

economic principles because he lives in a world whose every resource is finite, and he must constantly reflect on how best to deploy his limited means to attain his desired ends.

The conventional Christian reply amounts to claiming that because homosexuality does not lead to reproduction, if tolerated it would lead to the biological death of mankind and thus frustrate the will of the Creator. Hence the positive injunction: "Be fruitful and multiply" (Genesis 1:28) which the homosexual implicitly violates by "wasting his semen," which is the formal evil represented by sodomy.

The rejoinder to this claim is that the finite character of the economic means at man's disposal—land, natural resources, capital and industrial plant, social and cultural infrastructure—itself imposes a limit upon his numbers, if distributive justice is to accord each member of the human family the irreducible minimum of worldly goods necessary for his existence. If one admits for the sake of argument that God created the planet Earth as a habitat for man, then by making its land mass and resources finite he has also implicitly set limits on the numbers which the human species could attain. Furthermore, macroevolution has severely limited the reproductive potential of heterosexuality by excluding superfetation. That is to say, once the human female has been impregnated she cannot conceive again until the end of the nine-month gestation period. Male and female have been allotted quite different roles in the reproductive process; theoretically the male can have hundreds or even thousands of offspring, the female can have only a handful, even if impregnated again and again during her child-bearing years. The principle holds true for the thoroughbred stallion and mare as much as it does for man and woman. Even the economic interest of the breeder cannot offset this reproductive disparity attendant upon sexual dimorphism.

The occurrence of homosexual activity in homo sapiens, therefore, implies nothing with reference to God or his supposed purposes. The 3 percent or so of the population that is exclusively homosexual insignificantly diminishes the birth rate of the nation—which is only one factor in the demographic picture. Even if a tenth of human sexual activity is homosexual, the other nine-tenths more than suffices to maintain any population in equilibrium with the economic resources at its command. Indeed, the task of the modern state is to synchronize its demographic movement with the evolution of its economy, so that not just a privileged few, but all its citizens can enjoy a rising standard of living. Family planning services will in the future have the role of guiding the citizenry in this direction.

Warren Johansson

GOETHE, JOHANN WOLFGANG VON (1749–1832)

Greatest German writer. Born in Frankfurt am Main, he studied arts at Leipzig and law at Strasbourg. His tragedy *Götz von Berlichingen* (1773) and Romantic short novel *The Sorrows of Young Werther* (1774) began the literary movement known as *Sturm und Drang*, often said to be the start of Romanticism. Settling at Weimar under the patronage of the ducal heir and elected to the Privy Council, he became leader in that intellectual center, associating with Wieland, Herder, and later Schiller. His visit to Italy recorded in *Italienische Reise* and probably involving pederastic adventures inspired him anew as did his intimate friendship with Schiller. Even after he married in 1806 he continued his frequent love affairs with women. His autobiographical *Wilhelm Meister*, a Bildungsroman or novel of character formation, and the second part of *Faust* (in 1832), exalted his reputation further, although he was already first in German literature. The nonexhaustive Weimar

edition of his works extends to over 130 volumes.

Goethe often hinted at his own sympathy for bisexuality. It is perhaps in the nature of Germans to seek something that they do not have—a basic Romantic yearning. And this striving and seeking, extending to sexuality outside the bourgeois norm—not a crass sexuality but a refined sensitivity—goes into homoeroticism and at times even into homosexuality. An epigram of his reads:

Knaben liebt ich wohl auch, doch
 lieber sind mir die Mädchen,
 Hab ich als Mädchen sie sätt, dient
 sie als Knabe mir noch.
 [I loved boys too, but I prefer the
 girls,
 If I have had enough of one as a girl,
 she still serves me as a boy.]

In the play *Egmont* (1788) the hero's enemy Alba is embarrassed by his son's intense emotional bonding with Egmont. The figure of Mignon, the waif girl in *Wilhelm Meister*, could be androgynous. In his *Travels in Switzerland* he waxed rapturous over the sight of a nude comrade bathing in the lake, and in the *West-Eastern Divan* (1819; enlarged edition, 1827), he used the pretext of being inspired by Persian poetry to allude to the "pure" love which a handsome cupbearer evokes from his master (section nine). In the last act of *Faust*, Part II, Mephistopheles freely admits the attraction that he feels for "handsome boys," so pretty that he "could kiss them on the mouth." These and other passages demonstrate that Goethe, though he may not have practiced it, had a clear and remarkably unprejudiced understanding of homosexuality in several of its forms.

In German literature Goethe's name will always be linked with that of his close friend Friedrich von Schiller (1759-1805), who left at his death the unfinished manuscript of a homophile drama, *Die Malteser*.

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William A. Percy

GOODMAN, PAUL (1911-1972)

American novelist, short story writer, playwright, psychologist, and social critic. Born in New York City, Goodman was too poor to obtain a regular college education during the Depression, but he managed to combine auditing of college courses with a program of self-education that continued throughout his life. His continuing production of fiction, though it did not result in any masterpieces, showed his tenacity and seriousness of purpose. In 1947 he coauthored, with his brother the architect Percival Goodman, the book *Communitas*, which is concerned with city planning and which foreshadowed the critical social utopianism of his later work. In an attempt to deal with his own personal conflicts he developed, together with F. S. Perls and Ralph Hefferline, Gestalt Therapy, an invention that did not prove to be very durable.

Goodman finally gained public attention in *Growing Up Absurd* (1960), a study of youth and delinquency which captured the mood of a country attempting to extricate itself from the conformity of the Eisenhower years. A copious flow of other writings explored alternative possibilities for American society. Not surprisingly, in view of his unwavering philosophical anarchism, Goodman emerged as one of the major gurus of the **Counterculture** movement of the late 1960s. Yet his insistence on the need for competence, carefully acquired through study and contemplation, alienated him from some younger, would-be supporters.

Goodman never hid his homosexuality, and his open propositioning of students tended to make his appointments at the various colleges where he taught controversial and shortlived. A lonely man,