





the Roman pederast literature is really playful, in the sense of the dirty joke as in Catullus. The man-boy sex play in the *Musa Puerilis*<sup>10</sup> is honestly erotic, satirical, and amusing." Roman violence and sexual excesses made inevitable, however, a radical swing of the pendulum in another experiment in transforming the moral climate.

### THE JUDEO-CHRISTIAN REACTION

The Christian religion took over the Roman world, preaching a gospel of love which would transform evil into good. Once in power, the Church sought to transform society's morals by imposing upon all, by law, the view that sex was sinful and could be redeemed and allowed only within Christian marriage. Indeed, it was better to repress all sex desires and abstain from all intercourse—although as St. Paul said, "It is better to marry than to burn." Pederasty, polygamy, along with a positive attitude toward various sexual pleasures had long existed among the Hebrews, but as their vocation as a specially-called people of God was clarified, Jews rejected the sexual aspects of the religions that surrounded them, including the pederasty of Baal and temple prostitution of boys and girls. These efforts at purification never completely succeeded,<sup>11</sup> but nevertheless had a strong influence on the early Christians, who reacted against Roman cruelty and vice. Many early Christians were slaves and would have been highly conscious of the sexual abuse of young slaves. It is not clear whether the New Testament condemnation of homosexuals<sup>12</sup> is addressed against adult deviants, for feminized men were generally despised in the ancient world, or only against such abuse of boys. It is perhaps impossible to sort this out, since the Christian movement proposed the celibate monk as the ideal man. "If the New Testament references to homosexuals refer to gays," one pederast writes, "then it is striking and astonishing that there are no pederast references also among lists of sins, since the world in which Jesus and the early Christians lived was rife with pederasty."<sup>13</sup> Jesus seems to have proclaimed a revolutionary love ethic—as illustrated also by his treatment of prostitutes—which sought to transform vice rather than condemn it. There was a pro-pederast Gnostic party in the early church which taught that within the context of the 'Greek experiment' love of boys could be holy and Christian. A pederast monk told me that such a tradition has come down through the underground in some monasteries, where the Greek and Roman pederast classics

monks, and some priests, bishops and popes, have been practicing pederasts motivated not only by the Greek philosophy of *paiderastia*, but also by the view that Jesus intended Christian love to beautify all human relationships. The monk suggested that several incidents in the New Testament may have been censored by minor language adjustments during the Gnostic controversy. When Jesus told his followers to go 'the second mile,' the monk asks, did he not know that to command one to carry his cloak was a common way for a Roman soldier to solicit sex of a boy. Also, the monk reports, this tradition contains the view that the Roman centurion who pleads with Jesus for help in curing his slave boy was a pederast—for why else would such a high official go to such trouble for an adolescent slave? Further, the centurion came to Jesus apologetically, for he knew that the Jews around Jesus would be horrified that Jesus would even speak to a pederast. Yet, said the monk: "Jesus evidently blessed the pederast and his adolescent lover with one of his rare miracles because of the quality of their love. Do we have evidence here of another experiment that failed?"<sup>14</sup>

When the Gnostics were defeated in church councils, the Church took a hard line, "shifting from an ethic of love to one of law, in part because the emperors feared underpopulation, and came to believe the superstition that earthquakes and natural disorders were caused by deviant sexual relationship. In A.D. 390 Emperor Theodosius proclaimed that men guilty of such deviant acts should be burned at the stake. Classic literature was then destroyed or censored; for example, erotic poetry about boys became altered as if to be about girls. The explicit sexual references in the love of David and Jonathan in the Bible were obscured. Such attempts to repress pleasurable sex simply backfired, and sexual culture became schizophrenic, as it is today. Beneath public moral life there is, and always has been, an underworld where any type of sex is allowable because all sex is sinful." Today, as the Church seeks to reaffirm a positive attitude toward sex for pleasure as well as for procreation, gay activists are challenging the Church to re-examine its understanding of Christian love as applied to deviants, and there is confusion in Christian ethics on many sexual questions.

### PEDERASTY IN THE NON-CHRISTIAN WORLD

Outside the confines of Western history there are many cultures



4. DeMause (1974).
5. See Renault (1972); Cory (1956), p. 31: "The Persians believed that *paidierastia* originated in the highlands of Armenia."
6. See Cory (1956), and on early Hindu society, Walker (1968), Vol. II, p. 199.
7. See Renault (1972).
8. Cory (1956).
9. Kenney (1968), p. 13.
10. A collection of classic erotic poetry about young boys. A new edition: *La Muse Garçonnière*, Paris: Flammarion, 1974.
11. See Schirman (1955).
12. For example: Romans 1:26, I Cor. 6:9.
13. On this subject see Achtemeier (1957), p. 103.
14. On this subject see Martignac (1975), p. 127, essay on the centurion, and Gillabert (1975), a book by a neo-Gnostic publisher.
15. Karsch-Haack (1906), cites hundreds of references from travelers.
16. See note 25, p. 84, in Daniel (1975).
17. Bousquet (1953), p. 36.
18. See note 35, p. 88, in Daniel (1975).
19. Daniel (1975), p. 93.
20. See historical records of Mehmed's secretary, Kritovoulos (1974; Miller (1921), p. 348; and Tralow (1947).
21. Gibb (1900).
22. Durant (1969).
23. McCarthy (1959).
24. See Lofts (1951); Oldenberg (1966), pp. 691-92; O'Meara (1967), etc.
25. Flaubert (1972).
26. Blüher (1962), Willets (1943), Laquer (1969).

## CHAPTER 9

1. For example, McIntosh (1972).
2. Ford and Beach (1951), p. 130.
3. Davenport (1966), pp. 199 ff.
4. Suggs (1966). See also Levi-Strauss (1974).
5. Suggs (1966), p. 87.
6. Coffin (1966), p. 37.
7. Duvert (1974), pp. 99 ff.
8. See Corre (1894), Veze (1921), Thieuloy (1974), Wilson (1972), pp. 161 ff.
9. Grant (1974).
10. Malaparte (1952).
11. See Maugham (1971), Tavel (1968), Stewart (1973).
12. Maxwell (1966), pp. 175 and 287, etc.
13. The derivation is presumably from the North African Arab word for "anal intercourse" plus the French word for "whore."
14. Similar episode in Drew and Drake (1969), p. 77.

15. Coffin (1966), p. 37.
16. Barclay (1965), p. 177.
17. Michener (1963).
18. Meyendorff (1927), pp. 284-85; Dupree (1973), p. 198.
19. Mariani (1964), p. 87.
20. Peyrefitte (1959); Miller (1941), p. 185; Faralla (1963).
21. Drew and Drake (1969), p. 81; O'Callaghan (1962) and others; Oliver (1959), p. 119; Maxwell (1960).
22. Mariani (1964), p. 88.
23. See Daniel (1975), p. 9, on puritan measures in Tunisia.
24. For example, Duvert (1967), Duvert (1969), Duvert (1973).
25. See references cited in Drew and Drake (1969), pp. 33-47.
26. Nacke (1908).

## CHAPTER 11

1. Zweig (1974).
2. Duvert (1974), p. 106.
3. Goodman (1962).
4. Sorensen (1973), Libby (1974).
5. Guersant (1953).
6. Duvert (1974), p. 100.
7. "Linda Lovelace" refers to a widely discussed film involving oral intercourse.
8. See Humphries (1970), Guersant (1953), etc.
9. This will not be published until after the death of the scientists and medical personnel involved.
10. Sorensen (1973), p. 303.
11. Sorensen (1973), Libby (1974).
12. Gebhard (1967).
13. *Ibid.*, p. 316.
14. *Ibid.*, p. 313.
15. *Ibid.*, p. 231.
16. *Ibid.*, p. 299.
17. *Ibid.*, p. 321.
18. Merrill (1917).

## CHAPTER

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1. See, for example, Aaron (1972), p. 119, for references to police payoffs by...
2. See Bernard (1974), p. 119.
3. This research by a clinical psych...
4. Worsley (1967).
5. See Ebermayer (1969), Jantz...
6. For example, see Holt (1974)...
7. For example, see Holland (1974)...