

Chapter Nine

**THE HOMOSEXUALIZATION
OF AMERICA**

If the rise of Nazism in Germany was made possible, at least in part, by the homosexualization of German society, what does this bode for America as we watch the steady advance of the “gay” agenda in this culture? Should we expect to witness something like the rise of a Third Reich on American soil? Or would the effect on American society be of an entirely different character? Is the “gay” movement in the United States sufficiently similar to its German counterpart as even to warrant concern? (Certainly the German “gay” culture was far more militaristic than the homosexual movement here, for example). Or is this the wrong question? Is there something about homosexuality (or the broader problem of sexual libertinism) that inevitably destroys the society that embraces it?

In many ways these are questions beyond the scope of this book, yet the implications of the material we have presented compel us to address them. Perhaps the most helpful approach is to search the history of homosexual activism in America for parallels with the German experience.

As we noted in the previous chapter, the first openly homosexual organization in the United States was the Ameri-

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Original charter of the Society for Human Rights.

can chapter of the German Society for Human Rights, started in 1924. The SHR was an aberration, however. The American homosexual movement really only began in the

1940s after the Allied defeat of the Nazis. We must begin our time line, then, with the observation that the center of international “gay” power in the world did in fact shift from Germany to the United States after the demise of the Third Reich. This represented a huge setback for the “gay” movement, requiring it to begin “from scratch” as it were, since America in the 1940s was at least as family-centered as Germany had been in the 1860s.

We know that the implicit goal of homosexual political activism is to legitimize homosexual conduct and relationships in a society. This necessarily requires a society to abandon its commitment to marriage as the exclusive domain of acceptable sexual conduct. The abandonment of this standard logically opens the door to every other form of sexual promiscuity. Clearly, such a transformation of attitude is now occurring in America. What we will find is that this transformation is not the result of random social forces, but of deliberate and systematic political activism by the “gay” movement.

Harry Hay and the Mattachine Society

In the words of Jonathan Katz, “a link of a kind peculiar to Gay male history connects the abortive Chicago Society for Human Rights (1924-25) and Henry Hay, the founder of the Mattachine Society” (J. Katz:407). This “peculiar link” is the fact that the man who recruited Hay into homosexuality (at age seventeen), Champ Simmons, was himself seduced by a former member of the SHR. In a perverse sort of way, then, it seems appropriate that Hay would become known as the “founder of the modern gay movement” (Timmons:cover). (In an other account, Hay claims his earliest homosexual experience was a molestation at age fourteen by a twenty-five-year-old man) (ibid.:36).

On August 10, 1948, at the tail end of an eighteen-year stint as a Communist Party leader, Hay began to organize a



group that would become the Mattachine Society (ibid:132). Not until the spring of 1951 did it receive its name, but from the beginning it was seen as a vehicle to destroy social restraints against homosexuality in American culture (J. Katz:412f). The name Mattachine was taken from “medieval Renaissance French...secret fraternities of unmarried townsmen”

(ibid.:412). The organization’s stated agenda was to preserve the “right to privacy.” Like the SHR, the Mattachine Society became controversial upon the arrest of a prominent member. Dale Jennings, one of the founders of the organization, was arrested for soliciting an undercover police officer to commit a homosexual act in a public restroom (ibid.:414).

Hay was not a fascist, but he was a neo-pagan. He participated in occultic rituals at “the Los Angeles lodge of the Order of the Eastern Temple, O.T.O., Aleister Crowley’s notorious anti-Christian spiritual group” (Timmons:76). Hay provided musical accompaniment to ceremonies performed by the lesbian “high priestess.” Later in life he founded a New Age group called Radical Faeries, which met in an *asram* in the high desert of Arizona to offer invitations to pagan spirits (ibid.:265).

In some ways, Hay can be compared to Karl Heinrich Ulrichs, the “grandfather” of the gay rights movement. Hay is his American counterpart in the sense that both men launched enduring social movements in their respective cultures. The avowed purpose of each was to undermine the Judeo-Christian moral consensus in respect to homosexual relations. And both had been molested as boys (though some suggest that this is the rule rather than the exception among homosexual men). But unlike Ulrichs, Hay became increasingly militant over the course of his life until, in the 1980s, he participated in California’s notoriously violent ACT-UP demonstrations (ibid.:292). ACT-UP, the AIDS Coalition to Unleash Power, was one of the earliest manifestations of homo-fascism in the “gay rights” movement. Though Hay was in his 70s, and is not directly linked to any of the property destruction associated with ACT-UP demonstrations, his presence validated the terrorist tactics of the group. Hay also openly endorsed pederasty as an essential part of the “gay rights” movement (ibid.:296).

Harry Hay and the Mattachine Society spawned large-scale political and social activism among homosexuals that soon outgrew their expectations and their control. Their highly motivated activists operated in groups designed like communist cells, each a “secret fraternity” bound by the common vice. As Hay stated in a later interview, “[we wanted to] keep them underground and separated so that no one group could ever know who all the other members were” (J. Katz:410). Slowly at first, from innumerable obscure sources, came theories, public statements and actions in support of the social acceptance of homosexuality. And as the power of the homosexualist political lobby grew, so did the ugliness of its demands and its methods.

Alfred Kinsey and the Kinsey Institute

While Harry Hay would soon take the homosexual movement public with the Mattachine Society, most homosexual activism continued to be carried out by hidden cell groups and individual “in the closet” activists. One such activist was Alfred Kinsey. No one but Kinsey’s closest associates and sex partners knew that his image as a respectable family man and college professor masked his role as one of the most dedicated homosexual change-agents in America.

In 1948, sex researcher Kinsey released his cul-

ture-shattering book, Sexual Behavior in the Human Male. The first major sex study of its kind, the Kinsey Report purported to show that Americans were far more promiscuous and sexually deviant than they said they were (Reisman and Eichel, 1992:2). For over forty years, Kinsey’s data went more-or-less un-

challenged and the conclusions that he drew continue to serve as the “scientific” justification for the so-called sexual revolution. His theory of sex as a mere “outlet” released human behavior from what Marcuse called “the repressive order of procreative sexuality.” All forms of sexual expression were equalized in the Kinsey model.

Recently, several studies have shown that America is *not* the hot bed of promiscuity and deviancy that Kinsey’s study made it appear to be, *even after forty-six years of influence*

by that study, which was loudly trumpeted as “fact” by the media and much of academia. *U.S. News and World Report* reported that one such recent study, conducted by the National Opinion Research Center at the University of Chicago, that it showed that “[f]idelity reigns. Fully 83 per cent of Americans had sex with one person or had no sex partners in the past year, and half of Americans have had only one partner in the past five years” (*U.S. News and World Report*, October, 1994:75).

Kinsey’s study was tailor-made for the homosexual/pederast community. Indeed, just weeks after its release, Harry Hay formally launched the Mattachine Society. We have no proof that Kinsey and Hay actually coordinated their efforts, although we know that Hay and Kinsey met to gether more than seven years before the publication of the first Kinsey report (Timmons:111). We also know that influential Kinsey co-worker, Wardell Pomeroy, later became a member of the Mattachine Society’s advisory board, perhaps indicating a deeper relationship between the Kinsey organization and the Mattachines (Marotta:80).

Kinsey’s vastly inflated figure of the number of homosexuals in America is the basis of the enduring myth that at least 10% of the population is homosexual. His seven-point Kinsey Scale, “in which bisexuality occupied a middle ‘balanced’ position between heterosexuality (0) and homosexuality (6)” (ibid.:10), attempted to establish homosexuality as a norm by definition. He further declared adult/child sex harmless. This “finding” was based on data gathered by pedophiles from experimentation with hundreds of children as young as two months old (ibid.:36).

In Kinsey, Sex and Fraud, Reisman and Eichel state that Kinsey “purported to prove that children were sexual beings, even from infancy and that they could, and should, have pleasurable and beneficial sexual interaction with adult ‘partners’” (ibid.:3). Reisman and Eichel go on to

suggest that Kinsey deliberately overlooked criminal sexual child abuse and purposefully falsified data to further his personal sexual and political agenda. They cite former Kinsey coworker Gershon Legman who said that “Kinsey’s not-very-secret intention was to ‘respectablize’ homosexuality and certain sexual perversions” (ibid.:34). They also reference sociologists Albert Hobbs and Richard Lambert who observed “that the Kinsey authors seemed purposefully to ignore the limitations of their own samples in order ‘to compound any possible errors in almost any way which will increase the apparent incidence of [homosexuality]’” (ibid.:24).

Was Kinsey a homosexual, a pedophile or both? One historian proposed that Kinsey “may have discovered in himself the homosexual tendencies he would later ascribe to a large proportion of the population” (Robinson in Reisman and Eichel, 1992:204). But Reisman and Eichel suggest he manifested more of the behaviors of a pedophile. “In addition to his interest in sex experiments with children,” they write, “Kinsey was an avid collector of pornography (and maker of sex films) — an elemental feature of the pedophile syndrome” (Reisman and Eichel, 1992:205). In a later work, Reisman reports more specifically that Kinsey produced and directed films of homosexual sado-masochism at Indiana University, and that his collection of pornography included films of children engaged in sexual acts (Reisman, 1998:80f).

There is no question, however, that Kinsey fits the profile of a homosexual activist. Like the militant homosexuals who benefitted from his work, Kinsey was “indignant about the effect of Judeo-Christian tradition on society,” write Reisman and Eichel. “It is clear that he shared [co-researcher Wardell] Pomeroy’s view that Christians inherited an almost paranoid approach to sexual behavior from the Jews” (ibid.:6). Pomeroy, incidentally, is known for his support of adult/child sex. In a 1992 article on

pedophilia, author Michael Ebert quotes Pomeroy as saying, "People seem to think that any [sexual] contact between children and adults has a bad effect on the child. I say this can be a loving and thoughtful, responsible sexual activity" (Ebert:6f).

The Kinsey Institute should be recognized as the American counterpart and successor to the Sex Research Institute of Berlin. In deed, E. Michael Jones, editor of *Fidelity* magazine told one of us (Lively) in conversation that he had perused some of the surviving documents of the Berlin institute in the basement of the Kinsey building. Like its German predecessor had been, the Kinsey Institute is dedicated to the legitimization of sexual perversion.

The Sex ual Revolution

Within five years of the Kinsey report, Hugh Hefner launched *Playboy* magazine (and the modern pornography industry), whose initial target audience was the very generation of young men to whom Kinsey had been speaking on his college lecture circuit. More significantly, it popularized Kinsey's "gay" ethic of sexual license with the much of the rest of the male population of America. Hefner himself is quoted as saying that if Kinsey were the researcher of the sexual revolution, he (Hefner) was the pamphleteer (Reisman, 1998:108).

We are not suggesting the Hefner is homosexual, only that *Playboy* magazine serves as a tool of "gay" social engineering in that the existence of a thriving pornography industry serves the "gay" cause by morally corrupting the men who use it. It logically makes them less likely to oppose homosexuality on moral grounds and more likely to support public policies which legitimize sexual license. Exposure to pornography, especially at a young age, can also be a gateway into the "gay" lifestyle itself.

In the same manner, the "gay" cause is advanced by a

successful abortion industry (which also arose in response to the sexual revolution). The choice to kill their unborn children morally compromises both men and women (making them unwilling to criticize the choice to engage in other forms of immoral behavior), and ensures that the outcome of an unwanted child will not be a lasting deterrent to those who have chosen sexual license over family. This explains why homosexuals, who by definition cannot bear children together, are among the most militant advocates of abortion on demand.

The acceptance of sexual indulgence as an important social value inevitably initiates a downward moral spiral in a culture. In American society, the selling of the idea of recreational sex to young college-aged men in the 1950s created a "market" for immodest and sexually adventurous young women, which in turn helped to legitimize the idea of female promiscuity. In the 1960s, once immodesty and promiscuity became acceptable for some women, the pressure increased for all women, competing for the attentions of men, to adopt these behaviors. This was especially true of the youngest of marriage-age women of that generation, whose personal morals and values had been influenced by a decade of sex-saturated pop culture.

The wholesale entrance of women into the world of sexual license created a number of societal demands: for a feminist political movement to "liberate" women from social expectations about marriage and child-rearing (National Organization for Women formed 1966); for contraception on demand (Griswold v. Connecticut -- 1966); for abortion on demand (Roe. V. Wade -- 1973); and for "no fault" divorce (state-by-state liberalization of divorce laws began in the early 1970s). The result of these policies has been the achievement of the "gay" goal as embodied by Kinsey's teachings: the progressive denormalization of marriage and the steady normalization of sexual license. The most recent census data, published in

1998, showed a fourfold increase in divorce from 1970 to 1996, while the population of “cohabiting” couples who had never married had more than doubled.

Among the side-effects produced by these dramatic changes in the life of a people, side-effects which have increased steadily since the 1960s, are the escalation of crime (especially violent crime), the proliferation of sexually-transmitted and other diseases, and the escalation of mental illness and chronic substance abuse. These are all results which one would expect to find in a generation of citizens raised in unstable homes. Each and every one of these social problems is a direct consequence of embracing the “gay” ethic of sexual license as popularized by Kinsey. Meanwhile, as the pursuit of sexual hedonism became the personal goal of an ever larger percentage of the non-homosexual population, the “gay” movement continued its advance.

The Stone wall Riot and “Gay” Militancy

“Two, four, six, eight -- Smash the family, smash the state”
(Popular slogan of 1970s “gay” activists --Oosterhuis and Steakley:2)

By 1969, the development of a growing homosexual subculture in America had spawned an open homosexual presence in major cities. So-called “gay bars” sprang up in Los Angeles and New York, hosting a bizarre mix of “street queens,” drug addicts and boy prostitutes (Marotta:71). In New York, homosexuals regularly engaged in public sex acts with anonymous partners “in the backs of trucks parked near the West Village piers” (ibid.:93) and in the public restrooms. Homosexual activity occurred so frequently in the bushes of one public park that the authorities were forced to cut down the trees to stop it (Adam:85). In response to police efforts to discourage this increasingly offensive behavior, homosexuals began to organize to de-

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“Gay Pride” Day is the anniversary of the Stone wall Riot. This “Gay Pride” flyer reveals that the “Gay Holocaust” myth was already being promoted in the 1970s.

mand the “right” to public decency. Emboldened by their numbers, they began picketing businesses such as Macy’s Department Store, which had cracked down on homosexual behavior in their restrooms (ibid.:85).

On the evening of June 27, 1969 the “gay rights” movement officially adopted terrorism as a means to achieve

power when a surly mob of “drag queens, dykes, street people, and bar boys” physically attacked police officers conducting a “raid” on the Stone wall Bar on Christopher Street in New York. Stone wall was “one of the best known of the Mafia controlled bars” (Marotta:75), and was being closed for selling alcohol without a license. It was also a haven for sexual deviants. As police began to take some bar patrons in for questioning, a mob of homosexuals gathered across the street. Homosexualist Toby Marotta’s The Politics of Homosexuality includes an eyewitness report by a writer for the *Village Voice*:

[A]lmost by signal the crowd erupted into cobblestone and bottle heaving...The trashcan I was standing on was nearly yanked out from under me as a kid tried to grab it for use in the window smashing melee. From nowhere came an uprooted parking meter—used as a battering ram on the Stone wall door. I heard several cries of “Let’s get some gas,” but the blaze of flame which soon appeared in the window of the Stone wall [where the police officers were trapped] was still a shock (ibid.:72).

By morning, the Stone wall bar was a burned-out wreck, and homosexual leaders had declared the violence a success. Interestingly, the anniversary of this event is known today as “Gay Pride Day” and features parades and other events most notable for their public sex and nudity (ibid.:158). It is ironic that the very activists who emerged from this new militant environment developed (in 1970) the strategy of claiming victim status through the use of the pink triangle and commemoration of the homosexuals who were persecuted by the Nazis (Adam:86).

The rise of homosexual militancy reflected the emergence of an aggressive “Butch” faction of the American “gay” movement, similar to that which occurred at the turn of the last century in Germany. (Ironically, while these masculine-oriented “gays” assumed an attitude of superior-

ity over “Fems,” in both Germany and the United States the “gay” movement was actually launched by effeminate homosexuals and only later became dominated by “Butches”). In The Making of the Modern Homosexual, author Gregg Blachford observed that during this time “homosexuals themselves moved away from the previous stereotype of ‘swish and sweaters’ towards a new masculine style [that became] the dominant mode of expression in the subculture” (Blachford:187).

Following the Stonewall riot the Mattachine Action Committee of the Mattachine Society’s New York chapter clamored for “organized resistance” (Adams:81), but control of the movement was taken out of their hands by a still more radical group of activists. These men quickly formed the Gay Liberation Front, so titled “because it had the same ring as National Liberation Front, the alliance formed by the Viet Cong” (ibid.:91). At the heart of this new circle of power was Herbert Marcuse (ibid.:88), a long time Socialist who had learned his politics (and perhaps homosexuality) in pre-Nazi Germany. Homosexualist historian Barry D. Adam writes,

Herbert Marcuse, who had been a youthful participant in the 1918 German revolution and had been steeped in the thinking of the life-reform movements of the Weimar Republic, caught the attention of many gay liberationists. His Eros and Civilization, published in the ideological wasteland of 1955, bridged the prewar and postwar gay movements with its implicit vision of homosexuality as a protest “against the repressive order of procreative sexuality” (ibid.:84).

The Stonewall riot became the new symbol of the “gay rights” movement. In its wake, Gay Liberation Fronts sprang up across the country, using methods of intimidation and coercion to achieve political gains. Immediately they targeted the medical community, whose increasing effec-

tiveness in treating homosexual disorders threatened the logical premise of the movement (Rueda:101ff). "Gay Liberation Fronts," writes Adam, "stormed San Francisco, Los Angeles and Chicago conventions of psychiatry, medicine and behavior modification," shouting down speakers and terrorizing audience members (Adam:87f). As extreme as it had become, the Mattachine Society predicted the GLF's "violent tactics" would fail to inspire the movement (Marotta:136), but they were wrong. Though the GLF collapsed in 1972, in part because of a conflict between "drag queens and machos" ["Fems" and "Butches"], their philosophy prevailed (Adam:90).

On December 15, 1973 the board of trustees of the American Psychiatric Association capitulated to the demands of the radicals. The homosexuals had begun to speak of unyielding psychiatrists as "war criminals" (ibid.:88), with obvious implications. Possibly in fear for their safety, and certainly wearied by constant harassment, they declared that homosexuality was no longer an illness. The resulting referendum, demanded by outraged members of the association, was conducted by mail and was partially controlled by the National Gay and Lesbian Task Force (Rueda:1982). The homosexualists won the vote and the new official definition of homosexuality as a disorder was changed to include only those who were "unhappy with their sexual orientation" (Adam:88). Historian Enrique Rueda writes,

This vote was not the result of scientific analysis after years of painstaking research. Neither was it a purely objective choice following the accumulation of incontrovertible data. The very fact that the vote was taken reveals the nature of the process involved, since the existence of an orthodoxy in itself contradicts the essence of science (Rueda:106).

Weimar in America

How does all of this compare to the German experience? One striking parallel is the span of time over which homosexuality became culturally accepted in each country. In Germany, approximately twenty-five years passed from the formation of the Scientific Humanitarian Committee by Magnus Hirschfeld until sexual perversion was being openly practiced in Germany (roughly from 1897 to the mid-1920s). In the United States, the emergence of widespread overt homosexuality occurred in the early 1970s, a quarter-century after Harry Hay formed the Mattachine Society.

Another similarity is the extent to which perversion advanced once the moral barriers were lowered. Let us briefly compare the two societies.

Under the Weimar government, established after Kaiser Wilhelm II's abdication in 1918, many traditional attitudes were questioned, including those about sexuality. As

America does today, Weimar Germany experienced tremendous conflict as these policies clashed with traditional Judeo-Christian values.

Feelings on the 'sexual question' ran high. There were disputes about the roles of the sexes and about attitudes toward marriage, the family and child rearing, and these disputes were

bound up with arguments about social policy and demographic trends (Peukert: 101).

In this climate the homosexualists made significant gains. Almost immediately, major German cities became havens for every form of sexual expression.

William Manchester writes of “transvestite balls, [where] ‘hundreds of men costumed as women and hundreds of women costumed as

men danced under the benevolent eye of the police,” and of “mothers in their thirties, teamed with their daughters to offer *Mutter-und-Tochter sex*” (Manchester:57). Plant writes of “luxurious lesbian bars and nightclubs [that] never feared a police raid” (Plant:27).

Steakley records that “[o]fficial tolerance was manifested...in the unhindered consumption of narcotics in some homosexual bars, and transvestites were issued police certificates permitting them to cross-dress in public” (Steakley:81). And his historian-biographer Charles Bracelen Flood speaks of “sad alleys patrolled by prostitutes of all ages and both sexes, including rouged little boys and girls” (Flood:196). “Berlin’s specialized establishments included a bath house featuring black male prostitutes” that was frequented by Ernst Roehm, writes Flood, and “there was a sedate nightclub for lesbians, the Silhouette, where most of

This recently published book documents in highly pornographic detail the perverse extreme to which Germany descended during the Weimar period. The parallels to today’s U.S. sexual subcultures are unmistakable.

the women, sitting on hard benches along the walls, wore men's clothes with collar and tie, but the young girls with them wore dresses with accented femininity" (ibid.:197).

Germany's version of Madonna was a woman named Anita Berber, "the role model for thousands of German girls...[who] danced naked...and made love to men and women sprawled atop bars, bathed in spot lights, while voyeurs stared and fondled one another" (Manchester:57). Rector describes the Weimar scene as a "sexual Mardi Gras" (Rector:15):

There were about as many — if not more — homosexual periodicals and gay bars in Berlin in the 1920's as there are now in New York City, and Berlin of the time was abuzz with the feasibility of forming a national homosexual political party. The sexual revolution, with its free-and-easy attitudes, including wife swapping and group sex as a moral precept, was a German "invention" of the Twenties...abortions were shrugged off and condoms were on sale in open display in grocery stores and almost every other public mart [Quoting from T.L. Jarman, Rector continues]...Freedom degenerated into license...Bars for homosexuals, cafes where men danced with men,...pornographic literature in the corner kiosks—all these things were accepted as part of the new life (ibid.:13).

To day, all of these things are manifest in American society as well. The lid to Pandora's Box that had been cracked open by Kinsey, Harry Hay and the Mattachine is now flung wide. Rueda writes,

...there are no fewer than 2,000 [homosexual bars in America]...They range from small "sleazy" places in dark and dangerous alleys to plush establishments...Some bars cater to a conventional-looking clientele. Others specialize in sadomasochists or transvestites. There are bars which purposefully attract young people, prostitutes

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In the 20s and early 30s the Eldorado Club was a favorite of the Berlin SA, under Captain Paul Rohrbein. Later it was confiscated and put to use as a Nazi facility. To the left is a piece of memorabilia from the 20s.

who serve to attract older homosexuals who in turn purchase drinks for the youngsters while sexual deals are arranged. Printed guides for traveling homosexuals...[specify] the availability of prostitutes or "rough trade" (i.e., homosexuals who enjoy appearing violent or who actually behave violently) (Rueda:33).

American cities also host "bathhouses," which are not actual baths but meeting places for anonymous homosexual encounters. "People walk in there and have sex with multiple partners and have no idea who they're having sex with," reports former homosexual John Paulk. "I know this first

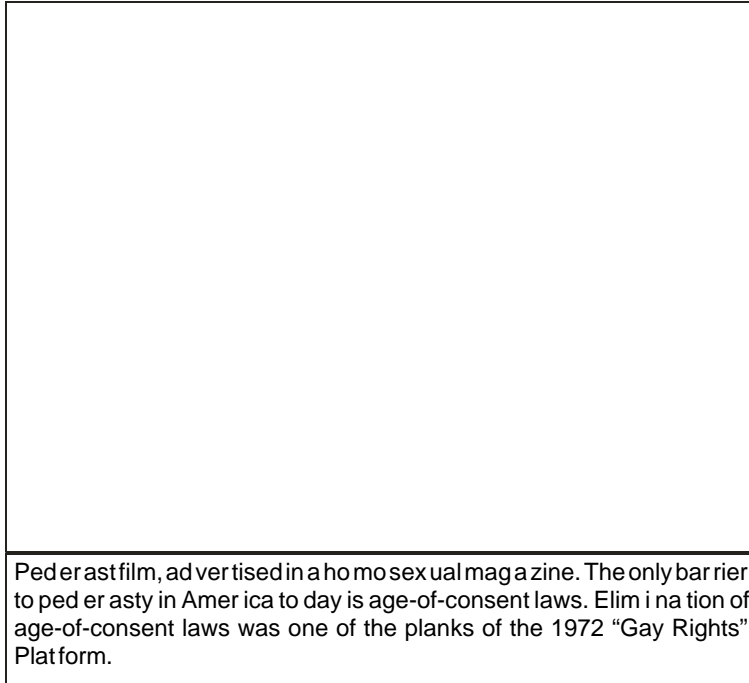
hand and from the many many people I was associated with in the gay life style" ("The Gay Agenda" Video). Paulk reports that these "bath houses" remain open despite the AIDS epidemic. He also describes the activity called "cruising" in which homosexuals meet for anonymous sex in public restrooms and other public locations. While this has apparently always been common behavior in the homosexual community, Paulk implies that it is far more widespread today than ever before. This is substantiated by other observers of the "gay rights" movement (Grant, 1993:36f).

A great deal more could be written about the varieties of homosexual perversion that have proliferated in America's cities and towns today (and increasingly dominate the entertainment media). In deed, the authors feel that the *behavior* of homosexuality needs to be exposed to a public whose attention is systematically drawn away to "cover" issues (e.g. "victim" status, "rights," etc.). But it is our intention here to focus on the social, political and spiritual ramifications of this behavior.

Consequences

Leaving religion aside, the rationale for a society to limit sex to marriage is fairly basic. Marriage "sanctifies" what is otherwise merely self-centered pleasure-seeking, while also protecting individuals and society from most of the problems associated with "unwanted" children, sexual diseases and serial relationships. (How many of our most pressing social problems today are directly or indirectly related to these factors?)

Once a society abandons marriage as the prerequisite for sexual relations, however, there remains scant logical grounds to restrict *any* form of sexual deviance or promiscuity. For example, on what grounds can a society deny homosexuals freedom of conduct if non-homosexuals have been permitted to engage in similar disease-transmitting



sexual acts? And if public health considerations no longer outweigh the "right" to sexual freedom under the law, what justifies continued limitations upon sado-masochism, incest, bestiality and even pedophilia? A society is left with no bases for regulating sexual conduct but its surviving moral standards and the legal concept of "mutual consent."

Can we have confidence that America's moral standards will present a lasting barrier to the continued escalation of sexual deviance? Certainly not with regard to consensual sex between adults. A quick perusal of the menu of available pornography on the Internet reveals that battle has been lost. But will the line hold against the legitimization of adult-child sex? The answer to that lies in the hands of the "gay" activists, whose dedication to their own sexual freedom has driven the sexual revolution.