

the same jealousies and torments, in a word the same characteristics, as the most usual forms of intersexual love."

Guyon participated in the work of the World League for Sexual Reform on a Scientific Basis and supported Magnus Hirschfeld and the founding of a French chapter of the organization under Pierre Vachet. Guyon corresponded with Norman Haire in London and Sigmund Freud in Vienna. He himself became a practicing psychoanalyst, but Freud did not go far enough for him. Freud's *Three Essays on the Theory of Sex* (1905) identified the libido of the child but failed to reject censorship and repression. Guyon defended infant sexuality as natural and normal, but social conventions "as abnormal and undesirable." In his reply, Freud argued that homosexuality was not natural but "acquired." Guyon also rejected the idea of a death instinct advanced in Freud's *Beyond the Pleasure Principle* (1920); for Guyon, the conflict was not between thanatos and eros, but between eros and convention.

Guyon corresponded with Alfred Kinsey and warmly welcomed the appearance of *Sexual Behavior in the Human Male* (1948). Kinsey in turn studied Guyon closely and cited his six-volume *Etudes* in the notes and bibliography of *Sexual Behavior in the Human Female* (1953). Guyon's work has had a continuing influence among sexologists. In 1952 Milan's *Scienza e Sessualità* published Guyon's "L'istinto sessuale" as a supplement to their journal. "Chastity and virginity: the case against" appeared in the year of Guyon's death in the Albert Ellis-edited *The Encyclopedia of Sexual Behavior* (New York: Hawthorn Books, 1961).

Guyon is best known today for his teachings on childhood sexuality. He vigorously opposed all notions of innocence, chastity or virginity; he wrote: "nature is on the side of the child, and artificial convention on the side of the average adult." A year after his death, a group of seven intersexual adults formed

the René Guyon Society in Los Angeles. Their motto—credited to Guyon—was "Sex before eight or it's too late," and they encouraged training children in the use of condoms. Tom O'Hare for some time issued the René Guyon Society Bulletin, but the organization suffered persecution and repression in the anti-sex climate of the eighties.

Guyon's unfinished *Etudes* resemble Foucault's unfinished *History of Sexuality* in the ambition of the authors. There is no evidence that Foucault ever studied Guyon, but Foucault's argument that sexologists invented the idea of homosexuality could be corrected by reading Guyon. Guyon's books were published in editions as small as a hundred copies. The Nazis who conquered France in 1940 and Charles DeGaulle, who took power after World War II, had an equal repugnance for sexual liberation. Guyon's work still remains to be discovered.

Charley Shively

GYMNASIA

The Greek sports ground, usually at first outside the city walls, was open to all citizens but not to slaves or foreigners. Gymnasia evolved from the Cretan *dromos* (simple running track) where in the seventh century B.C. boys and young men began to exercise together nude. The Greeks and those nations they influenced were the only civilized peoples ever to exercise regularly in the nude. As institutionalized pederasty spread to Sparta and the rest of Greece, so did gymnasia, some of which added covered tracks. The oldest in Athens date to the sixth century, probably established by Solon, who forbade slaves, as in Crete, to enter them: the Academy and the Lyceum, originally as elsewhere on the outskirts of the city, outside the walls and large enough for parades and riding lessons. Soon a third was added for metics, the Cynosarges. In the larger gymnasia special areas of the palestra were set aside for the teenagers,

from which men were barred so that they would not cruise the boys while they were exercising. The principal supervisor, the *paedotribe*, had to be over 40.

That the gymnasia early became centers of plotting is attested by the fact that Polycrates, the tyrant of Samos (d. 521 B.C.), had them burned. The more pederasty became associated with tyrannicide as it did, the more tyrants opposed it. The Persians also opposed gymnasia, as did the tyrants they supported, and Ionia after the Persian conquest did not practice pederasty, as Plato's *Symposium* said.

Gymnasia had three principal subdivisions: (1) the track (*dromos*), where athletes practiced for contests of distance—running, javelin throwing, and the like; (2) the *palestra*, for physical exercise, wrestling, and ball playing, at times with a library attached; and (3) baths, swimming pools, and rooms for massage. As centers of recreation and leisure for the Greek male the gymnasia became the setting for *paideia* (educational instruction), as reflected in the Platonic dialogues, several of which are set in them. Philosophers, sophists, dialecticians and all kinds of other teachers frequented them, drawing audiences of boys and men to their lectures. Plato preferred the Academy and Aristotle the Lycaeam.

In the Hellenistic period gymnasia and pederasty spread to all the cities where Greeks settled or which became Hellenized. The gymnasiarchs appointed by the Ptolemies eventually acquired wide political and administrative powers in their *poleis*, under the Romans becoming the chief officials. Even Jerusalem briefly acquired a gymnasium near the Temple, where circumcised Jewish youths with simulated foreskins performed their exercises nude in the reign of Antiochus. The scandal helped provoke the Maccabean uprising, which destroyed the gymnasium in Jerusalem, though Herod the Great (d. 4 B.C.) later patronized ones in the Greek cities. Gymnasia also appeared in Rome and some Latin cities in the West, al-

though most Romans disapproved of nudity and gymnastics, preferring hunting and war games. During the empire Roman baths, some of which had mixed patrons, often added exercise rooms and even libraries, thus coming to resemble the increasingly elaborate Hellenistic gymnasia, which even in the eastern provinces they rivaled and to some extent replaced.

No more is heard of gymnasia after A.D. 380, when the intolerant Christian Theodosius the Great began to persecute pagans. Ascetics, calling themselves "athletes for Christ," preferred to mortify the body, condemning not only pederasty and nudity but even bathing, and fulminating against gymnasia and baths, which declined especially in the Western provinces as cities shrank and became impoverished beginning with the disasters of the third century.

During the Renaissance Italian theorists like Guido di Montefeltro revived the Greek and Latin desideratum of a sound mind in a sound body and the English public schools established in the sixteenth century reimposed systematic exercise and games as part of the program for their students, but no one proposed nudity. The modern gymnasium thus grew up as an adjunct to the playing fields of Eton and Harrow. American schools and colleges imitated these English models. In the nineteenth century and even more in the twentieth gymnasia were established in European and American cities for the rich, often as clubs, and for the general public as the YMCAs. Some became centers of homosexual cruising and after the **Stonewall Uprising**, openly gay gymnasia appeared in most larger American cities. The Westernizing elites of the Third World also established gymnasia.

See also Bathhouses.

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