

could be written out of an author's desire to hold a satirical mirror up to the homophobia of his culture, but in practice seem to reflect the writer's own **paranoia** about homosexuality. The classic tale of this type was the short story by Charles Beaumont, "The Crooked Man" (see above). In this story, however, the "genuine" homosexuals are cruel and depraved. Novels dealing with this theme include Anthony Burgess' *The Wanting Seed* (1962), in which homosexuality is required for official employment in Britain and violent warfare breaks out between the sexes, while Nature goes on strike: crops fail and animals will not reproduce; Suzy M. Charnas' *Walk to the End of the World* (1974), which sets out an Earth of sexual apartheid and the subjugation of females; the Frenchman Robert Merle's *The Virility Factor* (1974), in which men are hit by a disease which leaves a despotic lesbian tyranny in charge and the remaining men become second-class citizens; Naomi Mitchinson's *Solution Three* (1975), basically an expansion of the Beaumont setting; and Eric Norden's *The Ultimate Solution* (1973), in which homosexuality is the social norm in a Nazi America.

Settings in which sexuality involves more than two genders have been presented in the venerable Isaac Asimov's *The Gods Themselves* (1972), which depicts a three-sexed race, two of whom are more or less male; Samuel R. Delaney's seminal *The Einstein Intersection* (1967), also trisexual; and John Varley's Gaia series, in which the native intelligent species undergoes extremely complex patterns in order to reproduce.

A final major category of novels does away with gender distinctions altogether, presenting worlds of androgyny. Ursula Le Guin's *The Left Hand of Darkness* (see above) is the classic of this type. Other novels in this area include the legendary Robert Heinlein's *I Will Fear No Evil* (1970), which puts a man's brain into a woman's body through a transplant operation; Robert Silverberg's *Son of Man*

(1971), where the inhabitants of a future Earth can change sex at will; Frederick Turner's *A Double Shadow* (1978), whose hero is a hermaphrodite; and John Varley's "Eight Worlds" series, in which human beings can and do change gender as easily as haircuts.

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### SCIENTIFIC-HUMANITARIAN COMMITTEE

The Wissenschaftlich-humanitäre Komitee, the world's first homosexual rights organization, was founded in Berlin on May 14, 1897, the twenty-ninth birthday of Magnus Hirschfeld (1868–1935), a physician of Jewish origin who became the leading authority on homosexuality in the first third of the twentieth century. Under the pseudonym of "Dr. Ramien," Hirschfeld had in 1896 published a book entitled *Sappho und Sokrates, oder wie erklärt sich die Liebe der Männer und Frauen zu Personen des eigenen Geschlechts?* (*Sappho and Socrates, or How Is the Love of Men and Women for Persons of Their Own Sex to Be Explained?*). Moved by the suicide of a young homosexual officer on the eve of a marriage into which his family had pressured him, Hirschfeld went on to create an organization that would campaign for legal toleration and social acceptance for what he called the **third sex**.

Writing in an era when biology and medicine uncritically accepted the notion of "inborn traits" of all kinds, Hirschfeld maintained that homosexuals were members of a third sex, an evolutionary **intermediate** (or intergrade)

between the male and the female, and he bolstered his thesis with data of all kinds showing that the mean for the homosexual subjects whom he studied by interview and questionnaire fell almost exactly between those for male and female respectively. Accordingly the journal which the Scientific-humanitarian Committee published from 1899 onward was entitled the *Jahrbuch für sexuelle Zwischenstufen mit besonderer Berücksichtigung der Homosexualität* (Annual for Sexual Intergrades with Special Reference to Homosexuality).

*Aims and Methods.* The first and foremost goal of the committee was legal reform, as following the establishment of the North German Confederation and then of the German Empire, a new penal code was adopted that went into force on the entire territory of the Reich on January 1, 1872. Its **Paragraph 175** made criminal *widernatürliche Unzucht zwischen Männern* (lewd and unnatural acts between males), with a maximum penalty of two years. The repeal of this paragraph was the main object of the Committee's endeavors during its 36 years of existence. For this purpose it drafted a petition "to the Legislative Bodies of the German Empire" that was ultimately signed by some 6000 Germans prominent in all walks of life. But it also sought to enlighten a public that as yet knew nothing of the literature that had been appearing sporadically in the psychiatric journals since 1869, or of the earlier apologetic writings of Heinrich Hoessli and Karl Heinrich Ulrichs. By means of pamphlets, public lectures, and later even films, the Committee sought to convince the world that homosexuals were an unjustly persecuted sport of nature, who could not be blamed for their innate and unmodifiable sexual orientation. Because they lived in a society that was wholly intolerant of homosexual expression, they had to hide their orientation and their sexual activity, and so were peculiarly exposed to **blackmail** if their true nature came to the knowledge of members of the

criminal underworld. As early as January 1898 August Bebel, the leader of the German Social Democratic Party, spoke on the floor of the Reichstag in favor of the petition, while the other parties denounced it in horror. Among the educated elite Hirschfeld's views soon won a large measure of support, but they were totally rejected by the churches and by the conservative jurists of the Wilhelmstrasse engaged in drafting a new criminal code.

The Committee was in practice the world's first center for the study of all aspects of homosexuality. Though ignored by academic scholars, Hirschfeld collected material from various sources on the frequency of homosexual behavior in the population and the psychological profile of the homosexual personality. In 1904 Hirschfeld concluded that 2.2 percent of the population was exclusively homosexual, and that the figure was surprising only because so many of his subjects successfully hid their inclinations from a hostile world. The private lives of his subjects he examined from numerous aspects, in every one of which he found evidence that supported his theory of an innate third sex.

*Difficulties and Rivals.* As the years passed, the Committee was beset with problems from within and without. Hirschfeld's theories placed undue emphasis on the effeminate male and the viraginous female as the homosexual types *par excellence*, a standpoint that alienated the pederasts who fell into neither category and were often bisexual as well. Benedict Friedlaender, an independent scholar, denounced Hirschfeld's views and contrasted them with the Hellenic ideal of man-boy love which was a virile, state-building phenomenon in his *Renaissance des Eros Uranios* (Renaissance of Eros Uranios; 1904). A rival organization, the *Gemeinschaft der Eigenen* (Community of the Exceptional), was founded in 1902, and adopted as its journal *Der Eigene*, edited by Adolf Brand, which had been publishing literary and art work on the subject of pederasty since 1898. The in-

compatibility of the two approaches shows that the umbrella concept of "homosexuality" united biological and psychological phenomena which had only this in common, that they both ran afoul of the Judeo-Christian taboo on same-sex relations; socially and politically they were—and still are—incompatible. The Committee had even anticipated the split by proposing in its petition an age of consent of 16 for homosexual relations—which would in effect have excluded the boy-lover from the benefit of law reform.

The other critical juncture in the history of the Committee was the Harden-Eulenburg affair, which began in November 1906 with accusations by Maximilian Harden, a sort of Walter Lippmann of the Second Reich, in his journal *Die Zukunft*, to the effect that two of the Kaiser's intimates, Prince Philipp zu Eulenburg and Count Kuno von Moltke, were members of a homosexual clique whose inner sanctum had been penetrated by another of their ilk, the First Secretary of the French Legation in Berlin, Raymond Lecomte, who had then revealed to the Quai d'Orsay that Germany was bluffing during the Morocco crisis of January–April 1906 that ended in a diplomatic victory for his country at Germany's expense. A series of scandalous trials ensued in which Hirschfeld testified as an "expert witness," Harden was victorious, and Eulenburg was disgraced and ruined, spending the last years of life in isolation on his estate. But the whole series of events associated homosexuality with espionage and treason in the eyes of the press and the public, and the Committee's fortunes took a turn for the worse. Interestingly enough, it was the newspapers' use of the term *homosexual* during the Harden-Eulenburg affair that made it a household word and displaced the medical coinages current until then in the specialized literature of the subject.

The reaction to the Committee's endeavors went so far as a proposal for extending the sanctions of Paragraph 175 to women in Paragraph 250 of a draft penal

code published late in 1909. This elicited a statement in support of the Committee from the Deutsche Bund für Mutterschutz (German League for the Protection of Motherhood), an organization devoted to the welfare of the unwed mother, whom public opinion in Germany stigmatized almost as cruelly as it did the male homosexual. In this way the various groups advocating reform in the sphere of sexual morality were brought closer together by the moves of the opposition.

*Scholarly Achievements.* Aided by the experts in various disciplines who had been attracted to the Scientific-Humanitarian Committee, Hirschfeld set about writing a major work that was published in January 1914 under the title *Die Homosexualität des Mannes und des Weibes* (Male and Female Homosexuality). This vast tome summarized everything that had been learned from the literature of the past, and especially of the preceding decade and a half, as well as the 10,000 case histories that Hirschfeld had taken in that time. All its arguments were directed toward proving that homosexuality was inborn and unmodifiable and that the reasoning (including early psychoanalytic writings) in favor of acquired homosexuality was untenable. As a scientifically documented, carefully argued plea for toleration, it remains along with the 23 volumes of the *Jahrbuch* the committee's principal legacy to the later movement.

*Later History.* World War I interrupted the committee's work, and for a time some of its publications were suppressed by wartime censorship. Hirschfeld took a patriotic stance on the pages of the committee's journal, which also carried letters from homosexual servicemen in the field. The end of the Empire and the proclamation of the Republic in November 1918 gave new hope to the committee's aspirations, but the postwar drafts of a new penal code were no more acceptable than the previous ones.

To propagate the Committee's views, a film entitled *Anders als die An-*

*dern* (Different from the Others) was made in 1919 and shown in almost the whole of Germany before it was banned by a revived censorship. It was the first use of the cinema to promote the cause of homosexual liberation, and a second film called *Gesetze der Liebe* was produced in 1927. Under the Weimar Republic the committee carried on extensive propaganda, but by now organizations of a primarily or purely social character far exceeded the committee in membership. The postwar era saw an extensive gay **subculture** thrive in Berlin and other large German cities.

The growing anti-Semitic movement in Germany made Hirschfeld one of its targets. He was assaulted in Munich in 1920 and again in 1921, the second time receiving a fractured skull and being prematurely reported dead. On the other hand, the **Social Democrats** and **Communists** supported the Committee's demands in the Reichstag, and in 1929, a 15-13 vote of a committee approved the striking of the "homosexual paragraph" from the draft penal code. However, this victory was premature: no action was taken by the Reichstag, and the mounting economic crisis not only made other issues more urgent, but led to the phenomenal rise of the **National Socialist German Workers Party (Nazis)**, which despite the presence of some homosexuals in its own ranks denounced the homosexual liberation movement, in part because it was identified with such Jewish figures as Hirschfeld and Kurt Hiller, who had participated in a coalition of groups seeking reform of various sex laws in Germany and edited its critique of the official draft of the new code.

After the Vienna Congress of the World League for Sexual Reform on a Scientific Basis (1930), Hirschfeld did not return to Germany, fearing for his life at the hands of the Nazis. His collaborators continued the work of the committee, but the growth of the extreme right doomed its efforts. With the appointment of Hitler as Reichschancellor on January 30, 1933 the

Committee sought a *modus vivendi* with the new regime, as did many others who hoped that by adopting a nationalist line they could placate the National Socialists. However, the accession to full power by Hitler and his supporters meant the end of the Committee and the destruction of the Institute for Sexual Science which Hirschfeld had founded in 1918.

*Conclusion.* Little known except in homosexual circles, the Scientific-Humanitarian Committee was all but forgotten by the end of World War II, but its publications survived in a few learned libraries and private collections. The homophile movement that began in the 1950s perhaps unjustly neglected this brave and pioneering effort to change the prejudice and intolerance of Western society in regard to homosexuality, and future students of the subject are well advised to consider how it conceived its mission and set about fulfilling it. Small as it was, it was the forerunner of the vast international gay rights movement of today.

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## SCULPTURE

See Art, Visual; Nude in Art.

## SCYTHIANS

Scythia is the general name given by ancient authors to the whole area extending from the Danube to the frontiers of China. It was occupied by a warlike, nomadic people who came from what is now southern Russia in the first millennium B.C. Before the ninth century B.C. they formed a kingdom in the eastern Crimea, and in the seventh century they invaded Syria, Mesopotamia, and the Balkan peninsula. Though attacked by Darius