

tion that his execution occurred because he had offended both the powerful Earl of Cork and the still significant Roman Catholic party of the country. Two centuries later another high ecclesiastic became notorious throughout Europe. Jocelyn Percy, Bishop of Clogher, was in 1811 involved in a homosexual case in Dublin, for which he was not prosecuted. In 1822, however, he was apprehended in London, and only managed to escape serious punishment by fleeing to Scotland, where for some years he made his living as a servant.

Unlike the tragedy of Oscar Wilde, which was enacted entirely outside the emerald isle, that of Roger Casement is closely connected with Irish politics. Casement, an Irish patriot, was arrested in Ireland in 1916, after disembarking from a German submarine. On his person the British found a diary which recorded his homosexual activities in some detail. During his subsequent imprisonment and trial the London government "leaked" portions of the diary to erode sympathy for Casement, who was then executed for treason. For decades defenders of Casement disputed the authenticity of the diary, but it is now generally conceded to be genuine.

The preeminence of the Roman Catholic church in the new Irish Free State (1922-) meant repressive attitudes with regard to family and sex. The new republic retained the English laws of 1861 and 1885 against homosexual conduct. Pubs (bars) in Dublin were discreetly "mixed," and many Irish gays and lesbians undoubtedly joined the waves of immigration to Britain and America. During World War II and after, the country benefited from economic and social development that culminated in its joining the European Common Market. Efforts to unify the island by ending British sovereignty in the northern six counties proved unsuccessful. Sexual restrictions were slow to fall, though Ireland felt the impact of the American and European gay liberation movement after 1969. Homosexuality was decriminalized in

Northern Ireland as a result of a favorable decision handed down by the European Court of Human Rights (Strasbourg) in the Jeff Dudgeon case in 1982. Yet the Catholic preamble to the Republic's constitution was quoted by the Dublin Chief Justice in his 1983 opinion dismissing the suit of David Norris to have the laws against gay men struck down. Continuing control of educational, medical, and social services gives the Roman Catholic church power to mold consciousness throughout the Republic of Ireland—but not in the larger world of the European Community to which Ireland belongs. Norris, the country's only openly gay legislator, appealed the case, and on October 26, 1988, the European Court of Human Rights ruled that the Republic's sodomy laws violate Article 8 of the European Charter of Human Rights.

The National Gay Federation established a noteworthy premises in Hirschfeld Centre in Dublin, and telephone "hotlines" were set up and successfully maintained. Unfortunately a fire destroyed the Centre in 1987, but organizational work continues. For a time the Irish capital was also the headquarters of the International Gay Association. Despite some problems with violence, today gay life flourishes in the cities of Dublin and Cork, and, in Northern Ireland, in Belfast.

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IRRUMATION

See Oral Sex.

ISHERWOOD, CHRISTOPHER (1904-1986)

Anglo-American novelist. Born in upper-middle-class circumstances, Isherwood became acquainted with W. H. Auden, his life-long friend and occasional collaborator, during their English public

school days. In 1930–33 Isherwood lived in Berlin, where he gathered the material for some of his most effective writing. After Hitler's rise to power, he moved from country to country in an effort to stay together with his young German lover Heinz. He described this period with considerable frankness in his later memoir *Christopher and His Kind* (1976). During this period he worked with Auden (who had emerged as a major poet) on three plays, and they traveled to China together in 1938. Isherwood then settled in Southern California where in 1953 he took another young lover, Don Bachardy, who remained with him until Isherwood's death. Bachardy acquired some renown as an artist, creating many portraits of the writer and his friends.

Isherwood first found his footing as a writer in the material written in the 1930s and later collected in *The Berlin Stories* (1954). In these sketches of expatriation and sexual eccentricity, of poverty and political turmoil, he introduced the naturalistic method he called "I am a camera." Through several stage and screen metamorphoses this material came to play an important part in the post-War fascination with Weimar decadence.

Homosexuality, which was only one of several themes in his earlier novels, became increasingly prominent with the passage of time. *The World in the Evening* (1954), though later dismissed by the author as unsuccessful, contains what may be the first satisfactory explanation of camp. *A Single Man* (1964) is the portrait of a lonely, but not despairing Los Angeles gay man, while *Down There on a Visit* (1966) offers a portrait of Danny Fouts, said to be the most expensive hustler in the world. In Southern California Isherwood became interested in mysticism under the influence of a fellow expatriate, Gerald Heard, who later emerged as something of a philosopher of the homophile movement. For several years the novelist was a devoted disciple of Swami Prabhavananda, a Vedantist who had settled in Hollywood

(see *My Guru and Myself*, 1980). Isherwood was also active in the homophile rights organization, ONE.

Isherwood's writing has a spare elegance, but he declined to participate in the avant-garde experiments of his time. In all likelihood, his works will continue to be read for their candid picture of the life trajectory of a gay man in a time that saw enormous social and sexual changes.

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ISLAM

A major world religion, Islam stems from the preaching of the Prophet Muhammad in Arabia in the seventh century. It is based on the principle that the believer (or *muslim*) surrenders (Arabic: *islam*) to the will of the one and only God (Allah). God's will is expressed in Islamic law, consisting of a system of duties which every Muslim has to submit to by virtue of his belief. Islamic law, also known as the *Shari'ah* (path), forms a comprehensive code of behavior, a divinely ordained path of conduct that guides the Muslim in the practical expression of his religious conviction toward the goal of divine favor in paradise. Law is based on the *Koran*, the word of God as revealed to his Prophet, on the *Hadith*, which is a collection of the words and deeds attributed to the Prophet which are used as precedents, and on the interpretations of the Islamic jurists (*Ulama*).

Basic Features. A central theme is Islamic law and its theoretical attitude toward male homosexual behavior, and how this attitude relates to the way Muslims generally deal with such behavior in practice. It is difficult to speak of Islamic law in general, however, because of the differences of opinion among various Islamic law schools and sects (such as the