolson's liaisons with younger aristocrats were emotionally cooler than his wife's passions for Virginia Woolf and Violet Trefusis. He was quite devoted to her, while she was less promiscuous than he and more devoted to the women she loved than to her husband. Their third-born son published Vita's account of their open marriage and her unhappy affair with Violet Trefusis in 1973.

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NORTH AFRICA

See Africa, North.

NOVELS AND SHORT FICTION

Fiction in the form of novels and short stories ranks as a particularly characteristic feature of modern imaginative life, continuing to flourish even in an era dominated by electronic entertainment. Gay and lesbian characters and situations sometimes appear in mainstream novels whose major context is heterosexual. Less well known to the general public is the "gay novel," a modest though surprisingly hardy variant. Few works of this type have garnered acclaim as masterworks, and gay/lesbian novels are perhaps best regarded as forming a genre, such as mystery or science-fiction.

Classical Antiquity. As a literary category the novel was a late-comer in ancient Greece, becoming popular only in the second century B.C. Achilles Tatius' romance *The Adventures of Leucippe and Clitophon* mingles heterosexual and