

church of New St. Peters. However, Julius' military conquests caused friction with the king of France and the German emperor. At their behest a council met in Pisa in 1511 to consider his deposition. Arraigned as "this sodomite, covered with shameful ulcers, who has infected the church with his corruption," Julius nonetheless managed to prevail by calling his own council, which was still in session when he died in May 1513. His successor, the Medici Leo X (1475–1521), was also a great patron of the arts, so much so that his extravagance is said to have helped bring on the Reformation. Like several of his predecessors he was involved in intrigues to advance favorite nephews, an expensive hobby that strained the treasury to the utmost.

Before becoming pope, Julius III (1487–1555) had presided over the Council of Trent, which was to result in the Counterreformation and a new sobriety at the papal court. However, Julius III was granted one last Indian summer period of licentiousness. He was often seen at official occasions with a catamite, Innocente (Prevostino), whom he created a cardinal, together with a number of other teenage boys.

The dour Pius V (reigned 1566–1572) issued two constitutions, the first (V, *Cum primum*) of which turned sodomites over to the secular courts and ordered degradation of members of the clergy who were guilty of the vice; a second (LXXII, *Horrendum*) provided that religious found guilty be deprived of the benefit of clergy, but only if the sodomitic acts were frequent and repeated, as it were from habit; this presumably exempted individuals who had only occasionally strayed.

Little is known of sexual irregularity of modern popes, at least during their pontificates. According to Roger Peyrefitte, John XXIII (1881–1963) and, more plausibly, Paul VI (1897–1978) conducted homosexual affairs. The Polish pope, John Paul II (1920–), had denounced

conservative views on sex and marriage long before his election in 1978. After becoming pope he encouraged Joseph Cardinal Ratzinger to issue a statement reaffirming disapproval of homosexuality, terming it an "intrinsic moral evil" (letter of the Vatican Congregation for the Doctrine of the Faith, October 30, 1986). Also under this pope the American gay Catholic organization Dignity was forbidden to use church premises for its activities, and gay Catholics would appear to have entered a phase of banishment *extra ecclesiam*, as least as far as the practice of their sexual preference is concerned.

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PARAGRAPH 175

This was the notorious article of the Imperial Criminal Code (*Reichsstrafgesetzbuch*) that was adopted in 1870 for the newly-formed North German Confederation and then took effect on January 1, 1872 on the entire territory of the empire, replacing the criminal codes of the 36 sovereign entities that had existed in Germany since 1815. Paragraph 175 penalized *widernatürliche Unzucht*, "lewd and indecent acts contrary to nature" between males (but not between females), and provided for a maximum penalty of two years' imprisonment. Although the original scope of the law had been solely anal intercourse, it was subsequently expanded by the appellate courts until it covered all "acts similar to coitus" (*beischlafähnliche Handlungen*), but not mutual masturbation. The major aim of the Scientific-Humanitarian Committee, founded by Magnus Hirschfeld and his collaborators on May 14, 1897, was to secure repeal of the offending paragraph, and to that end a petition was circulated among prominent and cultured figures of Wilhelmine and then Weimar Germany. The petition was in the course of more

than three decades signed by some 6,000 Germans from all walks of life, a number of them world-famous to this day.

The arguments against Paragraph 175 included: the injustice of stigmatizing as criminal the sexual activity of those whose homosexual orientation was inborn and unalterable; the danger of **blackmail** to which it subjected those who engaged in homosexual activity; the futility of attempting to penalize activity that in any case occurred in private and was thus inaccessible to police surveillance; and the number of illustrious figures of past and present whose homosexual inclinations would have made them liable to prosecution and social ruin.

Despite the support given to the campaign for repeal by the **Social Democratic** (and later by the Communist) Party, beginning with a speech in the Reichstag by August Bebel in 1898, the conservative opponents of repeal retained a majority on the commissions appointed to revise the penal code, and a 15–13 victory in 1929 proved hollow, as the National Socialist assumption of power led to an even more punitive version of the Paragraph in the novella of June 28, 1935, whose constitutionality was later upheld by the Federal Constitutional Court in Karlsruhe on May 10, 1957 on the pretext that “homosexual acts indisputably offend the moral feelings of the German people.” In line with this reasoning the government of the Federal Republic has denied all compensation to those who during the Nazi period were for violations of Paragraph 175 interned in concentration camps, where they were forced to wear the **pink triangle** that later became a symbol of gay liberation.

Hirschfeld’s vigorous campaign against Paragraph 175 made it a household word in Germany, and a slang expression for homosexual is *geboren am 17.5*, literally “born on the 17th of May.” Only in 1969 did a Social Democratic government in Bonn repeal that portion of the law which penalized consenting homosexual activity between adult males. Even in the

Nazi period Paragraph 175 was not extended or applied by analogy to lesbians. But it had taken 72 years of struggle, interrupted by the renewed persecution under National Socialism, to secure the abolition of a criminal law that in France the Revolution had stricken from the books in 1791.

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PARANOIA

In current usage the word **paranoia** has two senses. The older meaning, stemming from nineteenth-century **psychiatry**, is that paranoia is a psychosis characterized by systematized delusions of persecution or grandeur. Hallucinations may be present, though they are not necessary for a diagnosis. Recent popularization of the term—a consequence of the general diffusion and vulgarization of psychiatric concepts characteristic of our society—has tended to reduce its meaning to a tendency on the part of an individual or group toward excessive and irrational suspiciousness and distrustfulness.

As part of his overall concern with mental conditions that impaired functioning, Sigmund Freud had sought to grapple with paranoia in the original psychiatric sense. From his mentor in the 1890s, Wilhelm Fliess, Freud took the notion that paranoia was dependent on repressed homosexuality. Only later, in 1915, did he formulate this interpretation as a general rule. He believed that the paranoid withdrawal of love from its former object is always accompanied by a regression from previously sublimated homosexuality to narcissism, omitting the half-way stage of overt homosexuality. This claim of a special link between paranoia and (male) homosexuality has been one of the most