

society in general had a high degree of sex segregation.

Frederick's separation from his wife is quite understandable. His father had forced him to marry her as a sign of his obedience, to produce an heir to the throne, and possibly to prove his heterosexuality. The bride, Elizabeth Christine of Brunswick, had been chosen by the Holy Roman emperor in the hope that she would influence Frederick to follow Austrian policies, but Frederick had no intention of being dominated by a woman. The wife, moreover, was a dull German hausfrau, submissive, unsophisticated, and nowhere near as intellectual as he, so that the absence of a sexual interest precluded any human relationship between them. The minute his father died, Frederick separated from his wife but never divorced her, and as compensation he gave her the palace of Schönhausen, apartments in the palace in Berlin and an income suitable for the queen of Prussia.

Frederick's brother Henry of Prussia, who was fourteen years younger and also homosexual, but far more open and undisguised in his erotic preferences, chose the officers in his regiment for their handsomeness rather than for their military competence. Frederick did, however, force his younger brother to marry "to save appearances."

There are allusions to homosexuality in a mock-epic which Frederick composed in French, *Le Palladion*, and in a victory poem commemorating the defeat of the French at Rossbach on November 5, 1757. Some of his poetic references to Greek love were negative on the surface, but this may have been mere literary camouflage. The male friends whom he loved deeply nearly all died of disease or in battle and left him lonely in his old age. He carefully kept his male intimates separate from the affairs of state, never allowing them to exert an undesirable influence on his regime. His relationship with the French writer and philosopher Voltaire was fraught with ambivalence—including

the homoerotic overtones, and the exasperated Frenchman went so far as to publish an anonymous book entitled *The Private Life of the King of Prussia* which amounted to an exposé of Frederick's homosexuality, yet in the end each acknowledged the other's greatness.

Frederick was a crowned homosexual who loved other men passionately—and sometimes suffered terribly as a result. He exercised his royal prerogative to pardon those convicted of sodomy, and never let his personal feelings override his duties as a ruler. If his life experiences made him bitter, they never robbed him of the capacity for male love.

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FREEDOM, SEXUAL

See Liberation, Gay; Sexual Liberty and the Law.

FREEMASONRY

The fraternal order of Free and Accepted Masons is a male secret society having adherents throughout the world. The order is claimed to have arisen from the English and Scottish fraternities of stonemasons and cathedral builders in the late Middle Ages. The formation of a grand lodge in London in 1717 marked the beginning of the spread of freemasonry on the continent as far east as Poland and Russia. From its obscure origins freemasonry gradually evolved into a political and benevolent society that vigorously promoted the ideology of the Enlightenment, and thus came into sharp and lasting antagonism with the defenders of the Old Regime. The slogan "Liberty, Equality, Fraternity" immortalized by the French Revolution is said to have begun in the lodges of the Martinist affiliate. The Catholic church became and remained an impla-

cable foe of freemasonry and of liberalism, so that the political history of not a few countries is the chronicle of the struggle between them.

The significance of freemasonry for homosexuality is complex. By actively furthering the downfall of the Old Regime, freemasonry contributed to the massive reform of the penal codes of Europe, including the abolition of the crime of sodomy. And the clandestine nature of the freemasonic lodges, with their degrees of initiation, suggested to the participants in the erotic subculture of nineteenth-century Europe that they belonged to "love's freemasonry" as the unknown author of the *Leon to Annabella*, attributed to Lord Byron, expressed it. The great French literary critic Charles Augustin Sainte-Beuve (1804–1869) later spoke of a "freemasonry of pleasure" whose adepts recognize one another everywhere at a glance. Down to the beginning of the modern homosexual liberation movement, this was probably how most homosexuals defined themselves—not as members of a psychological or ethnic "minority." Not surprisingly, the conservative and clerical forces in retreat sought to defame the masonic lodges by claiming that their members were "vile pederasts," so that the issue of homosexuality has largely been avoided within masonic circles. A book such as Hans Blüher's *Die Rolle der Erotik in der männlichen Gesellschaft* (The Role of the Erotic in Male Society; 1917–18), which emphasized the homoerotic component of male bonding and organization-building, could create only embarrassment in masonic circles, even if the lodges practiced a considerable toleration in regard to the sexual lives of their members.

Harry Hay's original design for the *Mattachine Society* was modeled in part on the well-established hierarchical orders of freemasonry, as well as on the clandestine, anonymity-protecting structure of the American Communist Party in the 1930s and 1940s. Such a scheme risked rousing fears of an international "homin-

tern" that like freemasonry exercised an invisible web of influence over the political life of the country, and in 1953 the national conventions of the Society abandoned this conspiratorial model for a simpler set of local and regional organizations. In the United States freemasonry has had the quality of a fraternal and benevolent society extending into all walks of American life rather than that of a political force engaged in sinister manipulations.

In Europe the freemasons have retained some of their former political might. A well-known French freemason, Henri Caillaet, drafted the law eliminating antihomosexual discrimination that was passed in 1981. At the same time the leading French lodge, the Grand Orient de France—despite its defense of other oppressed groups—remains uneasy about the subject of homosexuality, and gay members feel obliged to remain in the closet.

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FREUD, SIGMUND (1856–1939)

Viennese physician and thinker, the founder of psychoanalysis. Born in Příbor in Moravia (now Czechoslovakia) of a Jewish family that stemmed from Galicia, Freud accompanied his father, a wool merchant, when he moved to Vienna in 1859. The family lived in considerable poverty, relieved only by gifts from the two sons of a previous marriage of his father's who had settled in Manchester and prospered. In school Sigmund was a brilliant student, sitting at the head of his class and mastering the classical and several modern languages.

Early Career. In 1871 Freud entered the University of Vienna as a medical student and passed his qualifying examinations as a physician in 1881. He continued research work for some fifteen months, publishing among other things a paper that entitles him to rank among the discoverers of the neurone theory, a basic