

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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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,

Goodman never seemed to achieve in life the balance and harmony that he seemed to be seeking for society. In his work he aspired to be a Renaissance man, but his own temperament, and perhaps the times as well, worked against his realizing this ambition. He nonetheless remains a worthy exemplar of the independent gay scholar, doggedly marching to the beat of his own "different drummer," and unperturbed by changes in fortune.

GORDON, CHARLES GEORGE (1838–1885)

English general, surnamed "Chinese Gordon." In 1852 he entered the engineer corps and took part in the Crimean War and then in the war against China. After peace was concluded he traveled in China and in 1863 entered Chinese service to suppress the Taiping rebellion. In February 1874 the Viceroy of Egypt summoned him to continue the campaign to subdue the upper Nile as far as the equatorial lakes. After his success, in 1877 he was named Pasha and Governor General of the Sudan. Resigning this post in 1879, he was for a brief time Military Secretary of the Viceroy of India and then adviser to the Chinese government. In January 1884 he was dispatched to Khartoum by the British government to assert Egyptian rule in the Sudan against the Mahdi. Furnished as he was with insufficient means, he took up a military position in the city and was vigorous in pursuing his assignment; but as the Mahdi's supporters grew in number, while the Gladstone cabinet failed to send relief forces, after a ten-month siege Khartoum was captured and Gordon himself was transfixed by a spear (January 26, 1885). He was immediately recognized and honored as a national hero whose legend remains to this day.

The homosexual aspect of Gordon's personality remains obscure and disputed. From his early twenties, when he left to fight in the Crimean War, he was

possessed by a longing for martyrdom, and his actions fully confirmed the desire which he repeatedly expressed in words to those closest to him. On Russian soil and in the savage hand-to-hand fighting against the Taiping rebels in China, he invited death at every step, exposing himself to wholly needless risks and unarmed except for a rattan cane. Again in the Sudan, whether tracking down slavers or suppressing a tribal rebellion, he would delight in outpacing his military escort in order to arrive alone in the enemy's lair. And in the final year of his life, in complete disregard of official instructions, he courted and met death at the hands of the Mahdi's warriors. Gordon never married and his relationships with women seem all to have been platonic. While living at Gravesend in the mid-1860s, he took a remarkable interest in the ragged urchins of the neighborhood, "scuttlers" or "kings," as he called them. He fed them and taught them, and when they were filthy, he would wash them himself in the horse trough. He preached to them, though not very well, gave them talks on current affairs, and most important, he found them jobs—in the army, in barges and warehouses, and at sea.

It seems probable that coming from a strict military family he was tormented with guilt over his homosexual impulses, and that repressing his urges was so painful to him that he sought death as a release from unbearable inner anguish. In his personality he was both conformist and rebel, one who could never reconcile his inner nature with the obligations that tradition and discipline imposed upon him. His life was one continuous conflict, and he resolved it only by service to the point of self-sacrifice and a hero's death at Khartoum.

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