

dismissed as absurd. Last of all, the plaintiff's argument that his conduct should be protected because it had occurred in the privacy of his own home was rejected. The majority argued that a decision rendered in 1969 was "firmly grounded in the First Amendment" and therefore inapplicable as the present case did not deal with printed material. The minority opinion held that homosexuals, like everyone else, have a "right to be let alone" and that "A way of life that is odd . . . but interferes with no rights or interests of others is not to be condemned because it is different."

*Broader Implications.* The battle line remained drawn between those who defend the right of the state to uphold a moral code derived from the canon law of the medieval church, and those who cherish the Enlightenment principle that offenses against religion and morality, so long as they do not violate the rights of others or the interests of the state, do not fall within the scope of the criminal law. In that respect the concept of privacy is a legal weapon, an ideological innovation which the defenders of homosexual rights seek to interpose between the received law, the *jus receptum*, and the individual having overt sexual relations with a person of the same sex in the interest of a *jus recipiendum*, a more just law which if adopted would protect homosexuals in the exercise of sexual freedom.

The paradox of this situation is that the "deep structure" of society prescribes that sexual acts be private, that is to say, performed out of range of the sight and hearing of others who would rightly take offense if the acts were inflicted upon their consciousness. A legal commentator in Nazi Germany recognized that private sexual acts harm no one and are seldom detected, but argued that if they were committed in public they would cause outrage and scandal; the law should therefore proceed *as if* the private acts had been performed in public. In other words, although the state power is invading the

privacy of the participants and exposing them to humiliation and punishment, they should be punished on the fiction that they had deliberately violated the moral feelings of others by behaving indecently in public. One could hardly imagine a better example of paranoid logic, yet it is this type of thinking that underlies the refusal of the courts to extend the protection of privacy to homosexual behavior. By contrast, in the Dudgeon case (1981) the European Commission of Human Rights in Strasbourg held that laws penalizing private homosexual acts violated the right of privacy embodied in Article 8 of the European Convention on Human Rights of 1950. The struggle for the recognition of the right of privacy in this sphere of sexual conduct will likely continue unabated into the twenty-first century.

*See also Law: United States.*

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## PRIVATE PRESSES

Presses that produce books in limited quantities not intended for the regular channels of the book trade are termed "private." Some of them have had to operate clandestinely, as the contents of the books would have attracted the atten-

tion of the authorities by their political or sexual nonconformity.

*Historical Development.* The invention of the printing press in fifteenth-century Europe, whose cultural life was still largely under the domination of the church, did not at first promote the spread of literature on homosexuality. The pagan classics, rich as they were in homoerotic passages and allusions, were in time printed and made accessible to a far larger public than would ever have seen them in manuscript. But the potential of the new medium for reproducing books and pamphlets on homosexual themes was realized only through clandestine private presses that eluded the repression and censorship exercised by the state and the church. The issuance of such works was a side activity of aristocratic orgy clubs that could flourish on the privacy of estates to which the authorities had no easy access. One of the first presses of this kind was created by the Duc d'Aiguillon on his estate at Verets in Touraine, which in 1735 issued the *Recueil de pièces choisies, rassemblées par les soins du Cosmopolite*. In England Horace Walpole, Earl of Oxford, had his own private press somewhat later in the century.

Subsequently the actual work of producing such books in a limited edition was transferred to master-printers in the publishing capitals of Europe, who issued them as custom pieces for wealthy patrons and connoisseurs. With the coming of the French Revolution, the breakdown of authority made it possible for printers to produce a variety of erotica, some of which had an explicitly homosexual content, and at this time the works of the Marquis de Sade transformed pornography itself by admitting themes of aberrant and forbidden sexuality. While Holland had been the principal source of clandestine literature under the Old Regime, in the nineteenth century France and Belgium took the lead in this area. The phenomenon that has gained the Russian name of *tamizdat* ("publication elsewhere") is characteris-

tic of erotic literature: books were published in France in English for sale to Englishmen, in Brussels in French for sale to Frenchmen, because it was too dangerous to produce them in the country for which they were destined. Thus the earliest defenses of homosexuality in English were printed on the continent in the 1830s, of these only the so-called *Don Leon* poems have survived.

Typical of erotica issued by private presses is the use of false imprints on the title page. The place of publication may be given as "Sodom and Cythera" or "Eleutheropolis" = "Ville Franche" = "Freetown" or even "Partout et nulle part" (Everywhere and Nowhere); the publisher may have a facetious name such as "Uriel Bandant" or a classic pseudonym like "Pierre Marteau" = "Peter Hammer" or a parody of some institutional name such as "Society for Propagation in Foreign Parts." Even the year of publication, if not given wrongly to mislead the authorities into believing that this is *not* a new edition, may take the form of "An de la liberté."

Later in the nineteenth century such publishers as Auguste Poulet-Malassis, Isidore Liseux, and Charles Carrington issued editions of the erotic classics, translations of foreign works, and even contemporary writing for clandestine sale to lovers of erotica. The British collector Henry Spencer Ashbee assembled some 1517 volumes of erotica and kryptadia, among them many books enlarged with additional illustrations, which upon his death he bequeathed to the British Museum Library. For the purpose of illustrating such volumes the talents of artists and engravers of the first rank could be employed, as the price of a *de luxe* volume on fine paper ran into several pounds or scores of francs. Works written primarily or exclusively for a homosexual readership began to appear only toward the end of the nineteenth century, when the emerging movement awakened a consciousness that homoerotic literature had a past of its own, together with a public that would buy and collect

such writings. In Leipzig the Max Spohr firm began openly issuing scholarly publications in the field during the last decade of the century.

*Ephemeral and Popular Material.*

Naturally private presses could also turn out an ephemeral literature, some of it today known solely from references in booksellers' catalogues or bibliographers' lists, in the form of pamphlets, brochures, and similar trivia meant only for brief diversion. In the United States and England the restrictions on publishing even medical and anthropological literature that dealt with homosexuality remained in such vigor that as late as the 1930s private presses were issuing reprints and translations "in 1500 numbered copies for subscribers only." The Nonesuch Press and the Fortune Press in England—which had ties to Carrington's firm in Paris—were two such ventures. Also, little coterie of boy-lovers published their verses and apologetic writings in tiny editions for circulation solely among the initiate. Such works could never be advertised or sold through conventional channels, but the international publishing underground saw them to their destination. Even in the 1950s it was common for American travelers to purchase sexually explicit works in Paris—usually under the imprint of Maurice Girodias' Olympia Press—and then to hide them in their baggage to escape the attention of customs officers.

Another class of literature was the paperback novel or piece of reportage with a homosexual theme, typically sold in a particular sort of bookshop tolerated by the police in return for regular payoffs. For the United States market crude homosexual **pornography** was published in the 1940s and 1950s in Mexico (mainly in Tijuana) and smuggled across the border. As restrictions were relaxed in the 1960s, some of the firms moved across the border to San Diego and Los Angeles. At the same time the incipient gay movement tried to set up presses for book publishing, but with little success. It was the

upsurge of underground newspapers that probably laid the groundwork for such gay and lesbian publishers of today as Alyson, Gay Sunshine Press, and Naiad. The advent of desktop publishing in the 1980s doubled and then tripled the number of small presses, and made it possible for authors to publish and distribute their own works if they wish.

During the closing years of censorship, photographs of the male body in a state as close to nudity as current mores would allow were circulated in the form of pictorial magazines, or in a more elegant guise, as art books on glossy paper. Much of this clandestine literature is fast disappearing, as the volumes could not find their way into public or scholarly libraries, and in a private collection they were as likely as not to be dispersed or simply destroyed on the death of the owner.

*Conclusion.* The significance of the private press was that it undercut the monopoly of the commercial publishers and also the control exercised by the state in the form of prior censorship or the prosecution for obscenity of works that violated the "moral standards of the community." In a time when homosexuality was virtually unmentionable in public, and every oblique reference to it in the media had to be accompanied with execration, such publishers issued a trickle of independent writing, and also preserved and disseminated classics of homoerotic literature that had survived from earlier centuries. With the advent of a general tolerance for public discussion of sexual matters, and the rise of publishing houses openly issuing erotica—and more serious works—for a gay readership, as well as the emergence of electronic non-print media, the older form of the private press is receding into the past.

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## PROSTATE

The prostate is a male gland surrounding the urethra, between the bladder and the penis. It secretes seminal fluid, which is almost the entire component of semen; the sperm cells are only a minute part. Adjacent to it are seminal reservoirs, which when full contribute to sexual desire, and when empty diminish it. Muscles around the prostate play a key role in the sensations of orgasm.

It seems to have been as a result of treatment of prostate disorders that its function in the male sexual cycle was discovered. It is the prostate, not the testicles, that is necessary for ejaculation. It was discovered that the screening procedure of palpation (feeling) of the prostate by a finger inserted in the rectum could be surprisingly pleasurable. Part of the pleasure of anal intercourse, for the male recipient, lies in the stimulation the penis provides to the prostate. The prostate may also play a role in the pleasure produced by other anal practices such as handballing and enemas. Direct anal stimulation of the prostate with a finger or a toy which cannot cut, scratch, or get "lost" can produce orgasm in men.

The Grafenberg or G-spot in women, located on the upper wall of the vagina, is anatomically related to the prostate, and women report that stimulation of it can be especially pleasurable.

Daniel Eisenberg

## PROSTITUTION

Male homosexual prostitution is and has long been a widespread phenomenon attested in all high civilizations. At the same time it has in the course of the centuries been strongly conditioned by

the attitudes of the host society toward homosexual behavior. By prostitution is meant a sexual relationship in which one partner is paid by the other to perform a specific act or set of acts on a particular occasion. The prostitute may himself be the employee of a service that arranges the encounter and collects a portion of the fee, or may simply be an entrepreneur whose clandestine income is more often than not unreported to the tax collector.

Because of the legal and social stigma attaching to homosexuality itself, only rarely in modern times has the state power attempted to regulate and control male prostitution ("hustling"). By contrast, heterosexual prostitution has in some countries been the object of rigorous police measures intended not just to prevent the phenomenon from becoming a public nuisance, but also to inhibit the spread of disease and to hinder the movement of prostitutes across national or state boundaries (the so-called "white slave trade").

*History.* Over the centuries, prostitution has taken three forms: guest prostitution, sacred prostitution, and commercial prostitution. The ancient world was familiar with the second category as both male and female hierodules plied their trade at the shrines of the deities of paganism. The *kādēsh* of the Bible sold his sexual favors in the service of Ishtar, to the scandal and outrage of the priests of the cult of Yahweh who branded the practice an "abomination." A large measure of the condemnation of sexuality in the Old Testament stems from the association of orgiastic sexual activity with the rites of Semitic polytheism.

In ancient Greece cities such as Corinth were famed for the extent of their commercialized erotic life, just as today resort towns are a prime source of business for the hustler encountering clients in search of sexual pleasures as part of a vacation. Prostitutes were usually either slaves or freedmen; the free citizen who sold his body to other males incurred loss of civic rights (*atimia*). In Athens