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Warren Johansson

## 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

and other Greek cities male **brothels** flourished, as they did in ancient **Rome**, where male prostitutes even had a holiday of their own (April 25). In recent centuries, servicemen (such as **London's** guardsmen) have made their services available for a fee.

*Phenomenology.* In the simplest terms, prostitution exists because there is a demand for it, that is to say, the physical beauty and virility of the male in his teens or twenties are a commodity for whose enjoyment homosexually oriented males are willing to pay in accordance with an informal scale that is usually fixed by social convention in a given geographical area at a particular time. The fee varies depending on the length of time the prostitute is expected to stay with the client (least for an encounter of a few minutes, most for a whole night) and with the character of the service demanded (the more aberrated, demanding, or painful forms of sexual submission being the most costly). There are rendezvous where the client and the prostitute (hustler or call-boy) can meet or indirectly make contact; in recent times there have been gay publications that accept advertisements (ordinarily billed as "Models and Masseurs") for prostitutes who describe their formulaic attributes and range of services in concise but appetizing detail.

The complexity of the world of male prostitution forbids any generalizations in regard to either the prostitute or the client. The youth may come from the stereotypical impoverished, broken family or may be attending an exclusive secondary school or college; he may hustle only occasionally or may have prostitution as his sole source of income; he may be little more than moderately attractive or may be an aspiring actor or model temporarily out of work. Many hustlers refuse the label "homosexual" entirely, insisting that they perform sexually "only for money," or that they are at least "bisexual." Call-boy services generally screen out applicants who assert that they are heterosexual.

*Social Structure.* The world of the male prostitute has a hierarchy that runs from the street hustler and the bar hustler to the call-boy and the kept boy. The first of these types encounters his client in a zone where any boy idling casually on the street announces thereby that he is "for sale"; the bar hustler meets his "trick" in the atmosphere of a gay bar known for its hospitality to the prostitute; the call-boy either prints his number in an advertisement or secures his customers through a commercial service; the kept boy lives wholly at the expense of a single client for a longer or shorter period of time. A significant difference between male and female prostitution is that the client of the female prostitute never thinks of her as a potential marriage partner, while even the street hustler occasionally receives offers of a long-term relationship from his clients; in other words, there is no sharp or absolute dividing line between the hustler and the kept boy.

In motivation and degree of involvement, there are three subcategories of male prostitute: the professional, the amateur, and the runaway. The professional is typically in his late teens or older, has had a good deal of experience with commercial sex, and is able to make a steady living or to supplement his earnings from other sources—acting or modeling—by the sale of his services. The amateur performs only sporadically, when he needs the money or for the thrill or adventure involved in the activity. The runaway may be quite young, may have been disowned by his family and find himself struggling to survive "on his own" by selling his body. Since there is always an element of competition in this field, and the aging hustler finds little demand for his services (although a few manage to pursue their commercial activity into their mid-thirties, or may become managers of call-boy services), the career of male prostitutes is relatively brief.

*Sexual Services.* The range of physical acts which the male prostitute is

willing and able to perform runs the whole gamut of erotic possibilities, though the individual offering his sexual services usually specifies in advance what he is willing to do with a specific client. Fear of disease was not a particularly inhibiting factor until AIDS made its appearance in the chief centers of homosexual life; today some prostitutes refuse to engage in more than erotic massage and mutual masturbation, while others insist on wearing a condom for acts that involve penetration of the body. The subculture of male prostitution has its norms (including ethics), its folklore, its camaraderie, even a certain agreement to keep a floor on the minimum price asked of a prospective client.

*Clientele.* The client (or "john") is ordinarily somewhere between his thirties and his sixties; he may be of undistinguished middle-class background or may come from the very top of society. His choice of a commercial partner may be determined by a variety of factors: the wish for a brief, impersonal contact with no later commitments or compromising self-revelation, the desire to have a partner with the highest degree of beauty and virility, or even the need to make an erotic quasi-conquest by displaying his wealth. Famous clients rely upon the reputation of a call-boy service and its boys for maintaining the confidentiality of their clientele, a marked point of prostitution ethics. If he finds a particular hustler exceptionally to his liking, he may try to establish a permanent relationship, or at least to retain the youth for a time as a "traveling companion" or under some other guise.

Many clients prefer to seek their boys in other cities than the one in which they live in order to avoid the possibility of being recognized. Not a few even prefer to travel abroad to Third World countries where there is an abundant supply of young hustlers, many straight identified, and prices are cheap. The Arab countries of North Africa enjoy a time-honored reputation for such sexual tourism. In recent years Latin America has increased in popu-

larity, while those in search of really young partners are said to prefer Thailand, the Philippines, and Korea.

*The Boys.* Initially, at least, prostitution can be a highly attractive means of earning money for many youths. Not only is the "work" often if not always enjoyable, but it is tax-free, the hours are set by the worker at his convenience, and there is no paperwork involving social security numbers, working papers, and the like. The rate of pay, even when time spent "on the street" awaiting a client is considered, is usually much higher than what a youth can find in other lines of work. In addition, there are often considerable fringe benefits such as free liquor or drugs, meals, entertainment, even vacations and foreign travel.

There are, however, other motivations for remaining involved in prostitution: the continuing ego-boosts provided by the tangible evidence of one's desirability, the opportunity to witness and (to a small degree) experience the private lifestyles of the wealthy, and the often interesting clients to be met.

Since for many hustlers their earning ability is dependent on the number of times they are able to ejaculate in the course of an evening, teenagers often find their income declining as they grow older. This may cause them to drop out, to take sexually passive roles they had previously declined, or to leave the streets in favor of listing with a call-boy service.

Enlistment with a call-boy service is generally considered to be the career goal of the serious street hustler. The better services greatly increase a boy's earnings, despite their commissions, because their customers tend to be wealthier and pay more to begin with, and because the boy need not waste time hanging out in bars and on street corners. The services furthermore provide security (not only for the client), advice, and professional tips, health care, and quasi-family functions such as Thanksgiving dinners and picnic outings. Both a brothel and a call-boy serv-

ice can provide a pleasant environment in which the boys can "hang out" with their peers when not actively working. Male madams of call-boy services can steer their boys to lucrative work in the pornography industry, and can teach their boys the social graces needed to operate in upper-class environments.

*Legal Aspects.* The focus which heterosexual society long kept on female prostitution, and the illegality of homosexual acts per se, often led to a situation in which the law and the police authorities took far more cognizance of the woman as prostitute than of the man. On the other hand, some legislation has tried to suppress commercial homosexual activity, or to prevent the "corruption of minors," while leaving private consensual acts outside the scope of the law. With the creation of vice squads within the police forces of the large cities of Western Europe and the United States, the authorities of necessity became aware of the extent of male prostitution, even if they only intermittently and haphazardly acted to repress it. They were obliged to maintain a certain surveillance if solely to obtain information on other illegal activities that overlapped with male prostitution: assault, robbery, **blackmail**, murder, more recently the clandestine traffic in **drugs**. With increasing availability in the 1970s and 80s, many hustlers found the attractions of drugs irresistible, even though persistent use of stimulants may reduce their capacity for sexual performance.

Because of the illegality and clandestinity that until quite recent times attached to homosexual prostitution, the whole phenomenon existed in the shadow of violence, extortion, and **blackmail**, all the more because the victim, no matter how well placed in society, could not complain to the police if he was assaulted and robbed; even when the hustler murdered his client, he could plead that "his masculinity had been insulted" by the other male. Some adolescents even made a regular practice of attacking and robbing

men whom they allowed to approach them with requests for their sexual services, or in some cases of going through the act and then assaulting the partner. Houses of male prostitution could exist, though they usually had to pay off the police or other authorities charged with the suppression of vice. Such male brothels exist even today in some large European cities. The police most of the time chose the path of least resistance and preferred to arrest the street hustler, the transvestite, and other marginal elements of the world of prostitution.

Unlike his female counterpart, the male prostitute usually has no need of a pimp and retains the whole of his earnings, unless he works for a call-boy service with which he splits his fee in a prescribed ratio.

*Contemporary Scene.* With the rise of a flourishing commercial gay subculture in the wake of the homosexual liberation movement of the late 1960s and early 1970s, male prostitution thrived, and individual hustlers or call-boy services were able to advertise their wares on the pages of the magazines, some of them elaborate productions on glossy paper, that addressed themselves to a homosexual readership. The organized gay movement has paid little attention to the phenomenon of prostitution, probably thinking it one of the less defensible aspects of the homosexual subculture; *Vanguards*, an organization of San Francisco hustlers, however, was admitted to the North American Conference of Homophile Organizations (NACHO) in the late 1960s. A positive side of recent developments has been action by the police to protect the client who is victimized by the male prostitute. The accessibility of bathhouses and hotels that cater to prostitute-client liaisons has also removed some of the problems attendant on the commercial relationship. The interest of society does not lie in trying to suppress prostitution, but in acting to minimize the abuses that have historically been linked with it: to prevent

the spread of disease, to counter violence or robbery committed on the margin of the activity, and to offer an escape for the runaway who against his own wishes finds himself trapped in a life of prostitution.

Not to be omitted from any serious consideration of the role of prostitution in society are those who are most in need of its services: unmarried men well past their prime, those lacking in their society's standards of beauty, the physically and mentally handicapped, and those with unusual fetishes. For these men, whose access to non-commercial sexuality is severely restricted, the denial of the use of prostitution effectively denies them a sexual life.

With continuing changes in the structure of the labor market throughout the advanced countries, it is likely that prostitution (perhaps redefined as "intimate personal services") will serve as an alternative occupation for those displaced from more traditional careers. Apart from the financial rewards, the successful male prostitute can utilize his contacts with the upper strata of male society as a springboard for later economic advancement, provided that he has proved his reliability and discretion. But whatever the economic situation, the prevalence of unfulfilled homoerotic desires—and of income earmarked for "leisure activity"—will ensure that prostitution continues into the indefinite future.

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Warren Johansson

## PROTESTANTISM

Of the approximately one billion adherents of Christianity, 630 million are Catholic, 100 million Orthodox, 375 million Protestant, and a few million are Copts, Nestorians, and others. Of the 142 million Christians in the United States (60 percent of the population), 52 million are Roman Catholic and 79 million Protestant.

*General Features.* Late medieval Albigensian, Waldensian, Lollard, and Hussite heretics had criticized the hierarchy for worldliness, greed, luxury, and sins of the flesh, including sodomy. Intensifying these proto-Protestant critiques, Lutherans, Anglicans, Calvinists, and Anabaptists agreed that no Scriptural basis existed for clerical celibacy, which encouraged sexual depravity. Luther himself denounced homosexuality in Old Testament and Pauline terms, condemning penitentials, scholasticism, and canon law for laxly allowing a mortal sin to be confessed and atoned through penance. All Protestant churches and governments continued the Catholic policy of prescribing death for sodomites whom they too considered enemies of God and allies of the Devil.

Protestants elevated marriage above celibacy but condemned simple fornication more than had the medieval church. Harking back to the precedents of Biblical Judaism, they opposed clerical celibacy, excoriating the clergy, including nuns, for indulging in sodomy among themselves and with the laity. In their view, a principal advantage of abolishing monasticism and allowing marriage of priests and bishops was to discourage clerical sodomy. Reformers also tried to abol-