

Lay," which is not included in authorized editions of his works. Late in life he had some contacts with the emerging American gay movement, though to some his attitudes seemed old-fashioned and not devoid of self-contempt.

Auden's works are still being edited and published, and consensus on his ultimate status has not been achieved. A recent attempt to show that his work anticipated the feminist and ecology movements is unconvincing. Often courageous in his outspokenness, Auden no doubt suffered at the hands of critics who were uncomfortable with his sexuality. His poetry and prose, which were wide-ranging and copious, retain a strong sense of period: they tell us much of what the thirties were like in Britain, and the forties and fifties in America.

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### AUGUSTINE, SAINT (354-430)

Bishop of Hippo and one of the Doctors of the Church. Born at Thagaste in North Africa, he was raised as a Christian. As a young man Augustine seems to have been deeply troubled by the strength of his sex drive. Later he recalled how "in the sixteenth year of my flesh . . . the madness of raging lust exercised its supreme dominion over me." In the course of his studies of rhetoric at Carthage he gradually abandoned his Christian faith. Augustine was drawn instead to Manichae-

anism, which held that man was a product of a primal struggle between the high god and his Satanic opponent, whose powers were almost equally great. Although he later abandoned this dualistic belief, important residues of its dark coloration remained with him.

During his youth he formed a very deep bond with another male student. After the premature death of this beloved friend, Augustine movingly remarked: "I still thought my soul and his soul to have been but one soul in two bodies, and therefore was my life a very horror to me, because I would not live by halves. And even therefore perchance was I afraid to die, lest he should wholly die, whom so passionately I had loved." (*Confessions*, 4:6).

In his thirties Augustine came under the influence of Ambrose, Bishop of Milan, and was baptized in 387. He then returned to North Africa, where he became a priest in 391. Four years later he became bishop of Hippo, where he led a demanding life of church administration, theological controversy, and serious writing. His best known works are his autobiography, *The Confessions*, and his lengthy meditation on Christian history, *The City of God*, which was occasioned by the news of the sack of Rome in 410.

In keeping with the mainstream views of the Greek and Latin theologians who had preceded him, the mature Augustine maintained that sexual intercourse was lawful only within marriage with the aim of producing offspring—thus excluding birth control. Even within marriage he denied that sexual pleasure could ever be approved as an end in itself. Somewhat exceptionally, he held that, despite the cleansing efficacy of baptism, some taint of the sin of Adam lingered in the very act of procreation through semen which ascended genealogically to our first parent. From such premises Augustine concluded that the individual free will is radically circumscribed, seeing in the capacity of the male member for unsought-after erec-

tion a signal example of the capacities of rebellion found within our own being.

His eloquent advocacy of these rigorist views, grounded as it was in his personal ambivalence toward sexuality, has been widely influential in the Western tradition. That Augustine cannot be considered uniquely responsibly for the intensification of Christian sex negativism is shown by the parallel triumph of asceticism in the Eastern Church where his writings were little known.

If the consequences of Augustine's view for individual self-development have been regrettable, the political conclusions that he drew from them were perhaps more salutary. Government is at best a necessary evil. Since rulers are subject to the same character flaws as other human beings, he warned against the kind of personality cult that has been endemic from Alexander and Augustus to Stalin and Castro. By the same token, he placed no exaggerated faith in popular rule, since the people also are made up of fallible individuals. There can be no political utopia on earth, he counseled, and the best that can be done is to check arbitrary exercise of power through foresight and realism.

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## AUSTRALIA

An affluent, highly urbanized nation with a population of less than twenty million of largely European and minority indigenous (Aboriginal and Torres Strait Island) stock, Australia has a significant number of citizens who lead their lives as openly homosexual men and women. This phenomenon and the associated growth of a homosexual subculture, highly developed in the largest cities, Sydney and Melbourne, has emerged since 1970. In that year, for the first

time, homosexuals established an open organization, the purpose of which was to demand recognition, equal and just treatment before the law, and an end to discrimination. When one considers the almost taboo nature of homosexuality and the social invisibility of the homosexual before 1970, the progress toward achievement of these goals has been remarkably rapid. Yet it has also been uneven, with male homosexual acts remaining illegal in Tasmania, Western Australia, and Queensland, while only two states, New South Wales and Victoria, have enacted legislation outlawing discrimination. The advent of AIDS, still perceived by some as a "gay disease," has created new problems, apart from the medical issues, which have been only partially resolved.

*The Convict Era.* White settlement of Australia began in January 1788, as a British penal colony, and the transportation of convicts continued until 1840 in eastern Australia, 1852 in Tasmania, and 1868 in the west. Throughout the transportation period there was a severe imbalance between the sexes, convict and free, and of course large numbers of convicts were kept in relative or complete isolation from the other sex. Ample evidence exists of the prevalence of homosexual behavior, then referred to as "unnatural or abominable crimes"; it is intermittent in the early years but more abundant after the term of Governor Lachlan Macquarie (1810-21).

After five years of settlement Captain Watkin Tench was pleased to note in his memoirs that the convicts' "enormities" did not include "unnatural sins." This state of affairs did not last, and in 1796 Francis Wilkinson became the first man to be charged with buggery (he was acquitted). Many more such charges were to follow. In 1822 an official inquiry into the sexual scandal that resulted from the movement of thirty female prisoners to the (male) prison farm at Emu Plains, west of Sydney, reported the rumor current that