



# NEWSLETTER

An educational publication of Childhood Sensuality Circle for the  
liberation of children and youth.

Vol.III, No. 1

April 1977

## THE EROTIC MINORITIES

There are 19 erotic minorities listed in Dr. Lars Ullerstam's book *The Erotic Minorities* but this list does not include children and they are the largest minority of all. This is an example of adults not considering children as persons. There are over 80 million children in the US alone and none of them have legal sexual rights. (Children = persons under 18). Few are accepted as persons having the right to practice their sexuality in any way but it is acknowledged that they do practice sub rosa.

There is exhibitionism, pedophilia, saluomania (dirt), algolagnia (sado-masochism), homosexuality, scopophilia (voyeurism), transvestism, transsexism, fetishism, necrophilia (love of corpses), gerontophilia (old and young), zoophilia (love of animals), pyromania (fire), coprophagia (feces), incest (familial sex), pygmalionism (destroying statues), urologia (smell and taste of urine), europhilia (piss-loving) and vampirism (love of the blood of the sex partners). All of these erotic minorities violate a taboo or laws or both in many countries, mostly Christian. Hundreds of millions are deprived of their inalienable rights to express themselves sexually or sensually. Only in a few cases the practice of these desires could harm anyone else or even themselves. The exception could be children in some situations, animals, in the practice of algolagnia, incest, pyromania, pygmalionism and vampirism and only in the cases of the last three is it always harmful to others.

Very recently some of the erotic minorities are becoming socially acceptable in some degree in regard to homosexuality, transvestism and transsexualism. Urologia has been made popular in the porno papers and peer sex among teenagers. There have been some favorable articles on incest and many letters on the subject that are favorable in *Penthouse Forum Magazine* for the past three years.

In regard to children's right as an erotic minority we have to establish the fact that children are sexual, sensual beings from birth, that their sexuality is just as much a part of their beings as the blood that flows in their veins. This fact has now been established to the satisfaction of many social scientists. (See *Infant and Childhood Sexuality* by Dr. Floyd Martinson, \$3.85 pp from The Book Mark, GAC, St. Peter, Minn. 56082). Now it has to seep down to the masses of people. This is part of CSC work.



As children are sensual beings and as such have the need to express themselves in their daily lives they should be provided with a place and given a time to practice. This is a function of parents who have laid down on the job too long in US. In Sweden this provision has been made for a long time. Children there feel free to invite their friends to their homes with the knowledge, consent and cooperation of their parents for overnite visits. Cooperation means making children feel comfortable in mind and body, providing them with contraceptives and protection against venereal diseases and if a pregnancy occurs see the girl thru an abortion if she desires it without fuss or instilling guilt. Parents better do this now as Planned Parenthood and other organizations are taking over the job and thereby undermining home life. Parents complain that others are destroying their home but it is quite evident that they are doing it themselves by alienating their children in refusing to accept them as persons with desires to live their own lives. (See Nobody's Family is Going to Change by Louise Fitshugh, Pub. Dell 1976 - paper \$1.50 - most delightful reading).

You as an individual can help to eliminate this discrimination because of age in regard to sex practice by:

1. Talking about sexual freedom for children at home and among friends.
2. Writing about it to friends and publications that have letter columns. This is a very valuable vehicle to change public opinion.
3. If you have minor children give them an opportunity to practice with proper safeguards. This means you have to learn how and when to approach your children or at least let them alone until they can understand verbally. Letting children alone means allowing them the freedom to explore and touch their bodies, including masturbation, and providing them a place to be alone.

Everyone who puts into practice the above suggestions will be contributing to the elimination of age discrimination in regard to sexual rights and will be forwarding the total liberation of children. In addition you can educate yourself on all aspects of children's liberation by reading and studying the growing literature on the subject. CSC has a list of 37 Recommended Books available for \$1.00 or a loan library free to members.

Valida

A Child's Sexual Bill of Rights was included in the February 1977 Nusleter, a second time inclusion, because it has been revised to add point no. 9. This was done at the suggestion of Don Crestle who wrote that children should have the right to acknowledge what they know and feel about their sexuality in his article A Test For Child Oppressors in the same February issue.

Note the three poems on the back of the Child Sex Bill about children are not original poems by CSC members or subscribers. No original poems had been submitted. This is a call for poets to sing of children's liberation.

TIMES - CHANGE PRESS, publisher of books on sexual politics and the alternate culture welcomes manuscripts on how people are making positive changes in their lives and/or in the social/political/cultural world.  
Box 187, Albion, Ca. 95410.



### Childhood: The Last Frontier in Sex Research

An article by Dr. John Money\* in The Sciences, Vol. 16, No. 6, subtitle, If scientists were permitted to study childhood sexuality we might be better equipped to raise healthy children. With large picture in silhouette of a small nude child from Show Me! Article received from CSC member in Norway, in English.

Any appreciable amount of sex research on children has been debarred by blocking appropriation of funds for empirical and operational study. Juvenile sexology is treated as a branch of pornography and is supposed to encourage juvenile delinquency. Witness the anti-pornographers displaying on T-V pictures of porno magazines together with Show Me! and Moppets, a nudist magazine of children. Los Angeles County spent \$250,000 of taxpayers money in an attempt to convict the editor and publisher of Moppets. Not only are funds withheld but academic ostracism is threatened. Dr. Floyd Martinson, author of Infant and Childhood Sexuality, offered his book to 29 publishers, all of whom said they thought the book should be published but that some other publisher should have the privilege! So he had to publish it himself.

Dr. Money gives the results of observations of primates - infant monkeys - in their sexual development and Australian Aborigines and compares them with human children. With the little knowledge that has been gleaned about childhood sexuality it is almost certain that human beings require a period of early sexual rehearsal to insure healthy sexual behavior during puberty and into adult life. It seems that the problems incurred in adult sex behavior and to the point of neuroticism are unplanned and unbargained for results of the taboo on sex play in childhood. Dr. Money gives the above examples of research projects to show what could be done to provide parents with sound facts and good theory to guide them in child-rearing. And research into childhood sexuality could provide much needed information on which to base reasonable decisions.

Although one major crack in the sex taboo, the availability of birth control, has been made it has not eliminated this taboo. Society still is not able to separate procreational sex from recreational sex.

Congress, other government agencies and private foundations need to change their policy and allocate funds for research into sexuality at all ages, including children and it is the responsibility of CSC members and subscribers to urge these government and private agencies to appropriate funds now.

\*Dr. Money is Professor of Medical Psychology and Associate Professor of Pediatrics at John Hopkins University and Hospital. He is a prominent American sexologist and author of Sexual Signatures, Sex Errors of the Body and other books on sex.

Valida

Jay Munro is now assistant editor of CSC Nusleter. He has been acting in this capacity for several months but now that he has put his name on our revised Announcement to prospective subscribers it is official. When he moves from New York state to the Los Angeles Area and will then become semi-retired we expect to be in closer touch and that Jay will participate more in the production of our Nusleter.





# "STUDIEGROEP PEDOFILIE"

The "Studiegroep Pedofilie" (Study Group on Pedophilia) would like to present itself as a movement with the aim of obtaining the emancipation of the relationships between adults and minors.

In modern society these relationships are considered to be reprehensible, especially when they involve erotic or sensual aspects. Among all the possible relationships between adults and young people, only those between parents and children, and in a more functional order, those between teachers and pupils are accepted. In other words, the most affectionate relationships are reserved to the family circle, and even there they are much restricted. All this seems to be largely specific to our culture.

From this, we conclude that pedophilia is not particularly a problem due to pedophiles, but rather that the problems associated with it arise as a consequence of the fact that erotic relationships between adults and children are not accepted, especially within the family (such relationships between parents and children are often considered as incestuous). This seems to be rather closely linked to the customs of our society, and in the way in which the Oedipus complex is resolved is quite typical of it, just as is the neutralisation of adult-child eroticism by means of the creation of a stereotype image of a "child-seducer".

The driving force behind this neutralisation of eroticism between parents and children comes from the negative attitudes that we have in general with regard to sexuality, which is reduced to its procreative function alone. Van Ussel has shown that there are no universal cultural values associated with sexuality, but in our culture only negative attitudes are found. However, within this dominant culture alternative approaches are now being developed which appreciate sexual enjoyment as a source of value in itself. A new way of looking at mankind is being developed in them; they are rediscovering corporality. These alternative societies also have a different approach to the life between parents and children. Whereas in the past the greatest importance was attached to virtues such as self-control (for example, in learning about cleanliness) and intelligence, other aspects of child behavior now receive more attention, such as the need for affection and security.

In this context, one can become aware of the erotic affinity that exists between the members of a family despite everything. It often manifests itself in minor everyday matters, when questions arise (of a kind that would never have arisen previously) such as "should parents and children bathe together?". The trend is quite clearly apparent in the readers' letters to certain women's magazines such as "Parents". certain



educational publications and radio programs, etc.

As it aims to be a liberating movement, the Studiegroep Pedophile benefits from concentrating its attentions on such matters. It is obvious that it is scarcely appropriate to limit its action to a small marginalised group of pedophiles. The study-group is principally oriented to all possible relationships between adults and minors, among which erotic affinity is only one aspect, though an essential one. And in these erotic relationships, the accent is no longer placed on the sexual aspect, but rather on the autonomy of the people involved and the respect of their individuality.

The principal objective of a strategy for emancipation is the promotion of the movements and trends in our culture that could lead to social changes. Titles such as "The Family Seen As An Institution", "The De-infantilising Of The Child" and "Sexuality (i.e. infantile) As A Source Of Enjoyment" will particularly be the subject of our attention. This may be expressed concretely in topics for discussion like the power relationships within the family, married women at work away from home, minors rights and the experience of corporality.

Thus the emancipation of pedophilia has no great sense except as part of a larger whole: the emancipation of human relationships, and more particularly of affectivity.

In fact, it is not sufficient to succeed in satisfying the interests of a minority group of pedophiles, which would incidentally lead only to a fictive acception of pedophilia. A similar process has been observed regarding the "tolerance" granted to homophiles. The latter are accepted in so far as they are allowed to meet each other in ghettos, which leads to an even greater exclusion and discrimination against other minorities. Such a development is not, however, conceivable for pedophiles. As they are oriented affectively towards children, pedophiles could not be permitted to enjoy a repressive tolerance in a ghetto, because the child forms an integral part of the family. The interaction with the family context is undeniable. And, furthermore, pedophilia is seen as being harmful to the family structure itself. The hyper-emotional reactions often found in parents when they learn that one of their children is involved in such a relationship with an adult is proof of that. In our culture, the family which formerly performed several functions (lodging, education, care, affection etc.) now finds itself limited above all to that of coddling. The parents provide an affectionate warmth within a world that is otherwise glacial. In a relationship with a pedophile, the child enjoys that warmth outside the family, thus often provoking the parents' jealousy towards the pedophile, who offers the child something that they believe is their right alone to give. The parents' fears are not limited to the sexual problems that may arise,



but include that of losing their power.

The child is an independent being, which is novel in our culture. We are accustomed to attribute characteristics such as indigence, dependence, the inability to make judgments, and inadequacy to the child. Our educational methods do in fact lead to our young people having such characteristics. A glimpse of other possibilities is however given by the movements for alternative education (for example, anti-authoritarian) which seek to inculcate adulthood and the ability to look after oneself, and offer support when difficult choices are made.

Many parents, and they have the support of the law, prevent this apprenticeship to liberty, this process of learning to participate in society, and the use of democratic rights by their children, by making them subordinate to paternal power, or by over-protecting their children against a threatening society by incarcerating them in the cocoon formed by the family. In fact, this protection can crush the child and prevent it from inserting itself into society in a positive manner, in order to form relationships, to shift for themselves and to be able to defend themselves.\*1)

All this supposes that the parents are open with their children, that they develop a positive attitude towards them, that they trust them and that they are aware of the importance of accumulating experience in order to attain maturity. (It is then often remarkable that the child is able to make a more balanced judgement of an erotic relationship than a more highly-conditioned adult).

In conclusion, it is above all the repression of sexuality, and more particularly that of infantile sexuality, that makes pedophilia a real problem. That repression is confirmed by the law, and it is only when relationships between adults and minors are regarded in a different light that the law may be changed. It is just as important to reevaluate sexuality, and to regard it as an enjoyable means of corporeal communication, independent of age and sex, and not limited to its function for procreation alone. These are the objects of a strategy for emancipation.

\*1). *Pechten van de minderjarigen* (minor's rights), published by "Infor-jeugd nationaal", Kortrijkspoortstraat 98, 9000 GENT, BELGIUM.

STUDIEGROEP PEDOFILIE  
VHS Elcker-Ik,  
H. Consciencestraat 46  
B-2000 ANTWERP, Belgium

SEMINAR ON MARGINAL GROUPS  
De Valk College  
Tiensestraat 41  
B-3000 LEUVEN, Belgium



### A Pedophile Publication for US

There is a need for an American pedophile publication to stimulate the liberation of pedophiles and work for children's total liberation. Hermes, the only pedophile publication in US that I know of is not even attempting to do this work. They cater to closet pedophiles. In Europe there are many pedophile organizations and some have their own publications. They at the same time work for children's sexual emancipation because the interests of these two oppressed minorities are intertwined.

CSC receives five European pedophile publications (see list Publications Received elsewhere in this issue). All press for political action and are making progress.

Contrary to the general impression, CSC Nusleter is not a pedophile publication. But being the only publication in US that includes the liberation of all people who are victims of ageism it is considered so by outsiders.

With a number of states having the age of consent at 13 and 14 years and more considering downward revisions, including California, I believe the time is now ripe for American pedophiles (over 2 million) and those working to eliminate ageism from sex activity to come forward with a publication to voice their interests.

Valida

### Publications Received

1. NIKS (Towards the Integration of Childhood Sexuality), publication of Van de NVSH - Landeli Jke Werk-groep Pedofilie, Rotterdam, Holland, edited by Dr. Frits Bernard and G. Zwerus. January and February 1977 issues, No. 1 and 2. In Dutch, with a few items in English. Exchange.
2. Buletin - Utgitt av NAFB - Pedofil Arbeidsgruppe, Oslo, Norway. No. 1 1977 3 argahg. Edited by two Norwegian members of CSC. In Norwegian with a few items in English. illustrated. Exchange
3. Finvara - Newsletter from Holland on pedophilia in Europe, edited by Alfred Aubry. Nos. 6, 7, and 8, some items in English. Exchange.
4. Revolt - mot sexuella fndomar, (Revolt Against Sexual Prejudices) edited by Rendfors and Holm. In Swedish, illustrated in color and black and white - monthly, Feb. 1977. Published in Sweden. Gay liberation and children's liberation. Exchange.
5. International Journal of Greek Love - Vol I, No. 1, edited by J. Z. Eglinton. Published about 1963. Donated.

(All of the above in CSC Reference Library)

CSC - REPRINTS - 23 chapters of Nu Zealand (Polynesian) Stories of children's sexual freedom practiced toda. Leters from Polynesia. 30 poems from CSC/CSF International Competition. 3 pgs. \$1.00. Recommended. Books on Children's Liberation \$1.00. Reprint list for large SASE to CSC POB 5164, San Diego, Ca. 92105. Checks to Valida Davila.



METAMORPHOSIS OF A COP

I am a retired policeman -- a cop -- who gradually changed his views the last five years on the force. I am speaking of such things as enforcing outdated laws on victimless crimes, status offenders, (juveniles) and "establishment" conservative conventions and rules, as opposed to the liberated beliefs of C.S.C.. and other liberal and so-called subversive organizations such as American Civil Liberties Union, National Organization of Women, Nude Beaches, and even Planned Parenthood League. There was a time when I would come down just as hard as my peers on runaway kids, prostitutes, marijuana users, homosexuals, etc.. While I did a lot of good as a policeman, I also did my share of zealously enforcing the law on the above mentioned "crimes." While it is true that the policeman does not make the laws, that he is doing his job, it must be remembered that they are quite willing, from the beginning, to enforce these laws, or they would not have become policemen to begin with. I was no exception. Rather than to relate incidents of my past, I'll leave this to your imagination, and proceed on to how and why I changed.

I believe I started to change when the 1969 famous Woodstock festival made news. At first, reports of nudity, sex and marijuana among people young as 13 made me angry, plus the fact the police could do nothing about it due to the crowd of some 400,000. But then I had to admit that at last someone had thought of a weapon against which we were helpless - superiority of numbers! Then I got to thinking: "Well, when you get down to it, just who is hurting whom? What harm are they doing? Just having a good time." And I suddenly also realized that the statement marijuana is no worse than booze had merit. A lot of things started to come home of our society's double standard all down the line. Adults, including cops could drink liquor, but "under-age" people could have neither that or marijuana. Society said you could have sex only after a certain age - there is no minimum age on satisfying thirst or hunger, so why discriminate on sex only? A 10-year-old boy gets a stiff cock, or a 10-year-old girl gets hot panties, just as quick and natural as an older person. Running away from an unhappy situation is a "crime" under a certain age, but not over it.

Keeping my new view of things in general secret for obvious reasons, I subscribed to a number of underground and "radical" newspapers. Upon reading them, I became more convinced that I had been wrong about many things for a long time. I sent them letters telling I was a policeman who secretly sided with them, and in most cases, the letters were printed. What really clinched it was an incident one fine summer day. I was investigating a broken window report, found the damage, but no suspects around. I noticed an attractive black girl, about 14, wearing a halter top and blue jeans, a few yards away, watching me with a bit of a contemptuous look. I asked her if she had seen anybody break the windows. She ignored my question and glared at me. I approached her and said: "Look, if you know something, I'd appreciate it if you tell me." She came up to within a foot of my face and said: "I ain't telling you ANYTHING - PIG!" Then she SPIT in my face. I was stunned and angered for a moment. I thought of grabbing and hitting her a couple, then I glanced around; no one else was there. I decided being no one was present to see me back down, I just got into my patrol car and left with my highly mixed feelings of anger, shock, along with ADMIRATION and SEXUAL AROUSAL as I wiped her saliva off my lip. I conceded to myself she had won; she put me in my place, yet in a way she had liberated me. As our beloved and most intelligent founder, Valida has said, that once you are sexually liberated, you then want to become liberated in other ways too.



Policemen for years, have harrassed and arrested people for their life—style or what they are, blacks, Chicanos, juveniles, and even women. We do need the police, but need them to spend their time on real crime, This attitude comes from our male-dominated chauvenist society. Another culprit has been religion, which has done much for years to repress women and children, especially in sexual matters. Incidentally, I was at one time, just as a devout Catholic as I was "devoted" to "law and order" as a policeman. The two go hand in hand, as a large majority of policemen are Catholic. Most people wear their religion on their sleeve, but in reality, don't practice it in dealing with their fellow humans. This is why religion is dying today, it has always been nothing but a farce, hypocrisy and a tyrannical control over the minds of people.

We have made progress, but have a long way to go. A girl or her doctor cannot now be arrested if she wants an abortion without her parents' consent. In time, "crimes" like running away and marijuana will no longer have that status either, and the official or policeman who interferes will be in trouble instead of the one he arrests. I joined C.S.C. two years ago, and one year before my early retirement because of my devotion to childrens' sexual liberation. For obvious reasons, I took a retirement, even though I could had stayed a few more years. In closing this article and taking a parting shot at my former occupation, after what has come to light on some of the things the F.B.I. and C.I.A. have done, it is time to completely re-organize these agencies, or completely do away with them. If this is "law and order", I want no further part of it. I am glad to have been changed into a responsible social being, and hope to be in the future, aided by my prior experience and knowledge, an asset to C.S.C., its' allied groups, and their goals.

In Love & Liberation  
Retired Police Officer

#### Natural Increase in CSF Membership

Children's Sexual Freedom in New Zealand have produced 6 new members from among the family membership. On October 2, 1976, Ms. Naneya Cox, a Samoan married to a Palagi (white man), gave birth to boy twins on the floor of the family kitchen with the aid of her son Andrew, age 12, who fertilized his mum according to plan. One boy weighed 8 lb 6 oz and the other 8 lb 2 oz with potis (cocks) 1-3/4" long. On November 8, 1976 Ms. Tenuko Aizawa, a Japanese member, produced a girl baby Tokailai who also had a planned fertilization by her son Takai then 13 years old. The girl's name is the feminine of Tokai, her father's name, who is also her brother. She was born in bed at home as Japanese are not afraid of being born there as are Polynesians. The girl's pepi (clitoris) was 3/8" long and her mia (cunt) 1-1/2" long top to bottom. This is the kind of vital statistics Polynesians keep.

Both boys are very proud of having been able to fertilize their mums and the CSF community was delighted. The girls are eager to be married so that they too, can have children.

We previously reported in CSC Nusleter for Feb. 1977 that Jeanette had produced triplets last July which brings the baby production to six.



## CHILDREN LIBERATING THEMSELVES ON A CLOTHING-OPTIONAL BEACH

## Four Days' Discovery on Black's Beach, San Diego

by Harry

This fall I had the pleasure of exploring Black's Beach, the famous "clothing-optional" beach in San Diego. I had been there briefly once before and knew the hard struggle for acceptance, which is now fairly assured. For two weekends I entered actively into the society of people who flocked there on sunny weekends. It was easier to get acquainted and make friends than almost anywhere else. On the beach I found a cross-section of American life, different only in being more varied and distinctive. There were young and old, married and single, individuals and families, unschooled and highly educated. Although most were naked, some enjoyed their freedom to wear swim suits or other attire.

What struck me immediately was the lively presence of children. They above all others participated naturally in the joys of sunblest bareness. You would have thought they had been born that way! They were busy doing what children are always doing on a pleasant bathing beach -- running and laughing, splashing and dunking, pushing and shoving and hugging and loving and squabbling. Very few of them felt like wearing a stitch. Some explored the lower reaches of the high cliffs which protect the beach from too-obvious public scrutiny. Others were bottoms-up digging holes to China. Some stayed close by their parents ( or parent), others ran freely up and down. Altogether, they made a magnificent statement of children sexually free, at least in total freedom to run naked in the sun and air, to show off their little bodies for anyone looking, and to examine directly and with occasional concentration the more interesting portions of the bodies of other children and grown-ups. Everyone I saw "behaved" because they all seemed to know the world was sitting in judgment. In this case, being aware of the powerful forces of opposition to any such expression of freedom, a half a loaf is much better than none at all. Someday, who knows?

On these visits I took my camera, and immediately made another, to me, surprising discovery. Not only were the children willing, yes eager, to pose for me, but also the parents were either passively willing or actively helpful. Only one mother, when I asked if I could photograph her lovely ten year old daughter, murmured she preferred not. And I respected her wishes. In this one sole case the little girl herself had no chance to say what she would like. All the rest, mostly girls between five and ten, along with a few boys, joined enthusiastically in the camera fun. In that way I made many friends among both younger and older generations. Since I may never have a chance to repeat this visit, I have some lovely souvenirs, unforgettable ones.

Here is a brief log of my encounters with children on Black's Beach. The first Saturday I had no sooner descended the three hundred foot cliff on those precarious steps than I spied a young adult couple with a dainty little daughter. Taking my courage ( this was the first time I had ever asked a strange set of parents if I could photograph their child -- even dressed, let alone naked), I asked if they would permit the little girl to pose for me. No trouble -- it was alright with them. And Alicia readily stood and turned and sat and lay and turned over at my request. Clearly she enjoyed the fun as much as I did. And she had reason to be proud of her little eight year old body. She told me her name and age as we played, and also that she had been born in Germany, where her father and mother had followed nudism. This was a very hopeful beginning for two unbelievable weekends. She had freckles on her nose and a delicate chest with small pastel nipples.



Next Belinda posed for me. She was a beautiful blonde five and a half years old, whose smooth fair body was a startling contrast to her bewhiskered hippy-type father, who pretty much let her do as she pleased. I never did learn about mother, if any. Her lovely deep-eyed face beamed all over as she happily posed. Before I left Saturday I had also photographed Cristine 8 and Dolly 9, who were busy digging a well.

Sunday brought me back about noon, by good fortune to climb down the trail with a young woman and her two plump daughters. It turned out she had come to follow her hobby -- body painting, this time on the skin of her two children, Evie 6 and Francie 8. These two children were as round and soft as Alicia had been dainty. Both of them had cute little titties of baby fat. But both were firm and lithe, as well formed as they were well rounded. Mother couldn't care less how much they were photographed, just so we didn't wander away. I promptly -- as soon as I had quickly stripped naked and encouraged the girls to do likewise -- had them pose for several shots of the "before" series. "After" came when their mother had finished her artistic creations on their nude bodies. They were excited about this sequence of being photographed before and after. The finishing touches on the colorful flowers painted on their breasts and bellies came when the artist applied dainty dots of bright yellow to each nipple and the belly button of Francie. These two children were works of art -- twice over!

Next weekend brought further enthralling evidence of children living free. As I reached beach level Saturday I noticed small-sized excitement at the south end of the nude beach. Upon investigation I discovered a "field-trip" of children from a free school in San Diego, assisted by three parents. When I arrived almost all of them were nude, except for a couple of little boys who wanted to keep their shorts on. After getting acquainted while quickly stripping myself (the polite thing to do), I was readily permitted to photograph the children, who were already beginning to don clothes ready to leave. I arranged to send reprints to the school, where I hope they will contribute to the environment of freedom in which these children are being raised. Besides this on Saturday I found the only two teen-age boys to photograph, one fourteen with beginnings of pubic hair, the other smooth and clean at thirteen.

I conclude all too briefly with the story of an entire afternoon on Sunday with Jennie 10 and her sisters Katie 8 and Leona 4. Not only did their parents encourage me to photograph their children and leave their address for reprints, but also they let the three charming little girls entertain me with frisbee and bathing and running up and down the beach, to say nothing of lazy basking in the sun and giggling as only little girls can. I made a fascinating observation which I hope will be documented in my pictures. Jennie at ten was a smooth skinned child with a little girl's hairless body. But Katie, who was eight and a half, already displayed what Jennie totally lacked: the first faint suggestion of dark pubic hair, right at the top of her slit. Not only that: She easily exposed a well developed clitoris, which was still hidden in her sister's cleft. As for little Leona, she loved to cavort with me in the surf, hugging up tight in the big waves.

All these children were living free, learning the joys of the free use of their bodies, caressed by wind, wave, and sun, and occasionally my hands. And I in turn felt free, more than I had in many a day. These children are the hope of our future.



1977

European Meetings on Sexuality

1. Congress on Pedophilia and Childhood Sexuality  
March 19, 1977, at Amsterdam organized by NCGV (National Institute for mental health) and NVSH (Netherlands Association for Sexual Reform) Dr. Bernard Frits a member of the committee on organization. An important congress for children's rights.
2. European Forum on Sexual Counseling for the Physically Disabled  
August 2 - 4, 1977  
Hilton Hotel Brussels, Belgium  
to be followed by:
3. European Forum on Sex Education  
August 5 - 7, 1977  
same venue  
Prof. Robert Volcher (Belgium)  
Dr. Emanuel Chigier (Israel)  
Chairmen of the organizing committee  
Full details from:  
Kiness - Belgian Congress  
rue du Luxembourg  
1040 Brussels, Belgium  
(Information from NIKS, bulletin of NVSH)
4. International Conference on Love and Attraction  
University College of Swansea, Wales  
September 1977  
There will be a symposium on Infant and child sexuality organized and chaired by Dr. Floyd Martinson, professor of psychology at Gustavus Adolphus College, St. Peter, Minn 56082. Write to him for further information.  
Dr. Martinson is the author of Infant and Childhood Sexuality, a Sociological Perspective. Copy in CSC Library available to members.

THE BODY POLITIC - Canadian Gay Liberation Journal - endorses the rights of young people. US 5 issues \$4.00 Can 5 issues \$2.75. Intern 10 issues \$7.00.

**NUS LETTER**

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