

acquire much, as it would be vulnerable to attack under the "void for vagueness" principle.

See also **Common Law**.

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William A. Percy

GUIDES, GAY

In the nineteenth century various guides of limited circulation were published of the demimondes of Paris, London, Brussels and other cities, sometimes including directories of prostitutes; none is known to have had a homosexual emphasis. For some decades in our own century, it appears, homosexual men exchanged among themselves handlists of favorite haunts—bars, restaurants, hotels, baths and public meeting places. A few seem to have been duplicated in a kind of *samizdat* form, reproduced in carbon-copied or mimeographed sheets. These lists were distributed privately, and sold, if at all, clandestinely. This clandestinity served to protect the establishments listed from notoriety that might result in police harassment.

Out of the small handlists pamphlets and books emerged. The earliest surviving example seems to be *The Gay Girl's Guide* (69 pp.), a male-oriented publication with a directory of "where to make contacts," that apparently began publication in Boston in 1949. It was succeeded by the international *Guide Gris*, first published in San Francisco in 1958 with subsequent editions, which seems to be the first such collection to appear as a real book. In the 1960s, the *Incognito Guide*, published in Paris, enjoyed fairly wide circulation. In 1972, "John Francis Hunter" (John Paul Hudson) published a heroic one-man job of 629 pages, *The Gay Insider USA*. While these and other guides of those decades are now obsolete, they are

useful for the historian who wishes to establish the "homo-geography" of the recent past.

Currently three well-established publications dominate the field: the *Spartacus Guide*, covering the world outside the United States; the Movement-oriented annual *Gayellow Pages*, blanketing North America, with one national and five regional editions; and the lesbian *Gaia's Guide*, edited by Sandy Horn. Gay guides have also been published for such cities as London, Paris, Amsterdam, Berlin, New York, San Francisco, and Los Angeles, with special telephone books ("yellow pages") appearing also for the latter two.

Wayne R. Dynes

GUYON, RENÉ CHARLES MARIE (1876–1961)

French jurist and sexual theorist.

Guyon earned a doctorate in law from the University of Paris with his study *La Constitution australienne de 1900* (Paris: Chevalier-Marescq, 1902). This work and his *Ce que la loi punit: code pénal explicatif* (Paris: Larousse, 1909) brought him to the attention of the King of Siam, who appointed him in 1908 a member of the Code Commission and in 1916 chief of the Drafting Committee of the Siamese Code of Law. In 1919 the Siamese government published Guyon's *The Work of Codification in Siam* in both English and French editions. René Guyon developed early the principle of privacy, that law should never invade the bedroom. "The greatest charity you can render your neighbors," he wrote, "is keeping out of their private lives." In Siam (called **Thailand** after 1949), as the *Spartacus Gay Guide* notes, "The right to be homosexual has never been forbidden or restricted."

In his philosophy, Guyon developed a rationalism indebted to Epicurus and updated with Einstein, Freud, and modern science. He expounded his ideas in a series of works: *Essai de métaphysique matérialiste* (Paris: Costes, 1924); *Essai de*

biologie matérialiste (Paris: Costes, 1926), *Reflexions sur la tolérance* (Paris: Alcan, 1930); *Essai de psychologie matérialiste* (Paris: Costes, 1931), and *La porte large* (Paris: Rieder, 1939). His belief in freedom, science, and reason was absolute: he vigorously opposed the irrationalities incorporated in Judaism, Christianity, and Islam.

From anthropology and from his own travels, Guyon found many superstitions but also sexual freedoms unknown to Europeans. With his brother he wrote an account of Brazil's emerald forest: *A travers la forêt vierge: aventures extraordinaires de deux jeunes Français au Brésil* (Paris: Gedalge, 1907). Guyon traveled extensively throughout Asia and Africa and closely studied the works of James Frazer (*The Golden Bough*), Paul Gauguin (*Noa Noa*), General A. H. Pitt-Rivers (*The Clash of Cultures and Contact of Races*), and Sigmund Freud (*Totem and Taboo*).

Most of the latter half of his long life was spent in Bangkok, where he died in 1961. Editing a two-volume *Anthologie bouddhique* (Paris: Crès, 1924), Guyon praised Buddhism, whose general ideas he found "logical, acceptable, and relatively practical" because "sexuality is not made an object of special odium of an unreasonable and almost pathological kind." In *La cruauté* (Paris: Alcan, 1927), he contrasted the Buddhist attitude toward animals with Christian cruelty.

In 1929, Guyon published the first volume of his monumental *Etudes d'éthique sexuelle*. Before World War II, six volumes appeared: I. *La légitimité des actes sexuels* (Saint-Denis: Dardaillon, 1929); II. *La liberté sexuelle* (Saint-Denis: Dardaillon, 1933); III. *Révision des institutions classiques* (Mariage: Famille) (Saint-Denis: Dardaillon, 1934); IV. *Politique rationnelle de sexualité, la reproduction humaine* (Saint-Denis, Dardaillon, 1936); V. *Politique rationnelle de sexualité; le plaisir sexuel* (Saint-Denis: Dardaillon, 1937); and VI. *La persécution des actes sexuels I. Les courtisanes*

(Saint-Denis: Dardaillon, 1938). The first volume was translated into English in 1934 and the second volume in 1939 with introductions by Norman Haire.

A further volume which would have included homosexuality has never appeared, but Guyon's analysis of the topic emerges from his other volumes. He rejected all notions of perversion, abnormality, inversion, third sex, and the "woman's soul trapped in a man's body." Separating sexual gratification from human reproduction, he argued that any and all sexual pleasures are reasonable, natural, and legitimate. What he labeled "intersexual" (man and woman) intercourse is relatively uncommon (abnormal); masturbation, he argued, was the most common (normal) form of sexual activity. He rejected the idea of "genital" sexuality and argued that the mouth, anus, fingers, tongue, or other outlet was no less erogenous than the penis and vagina. For him bestiality, incest, fetishism, talking dirty, exhibitionism, voyeurism, necrophilia, coprophilia, and other activities are equally joyful. "Every mechanical means of producing sexual pleasure," Guyon postulates, "is normal and legitimate; there is no room for moral distinctions between the various available methods: all are equally justifiable and equally suited to their particular ends."

His reservations were sadism, chastity, and love. The first, he argued, too often violated "the fullest respect for the liberty of others and the free consent (uncomplicated by any element of violence or deceit) of the sexual partner." Deliberate chastity to Guyon was an incomprehensible disease. Love was understandable, but too limited: "Individualized love is only sexual desire concentrated on a single person," which is unduly selfish and lasts at most a few years. Guyon was nearly unique among sexologists in recognizing that homosexual and incestuous love "enjoy exactly the same possibilities of passion, the same paroxysms of joy,

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,