

On 22 January 1999, George L. Mosse died. Born in Berlin on 20 September 1918, his life spanned a century and most of the Western world. He taught modern history in Madison, and was an honoured guest in many other places: Jerusalem, London, Berlin, Munich, Rome, Paris, Cape Town. As he was a lovely friend and an excellent teacher, gay studies at the University of Amsterdam invited him to become their first guest professor in 1988. His last two books came out posthumously. **The Fascist Revolution. Toward a General Theory of Fascism** (New York: Howard Fertig, 1999) is a collection of essays in which he strongly defends an explanation of fascism in cultural terms of representations and mass-communications. It includes essays on nazi-aesthetics and French gay fascists. I am looking forward to the other book, his autobiography **Confronting History. A Memoir** (Madison: University of Wisconsin Press) announced for March 2000. This is the story of a very rich Jewish young man from Germany, who from a nearly penniless exile, became a well-regarded professor in the USA. He was one of the few established scholars of his generation to come out of the closet and to support gay studies wholeheartedly. His **Nationalism and Sexuality** (1985) and **The Image of Man: The Creation of Modern Masculinity** (1996) have become classics of sexual and gender history. In Germany, a new annual of gay histories has been launched **Invertito Jahrbuch für die Geschichte der Homosexualitäten** (Vol. 1, Hamburg: Männerschwarmskript, 1999). The first issue is devoted to 'homosexualities in the Federal Republic of Germany, 1949–1972'. It includes three main articles, some smaller ones and an interesting series of reviews. The great names of Germany's gay studies are connected to this promising new venture: Bernd-Ulrich Hergemöller, Rüdiger Lautmann and Manfred Herzer. Although the name of the journal makes one think immediately of Magnus Hirschfeld's *Jahrbuch*, neither he nor his journal are mentioned in the presentation. The prolific Hergemöller published another book of his own **Einführung in die Historiographie der Homosexualitäten** [Introduction to the Historiography of Homosexualities] (Berlin: Kimmerle, 1999). More gay history offers 'Das sind Volksfeinde!' Die Verfolgung von Homosexuellen an Rhein und Ruhr 1933–1945 ['They are the People's Enemies!' The Persecution of Gays at Rhine and Ruhr], published by the Centrum Schwule Geschichte (Centre for Gay History) in Cologne (Cologne: El-De Haus, 1998). The catalogue, that accompanied an exhibit, has several interesting articles, for example on the castration of gay men, the destruction of the gay world, the absence of lesbians among the nazi-victims and the bisexual author Ewers. Hanns Heinz Ewers (1871–1943) regularly contributed to the gay press since its incipience in 1899 and already discussed in Fundvogel (1927) a transsexual operation. He was requested by Hitler to write a novel on the nazi hero Horst Wessel (1932). To the annoyance of his political friends, he included a gay scene in the book. After Hitler came to power, most of Ewers's books were forbidden, but strangely enough not the gay ones. He even published short stories with gay content and was never persecuted because of his

gay affairs. He died in oblivion during the war. Hitler himself is the subject of **Homo Hitler** by Manfred Koch-Hillebrecht (Munich: Seidler, 2000). The author has sampled all quotations that point to Hitler's sexual orientation, but they do not prove much except that many people pondered the sexual orientation and practice of this queerly single person. The two expensive volumes of Jody Skinner on **Bezeichnungen für das Homosexuelle im Deutschen** [Terms for Gayness] in German (Essen: Die Blaue Eule, 1999) propose a very interesting lexicological analysis of the terminology and, the second one, a dictionary of numerous words and paraphrases. Germans have an obsession with 'Arsch und Dreck' (asshole and shit) and have many more words for feminine than for masculine gays. Although the books are very rich in content, one would have liked more information, for example on the first appearances of such terms. They really belong in every gay research library because so many sex-words have German origins. The author is, however, of the opinion that French and English have contributed much more to gay terminologies.

Rich and well documented is Gregory Pflugfelder's **Cartographies of Desire. Male-Male Sexuality in Japanese Discourse, 1600-1950** (Berkeley: California University Press, 1999). He discusses the early-modern popular and modern legal and medical discourses on male-male relations. Shudo and kabuki, relations between older and younger males, were in general well respected in Edo-times but lost their eminent place from the 18th century onwards. In the late 19th century, Japan followed occidental examples and had, for a short time, an anti-sodomy statute while in the 20th century medicine took the central discursive place. Jeremy Seabrook's survey of gay men in Delhi, **Love in a Different Climate. Men Who Have Sex with Men in India** (London/New York: Verso, 1998) is as superficial as Pflugfelder's book is profound. Seabrook does not know the local language and has no idea about the subtleties of gay terminology or the difference between gender and sexuality. His idealization of same-sex relations in India is contradicted by many of his own examples of anti-homosexual attitudes.

Robert W. Bailey's **Gay Politics, Urban Politics. Identity and Economics in the Urban Setting** (New York: Columbia University Press, 1999) is useful for those who are interested in detailed analyses of contemporary gay urban politics in the USA. Regrettably, he touches mostly upon the more boring topics such as mayoral elections and domestic partnerships. Co-editor of *Sexualities*, Peter M. Nardi, published **Gay Men's Friendships: Invincible Communities** (Chicago and London: University of Chicago Press, 1999). This important book starts with an unfortunately limited historical overview of the literature of friendship that leaves out important German traditions from the Enlightenment and Romanticism. The main body of this book is both a quantitative and qualitative survey of friendships among gay men. The study mirrors the problem of friendship: you never know what it means. Some people call their lovers friends while others think a single email establishes intimacy. Nardi has several strong examples of close bonds between gay men, one indeed based solely on the ephemerality of internet exchanges. The most eminent French researcher of sodomites, Michel Rey, died of AIDS in 1993 whilst working on a study of the history of friendship. His unfinished work was edited by Anne-Sophie Perriaux and published by the European University Institute in Florence: **L'amitié à la Renaissance. Italie, France,**

**Angleterre** [Friendship in the Renaissance. Italy, France, England] (San Domenico, 1999). Unfortunately, the booklet consists of too many unfinished notes and quotes while conclusions are limited to a beautiful citation from Pascal. Claude Guillon praises in **Le siège de l'âme. Éloge de la sodomie** [The Siege of the Soul. Eulogy of Sodomy] (Paris: Zulma, 1999) mostly heterosexual sodomy. The small booklet offers a wide range of interesting texts from Aquino to Sade, and is what it promises: a celebration of anal sex. Few books had achieved this before, and surprisingly it is once more a 'French' essay. The closest to come to this are primarily gay books like Guy Hocquenghem's **Le désir homosexuel** (1974) and Paul Hallam's **The Book of Sodom** (1993). Michel Foucault's biographer, Didier Eribon, examines, in his **Réflexions sur la question gay** (Paris: Fayard, 1999), the unfavourable social conditions in which French gay men live. It is a hybrid work that contains historical inquiry and contextual analysis of the lives and literary works of Wilde, Proust and Gide while it ends with Foucault and the meaning of his philosophy for gay men. The book, that offers some sharp observations on contemporary gay culture, is a bestseller in Paris. Foucault's friend and neighbour Hervé Guibert (1955–1991), who wrote a novel on the philosopher's final disease and sadomasochistic preferences, has himself become the object of biography. François Buot's **Hervé Guibert. Le jeune homme et la mort** [Hervé Guibert. The Young Man and Death] (Paris: Grasset, 1999) is shallow and adds little to our knowledge of the angelic Guibert that we did not already know from his many novels and interviews. His life was a shorter and more exhibitionistic version of Foucault's, while he wrote novels instead of philosophy. His prior interest in gay cruelties has been overshadowed by his later status as a well-known French AIDS patient.

In **Pictures and Passions. A History of Homosexuality in the Visual Arts** (New York: Viking, 1999), James M. Saslow proffers a well researched and illustrated history of male and female homosexuality from the earliest times until the present day. Debra Bright edited **The Passionate Camera: Photography and Bodies of Desire** (New York: Routledge, 1998) that gives a wide-ranging overview of mostly queer photography, from its initial days to contemporary work, from body building and Pierre Molinier to Rock Hudson and lesbian chic. One article concerns David Wojnarowicz who is also the subject of a beautiful exhibit catalogue **Fever. The Art of David Wojnarowicz**, edited by Amy Scholder (New York: Rizzoli, 1999). The reprint of **Images of Lust. Sexual Carvings on Medieval Churches** (London: Routledge, 1986/1999) by Anthony Weir and James Jerman has a surprising overview of sexually explicit sculptures from a religion that rejected many forms of sexuality but showed it as a pedagogical enterprise to deter the believers from sinning. There are several richly illustrated books on the history of the gay movement. Nearly five years after the exhibit in New York celebrating the 25th anniversary of the Stonewall riots, a catalogue was published entitled **Becoming Visible. An Illustrated History of Lesbian and Gay Life in Twentieth-Century America**, edited by Molly McGarry and Fred Wasserman (New York: Penguin Studio, 1998). The Berlin 'Schwules Museum' had an exhibit and catalogue edited by Karl-Heinz Steinle on **Der Kreis: Mitglieder, Künstler, Autoren** [The Circle: Members, Artists, Authors] (Berlin: Rosa Winkel, 1999). This Swiss gay movement existed from 1932 until 1965 and was founded by

lesbian Anna Vock, although soon taken over by gay Karl Meier, who presided over it up until its demise. Its fame stemmed especially from its journal of the same name, that became trilingual (German, French, English) after the Second World War and published articles by well-known authors such as Jean Cocteau and Samuel Steward. During the Nazi period it was the only gay journal anywhere in the world, bridging the times of Weimar and the sexual revolution of the 1960s. The post-war period of the journal is the subject of a monograph by Hubert Kennedy, **Der Kreis – Le Cercle – The Circle. Eine Zeitschrift und ihr Programm** [A Journal and Its Programme] (Berlin: Rosa Winkel, 1999), published in English as a special issue of the *Journal of Homosexuality*. This book has detailed information on authors, photographers and themes of Der Kreis. Both books are well illustrated, in the tradition of the journal that in the 1950s published three separate volumes full of seductive pictures and drawings.

Laurence Senelick edited **Lovesick: Modernist Plays of Same-sex Love, 1894–1925** (London/New York: Routledge, 1999). Apart from skilful introductions, notes and an afterword by the editor, the book includes ‘The Black-mailers’ by John Gray and Marc-André Raffalovich, ‘At Saint Judas’s’ by Henry Blake Fuller, ‘Mistakes’ by Herbert Hirschberg, ‘The Dangerous Precaution’ by Mikhail Kuzmin, ‘The Gentleman of the Chrysanthemums’ by Carle Dauriac and ‘Ania and Esther’ by Klaus Mann. Kuzmin (1872–1936) is the subject of a full-length biography, **Mikhail Kuzmin. A Life in Art**, by John E. Malmstad and Nikloy Bogomolov (Cambridge, MA: Harvard University Press, 1999). This excellent and inspiring biography illustrates that the situation of gay Kuzmin, who had leftist inclinations, worsened immediately after the Bolsheviks took power. This fine poet established his fame in the Russian ‘Silver Age’ with his gay novel **Wings** (1906) but saw his possibilities of work and life slowly diminish after the communist revolution. Just after he died, his circle of mostly gay friends was murdered or sent off to concentration camps. This biography makes very clear that the situation for a gay man like Kuzmin did not ameliorate after the revolution, but only deteriorated gradually and became very terrible indeed. Laurie Essig studied the other end of communist times for her **Queer in Russia. A Story of Sex, Self, and the Other** (Durham, NC: Duke University Press, 1999). Its central themes are the rise of a gay and lesbian movement in Russia with support from the West after the fall of communism; its subsequent decline and its more recent incorporation into nationalist politics that once again silence same-sex desires. Essig describes how nationalist leader Zhirinovskii cares little to be found in bed with male beauties while Ed Limonov, once bohemian novelist, now fights along with the Serbs, completely denying his gay past and enjoying the ‘brotherhood of raw masculine revolutionaries’. A comparison with Germany in the 1920s might be interesting. Essig tells the story of how homosexual men were criminalized before 1989 and decriminalized afterwards. Women with same-sex desires were medicalized and often underwent transsexual surgery while they continued to define themselves as transsexuals. This transgender topic apparently pleases Essig, who has a picture of herself in male dress on the front cover and a queer story of herself engendered as a man cruising gay spots and being raped there. This amazing but unbalanced book offers too little of queer life outside Russia’s capital while the author neglects many important topics.

José Antonio Nieto edited **Transexualidad, transgenerismo y cultura. Antropología, identidad y género** (Madrid: Talas, 1998) with articles by the editor, Anne Fausto-Sterling, Vern Bullough, Dave King, Richard Ekins, Bernice Hausman, Eli Coleman, Louis Gooren, Unni Wikan and others which brings together the different perspectives on transsexuality and transgenderism in one book for the Spanish market. Jay Prosser focuses in **Second Skins: The Body Narratives of Transsexuality** (New York: Columbia University Press, 1998) on the stories of transsexuals. He criticizes an easy postmodernism that prioritizes medical technology over private bodies and stories, that makes transgenders into subversives who transgress the gender dichotomy while transsexuals remain bound to it. He defends those transgenders who like to come home in some identity after their odyssey through the gender world. It is a thought-provoking and very readable book that undermines many postmodernist theorems. It makes it clear that we should think about new phenomena more often in terms of addition rather than replacement, of evolution rather than rupture. Suzanne J. Kessler writes with **Lessons from the Intersexed** (New Brunswick, NJ and London: Rutgers University Press, 1998) on the related topic of persons who come to this world with a gender that physicians have difficulty to determine. In former days, they were called (pseudo)hermaphrodites, nowadays intersexed. It has been the traditional medical practice day to work on their bodies in such a way that they will eventually belong to one of the 'sexes'. Kessler's book is on the contents, backgrounds and consequences of such practices. She interviewed physicians and the adults who were treated for this condition. Neither the concerned individuals nor their parents look back in joy on such practices. The author ends with a discussion of the need for increased social acceptance of intersexed persons and the need to go beyond a strict gender dichotomy. Another important book on this theme is Alice D. Dreger's **Hermaphrodites and the Medical Invention of Sex** (Cambridge, MA and London: Harvard University Press, 1998). According to her, the 19th-century research on hermaphrodites led to the conclusion that there were only two sexes. All intermediary cases really belonged to one of either sex. The main determinant was the presence of testicles for men and ovaries for women. For the present, she strongly advises in favour of social support and against medical treatment for most cases of intersexuality so long as the condition is not life threatening, which is rarely the case. The problem is not the intersexed body, but the culture that cannot deal with ambiguous sexes. Operations such as removing a micropenis or shortening a macroclitoris often lead to physical problems, psychic traumas and a diminished ability to enjoy sexual pleasure.

Jacobo Schifter has become prolific on this topic. After his **Lila's House** (1998) regarding a gay bordello in San José, Costa Rica, he published **From Toads to Queens. Transvestism in a Latin American Setting** and **Macho Love: Sex Behind Bars in Central America** (both Binghamton: Haworth, 1999). Although the scholarly work leaves much to be desired, the topics are sexy and must sell well with their alluring covers. Schifter writes as if he invented these topics himself, but nonetheless gives persuasive perspectives and adds much to the knowledge of transgenders and of men who have sex with men in Central America. He writes convincingly on sexual cultures in prisons, but says little about their social and spatial structure. His next book, already announced by Haworth, will be **Public Sex in**

a **Latin Society**. Bruce Bagemihl's well-illustrated **Biological Exuberance. Animal Homosexuality and Natural Diversity** (New York: St. Martin's Press, 1999) is a funny and intelligent overview. Nature offers many examples of gender and sexual variation: males bearing babes, females becoming males and other homo- and intersexual variations. The author opposes simple dichotomies and explanations of sexual practices and gender diversity in Darwinian terms of aims and benefits. Instead, he celebrates the exuberant sexual and gendered richness of the natural world that refuses rational explanation.

Philip Jenkins's **Moral Panic: Changing Concepts of the Child Molester in Modern America** (New Haven, CT and London: Yale University Press, 1998) is a remarkable history of a very real concept. As author of **Pedophiles and Priests. Anatomy of a Contemporary Crisis** (1996) he was well prepared to analyse the paedophile panic. He found that such moral panics could be seen to follow a 35-year cycle, with punitive legislation being requested in 1915, 1950 and 1985. After 1985, the paedophile craze did not abate, but continued to increase, notwithstanding major faulty accusations, for example of satanic ritual abuse. Jenkins sees several factors that might explain why the USA has this growing concern about sexual child abuse outside the family. He points to the feminization of American culture that has made the country much more sensitive to problems of sexual abuse. The expansion of the healthcare industry that has a financial stake in the continuing victimization of millions of clients is another factor. For the first time in history, it is not the predators but the victims that have become the centre of attention and they defend their central place. But the background to the panic is the lack of an answer to the irreversible sexualization of society and to the question of how to deal with sexual education under such conditions. In an earlier Book Ends I discussed the work of Bruce Rind, Robert Bauserman and Philip Tromovitch on the not-so-negative effects of adult-child sexual relations on young people. After this research was published in the *Psychological Bulletin*, the researchers and the bulletin were severely attacked in the press. Even the US Congress and Senate became involved in the scandal. The congress passed a resolution (355 votes against none, 12 July 1999) condemning the suggestion in the article 'that sexual relations between children and adults . . . are anything but abusive [and] destructive' and encouraging 'competent investigations to continue to research the effects of child sexual abuse'. It is incredible that there was not one sane and thinking member of Congress to oppose this resolution.

Quite another but parallel moral panic concerns urban sex. Political action to prohibit or prevent it is becoming widespread, but the main example remains New York and its mayor, Rudolph Giuliani, who introduced both 'zoning laws' and 'zero tolerance'. Together with the Walt Disney company, he turned Times Square from a sexy place into a family place. His zoning law forbids 'adult business' almost everywhere in New York, specifically within a 500-foot radius of a school, church or day-care centre and, remarkably, also from each other. The city's population complied with rather than opposed this policy and did not stage demonstrations against Giuliani's anti-sexual politics. The gentrification of Manhattan thus becomes a process of de-urbanization as the disappearing sexual worlds contributed to urban diversity and cosmopolitanism. Several books and pamphlets contest the new urban morals. Michael Warner in his **The Trouble with Normal. Sex, Politics, and the Ethics**

of **Queer Life** (New York: The Free Press, 1999) discusses the zoning laws in a broader context of the normalization of gay life in the USA. His other examples are same-sex marriage and safe-sex policies. The high hopes Clinton raised with his election in 1992, have been shattered. His 'don't tell, don't ask' policies have doubled the numbers of gays and lesbians ejected from the army. He signed a law against the future possibility of same-sex marriage, while at the same time financing sex education that favours chastity outside marriage. Central concepts in Warner's analysis are sexual shame, that effects gays and lesbians as well as straights, and public sexual culture, that he eagerly defends in a period of increasing privatization of public space. **Sex Panic!** is both the name and the pamphlet (1997) of an organization that intends to defend public sexual culture in New York. Michael Warner is among the authors of the booklet, as are Douglas Crimp, Lisa Duggan and Allan Berubé. Samuel R. Delany, renowned science fiction author, wrote on the same topic **Times Square Red, Times Square Blue** (New York: New York University Press, 1999). The best part is a well-written and intimate memoir of social meetings and sexual exploits in and around Times Square. It is about the demise of a pleasure scene with its black and white hustlers, queers, vendors, homeless and drug addicts. The other part is a not-very-successful attempt at theorizing on queer space and culture. Illustrations are regrettably of poor quality. Bruce Benderson, author of the novel **User** (1994), gives in his essay **Toward The New Degeneracy** (New York: Edgewise, 1999) thick descriptions of the drug- and lust-permeated life of Times Square in earlier days. Benderson puts forward an interesting theory that the avant garde has become powerless because bohemians no longer intermingle with a 'culture of poverty' as they once did in Times Square. The fear Max Nordau expressed in **Degeneration** (1893) concerned both 'primitive' people and modern artists. The New Degeneracy Benderson wants to promote, intends to bring new vigour to artistic Bohemia by infusing the art world with the energy of lower classes. These books teach us a lot about North American culture. The best sentence I found in this regard, however, was in Paul Robinson's **Gay Lives: Homosexual Autobiography from John Addington Symonds to Paul Monette** (Chicago: The University of Chicago Press, 1999):

There is a curious purity of spirit about these [gay] American tales, which have little tolerance for the ambiguity and compromise Europeans seem able to live with. Americans, one might say, are fundamentalists even in their perversity. (p. xix)

The focus of this enchanting book, devoid of queer theory, is British and North American memoirs, including only three French examples: Gide, Genet and Green.

It is amazing to see the proliferation of English-language biographies about the Marquis de Sade. The opening of family archives cannot be the sole reason why Sade's name is once more becoming popular, two centuries after his main works were written. Laurence L. Bongie in **Sade: A Biographical Essay** (Chicago and London: The University of Chicago Press, 1998) is very critical of Sade's philosophy, but shows his ambivalence by his admiration of Sade's letters. He has fascinating new material on Sade's bisexual father, who married his wife to get access to his beloved adulterous princess, and who chose his male servants for their sodomitical inclinations. Sade's sexual appetite seems to have been bolstered by his father the Count and his uncle the Abbott, both voracious libertines. Francine du

Plessix Gray sounds more positive in **At Home With the Marquis de Sade. A Life** (New York: Simon & Schuster, 1998), but keeps her criticism of Sadean philosophy for the very last pages of her book. Neil Schaeffer's **The Marquis de Sade. A Life** (New York: Knopf, 1999) is the fattest but most boring of this surprising series of biographies. At the same time, Sade's works are published in the heaven of French literature, the Pléiade and recently, the third volume came out. This revival of the Marquis de Sade might be a sign that we are on the verge of a new sexual revolution. Let us hope it will also extend to a new biography of Sade's 19th-century counterpart, the knight Leopold von Sacher-Masoch (1835–1895), whose life and novels have less fame than the name he gave unwillingly to a perversion.

### **Note**

A short review here does not preclude a longer review in the journal.

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