

Martial, an expression of displeasure at the frivolity of the opposite sex which he inwardly loved, or simply a wish to scandalize the conventionally minded. The poet seems in fact to have preferred the active role in anal intercourse, and—when he had sexual relations with women at all—to have practiced this only, so that he indignantly rejected the imputation that he had fathered the child of a woman of whom he had carnal knowledge. His interest in women was limited to those whose **androgyny** awakened the genuine attraction which he felt for the male sex.

His poems express a fondness for pages and their costumes, and in particular for a youth who is named "Tireis"—who later entered a monastery, inspiring the poet to allude to the pederastic practices of the monks by claiming that "in the same place he can find both his salvation and his pleasures!" Saint-Pavin evidently had contact with contemporary lesbian circles, as he wrote verses likening women's fondness for their own sex to his male-male attachments. In his imitations of Martial he defended homosexual love against the accusation of being "unnatural." Intimate with the homosexual cliques of his day, he revealed his inner thoughts in verses addressed to their members with a frankness that anticipated no censure or incomprehension. With the great Condé he was on such familiar ground that he could send him a poem declaring that "Caesar was as a great a *bougre* as you, but not so great a general." He was in modern terms a self-proclaimed homosexual who made no secret of his identity, even in an age when death at the stake was not a wholly remote possibility for one of that persuasion. The publication of his complete corpus will shed much light on the homosexual subculture of France in the mid-seventeenth century and on the antecedents of the Enlightenment.

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SAMURAI

The samurai class developed in Japan from what were originally soldiers who served courtiers and great aristocratic families in defending and managing their country estates, which in some cases were far from the capital in Kyoto, during the Heian period (794-1185). By the end of the Heian period, the soldiers had in many cases usurped their employer's landholdings and carved out large territories where they ruled by the sword. During military campaigns, soldiers were accompanied by boy attendants who saw that their physical needs were met. From this probably followed the tradition of man-boy bonding that seems to have been a feature of samurai life almost from its inception.

The Ashikaga shoguns, who ruled Japan's heartland from the fourteenth to sixteenth centuries, seem to have brought the homosexual ethos of the samurai to the seat power in Kyoto from which they ruled, for there was a marked "homosexualization" of court culture during this period, particularly in the aesthetics of the Noh theatre. When Francis Xavier and the Jesuits came to Japan in the sixteenth century to proselytize, they were horrified by the openness with which homosexuality was practiced among the ruling samurai class and condemned it furiously, apparently with little effect.

Homosexual love was a major component of samurai sexuality right up until the samurai class was abolished in the early years of the Meiji period (1868-1912), after which it was deliberately suppressed by the Meiji government as part of its effort to modernize Japan. The novelist Mishima (1925-1970) sought to revive samurai traditions in order to revitalize Japan spiritually, and respect for the homosexual bond was apparently part of the revitalization he envisioned.

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SAN FRANCISCO

It may seem surprising that for the first hundred years after its incorporation in 1850 as a city of the new State of California, San Francisco (population ca. 700,000) was not particularly noted as a homosexual center. Certainly, as in the case of other cosmopolitan port cities such as Boston and New Orleans, gayness was not absent. With the rise of the modern homosexual rights movement in the 1960s, however, San Francisco assumed a paramount status, highlighting the triumphs as well as the setbacks of homosexual affirmation in the United States

Early History. San Francisco began as a Spanish settlement in 1776 as Yerba Buena, passed into Mexican hands in 1821, and was conquered by the United States and renamed in 1846. The Gold Rush days of 1848-49 brought prosperity to the city—and a typically Western disproportion of numbers of men and women. The red-light district was the Barbary Coast, but thus far little information has come to light on specifically homosexual activities there (the catastrophic 1906 earthquake and fire destroyed many records from earlier days). The more genteel atmosphere of the century's later decades, with the presence of gay people in the arts, is subtly evoked in Charles Warren Stoddard's novel *For the Pleasure of His Company: An Affair of the Misty City* (1903).

After the turn of the century, travelers reported the availability of servicemen for sexual purposes (the Presidio was a major army center). Harry Hay,

who later was to start the American homosexual movement, enrolled in Stanford University in 1930. He recalls being helped to come out by his visits to friendly speak-easies in the city. Joe Finocchio's establishment featured drag entertainment; after the repeal of prohibition it moved to new quarters at 506 Broadway, becoming the city's premiere nightclub and gathering place for homosexuals. Such female entertainers as Rae Bourbon, Walter Hart, and Lucian Phelps played an important role as focal points of the gay identity at that time. Finocchio's location in the North Beach area, a Bohemian redoubt, was also important, and the neighborhood later became noted for its beat population.

World War II and After. During the war San Francisco was the chief port of embarkation for the Pacific Theatre of War. While awaiting their orders or returning from battle many American servicemen and -women from less sophisticated regions had their first taste of some sexual freedom. After being mustered out, a certain number of gay men and lesbians decided to settle in the Bay City, where they often became involved in a coupled situation, rather than return to their home towns.

Understandably, then, shortly after the American homosexual rights movement began in Los Angeles it spread to San Francisco. In January 1955, the *Mattachine Review* began to appear, patiently watched over by Hal Call, the guiding spirit of the San Francisco chapter of the Mattachine Society. At the end of the year, eight Bay Area women formed the Daughters of Bilitis, which became the national organization with its own monthly, *The Ladder*. Two of the founders, Phyllis Lyon and Del Martin, remained significant figures in San Francisco into the eighties.

Gay-baiting charges lodged by an unscrupulous candidate in the 1959 mayoral election introduced a phase of unprecedented public discussion of homosexuality. Public talk about a hitherto