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## PRESS, GAY

A minority group such as homosexuals needs a press of its own for particular reasons. Only at the end of the nineteenth century did periodicals meant primarily or exclusively for a homosexual or lesbian readership come into being. Such publications supplemented the mass media addressed to a general readership by providing news, commentary, advertisements, and later personal columns for individuals with special needs or interests. Thus the gay press cannot be compared to a Chinese-language or Russian-language periodical in the United States, or to an English-language newspaper in Buenos Aires or Jerusalem, which provides general news and information to a public that cannot read the idiom of the country. In other respects, however, it has had problems similar to those of the Lithuanian and Ukrainian speech communities in Tsarist Russia, which before 1905 were not allowed to have publications in their own language; these were printed in East Prussia and Austrian Galicia and smuggled across the border. Publishing houses in Paris and elsewhere on the Continent performed an analogous function by issuing books in English with homosexual themes, though it was only in the early 1950s that the Swiss monthly *Der Kreis/Le Cercle* began to include English articles on its pages.

*Pioneers.* The earliest serial publication of this kind was the *Jahrbuch für sexuelle Zwischenstufen*, edited by Magnus Hirschfeld in Berlin from 1899 to 1923. Modeled on an academic journal, the *Jahrbuch* featured long and sometimes ponderous articles abounding in footnotes and learned references; it also carried a remarkable annual bibliography of new

books and articles compiled by Eugen Wilhelm under the pseudonym of Numa Praetorius. A second major journal was *Der Eigene*, which had originally been devoted to the arts but became the organ of the pederastic wing of the German homosexual movement, the *Gemeinschaft der Eigenen*; it was a de luxe publication on fine paper with illustrations in black and white, in sepia, and in color that imitated such foreign models as the *Yellow Book*. On its pages the adolescent male nude played a prominent role. With a number of significant interruptions, *Der Eigene* appeared from 1898 to 1930.

France had only two publications in the period before World War II: *Akademios*, which was issued monthly during 1909 in Paris by Count Adelswärd Fersen, and *Inversions*, which appeared briefly in 1925 before it was suppressed by the police at the instigation of clerical members of the Chamber of Deputies. Because of the intolerance that prevailed in the English-speaking world, no counterpart could be published. In the mid-1920s a few issues of *Friendship and Freedom* were produced by Henry Gerber, who was promptly arraigned for having created a homophile organization. Later, in 1934, he and Jacob Houser issued a mimeographed newsletter entitled *Chantecleer*. At this time only semi-clandestine newsletters and similar ephemeral publications could exist in the United States, while the German movement of the 1920s had a whole set of journals, from *Freundschaft und Freiheit* to *Freundin* (for lesbians).

In Switzerland a bilingual monthly called *Der Kreis/Le Cercle* began to appear in the mid-1930s, when the National Socialist seizure of power had obliterated the gay press in Germany proper. None of these early publications could appeal to a mass readership; most existed in the shadows of the world of journalism, dreading the intervention of the authorities under one pretext or another, as the sacred freedom of the press

even in democratic countries never applied to journals that defended homosexuality.

*After World War II.* The revival of the homophile movement after World War II saw new journals emerge: in the United States *ONE* (1953–72) and *Mattachine Review* (1955–66), and for lesbians an early clandestine effort, *Vice Versa* (1947), and then the stable *The Ladder* (1956–72); in France *Arcadie* (1954–82); in the Netherlands (*Vriendschap*, 1948 et seq.); and in West Germany *Der Weg* (1952 et seq.). These were monthlies discreetly mailed in unobtrusive wrappers, often at first-class rates to deter postal inspection. The contents were limited to news, editorials, commentary, and illustrations more suggestive than explicit; personal advertisements could not yet appear because these would have been construed as “inciting to immorality.” Only a limited readership had access to these journals, although the American ones were at times sold on newsstands.

The radical wave of the late 1960s furthered the growth of a so-called “underground press,” which claimed and largely enjoyed a freedom from the taboos that had long excluded explicit treatment of sexual topics from the mainstream media. Besides using obscene language galore, they carried personal ads whose authors could uninhibitedly express their most intimate wishes. Among the best known of the underground papers were the *Berkeley Barb* and the *Berkeley Tribe*, published on the outskirts of what was to become the gay mecca of the United States. Following their example, the gay liberation movement that began with the Stonewall Uprising of June 1969 soon found its voice, and publications such as *Come Out!* and the *Advocate* were joined by the *Body Politic* (Toronto), *Gay* (New York City), *Gay Community News* (Boston), *Gay Sunshine* (Berkeley), and many others.

Also characteristic of the 1970s was the emergence of magazines and newsletters for gay and lesbian readers

with a more specialized identity—religious, political, or professional. These were often issued by organizations or caucuses of gay members of a larger professional society or religious denomination, or local groups communicating with a membership drawn from a specific locale and carrying news of events in their own area. Some of these periodicals did not survive one or two issues; others—there are now hundreds—have become monthlies of 4 or 8 pages regularly mailed to the list of members.

For the mass reader, glossy illustrated magazines modeled on their heterosexual counterparts, with unabashedly erotic illustrations and short stories and personal and classified advertisements rich in explicit detail, now became part of the press. The *Advocate* and *Blueboy* in the United States, *Gai pied* and *Samourai* in France are the best-known examples of this genre. Their articles and editorials reach a nationwide audience and create a norm of taste and opinion within the gay community. In the United States even smaller cities, such as Anchorage, AL; Raleigh, NC; and Sacramento, CA, have tabloid size newspapers; these depend heavily on advertising and are usually distributed free in bars, bookshops, and other commercial establishments. Many of these newspapers have joined together to form the Gay and Lesbian Press Association. The United States has also created scholarly periodicals: *Gai Saber* (1977–78) and *Gay Books Bulletin/Cabirion* (1979–85), both published by the Scholarship Committee of the Gay Academic Union, New York; and *Journal of Homosexuality* (1974 et seq.; edited by John De Cecco at San Francisco State University). In the Netherlands *Homologie* (1978 et seq.) provides an excellent current bibliography, while the Turin annual *Sodoma* (1984 et seq.) has achieved a particularly distinguished level of quality.

*Conclusion.* The existence of a periodical addressed specifically to a gay readership is an crucial part of the building

of a movement in any country. Only when a common vocabulary, a shared framework of ideas and aspirations can be communicated by a specialized press can a true "gay identity" develop. Otherwise the members of the gay subculture are isolated and atomized, thrown back on their own, often limited intellectual and moral resources. It is characteristic of the Communist bloc that even where the sodomy laws tenaciously retained by previous bourgeois regimes have been repealed by fiat, no gay periodicals are allowed, even under strict Party supervision. This prohibition confirms that such regimes are unwilling to grant their homosexual citizens the right to a corporate personality, the status of a legitimate interest group with its own voice in public affairs. The gay press is the collective voice of the homosexual minority in society, and its right to exist should be defended as part of the irreducible minimum of toleration which such a community requires. It has the function of disseminating news of importance to its readers, defending their interests in public debate, and combatting efforts at defamation and persecution on the part of their political and religious foes.

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### PRINCE-AND-PAUPER SYNDROME

See Working Class, Eroticization of.

### PRISONS, JAILS, AND REFORMATORIES

Incarceration facilities have for some time provided data for those seeking a comprehensive understanding of the full

range and potential of homosexual behavior. These facilities host social worlds in which sexual acts and long-term sexual pairing between people of the same gender, who consider themselves and are generally considered by others both to be heterosexual ("man"/"punk" pairs), are not only common but validated by the norms of the prisoner's subculture.

*General Features of Incarceration Facilities.* Incarceration centers constitute a subset of the "total institution," a category which includes the several branches of the armed forces and boarding schools. Along with monasteries and nunneries, incarceration facilities are characterized by gender segregation, a limited interface with the outside world, and an official norm of sexual abstinence. Like other total institutions, confinement facilities witness a good deal of resistance on the part of their inmates to the regimentation demanded by the institution; such resistance can take the form of involvement in officially censured sexual activity.

There is a great deal of diversity among institutions holding prisoners sent to them by government as a result of criminal charges. Probably the most salient differences exist between confinement centers for males and for females, at least with regard to the prevalent sexual conditions; unless otherwise noted, the account below pertains to facilities for males, who are still nearly 19 out of every 20 prisoners in the United States, with similar ratios elsewhere. Confinement institutions for the mentally disturbed and for privately-committed juveniles have been omitted from this article for lack of data. For similar reasons, there is a focus on contemporary American institutions, which held nearly three-quarters of a million prisoners in the late 1980s at any one time and saw nearly eight million admissions over the course of a year (mostly short jail lock-ups for minor offenses such as public drunkenness).

Confinement institutions for adults (most commonly 18 or over, though