

walked to the other side of the room, caught up a large jug of cold water, poured it gently and slowly over the youth, talking away gaily all the time, and sat down to continue her study of his outstretched thigh when he was in — repose!

**The Uraniad and Artistic "Trades".** In the ornamental trades and callings, such as dressmakers, milliners, dealers in fine underwear and hosiery, costume-designers and so on, the Uraniad has a large field. Here she can come unsuspected into intimate bodily contact with beautiful women. *Jeune filles appétissantes* innocently can titillate daily her sexualism. Professional acquaintances second it. The professions of mantua-making, millinery, corset-ateliers and so on are recognized as screens for the Lesbian bawd in many great cities, especially Paris. The smart "hat-parlours," the rooms of *corsetières*, the establishments of discreet masseurs, etc. are made useful for similisexualism between women; even to being recognized as rendezvous. Scandals of a sort imaginable have often darkened such establishments, not suspected save by the inner circles of *initiées*; thus emphasizing to us the fact that what the poet calls the "eternal womanly" often is anything but such in the beckonings-on of the mysterious intersexual passions.

## CHAPTER X.

### The Uranian and Uraniad as Degenerates, as Criminals and as Social and Legal Victims: Types and Biographies.

**Misleading Uses of the Word "Degenerate."** Within a few years, particularly through many printed "disclosures" of similisexualism, in London New York and Paris, in club-life and other social fraternities, we have seen the word "degenerate" in frequent employ. So used, it has acquired a meaning inexact for close students of similisexual problems. The American and the English newspapers especially have aided in misusing "degenerate" as a common vocable. The work of psychiatric specialists, should teach thoughtful men and women that the similisexual instincts — Uranianism, homosexuality, even feminosexualism and Uraniadism — do not necessarily mean clear physical, intellectual or moral degeneracy.

The similisexual passion is a sex-determinant, — without the stigma of sex-decadence as its necessary consequence. It is a concurrent quality in all sorts and conditions of human beings, good and bad, moral and immoral, superior or inferior, as to physiques and minds. As we have seen, Uranians and Uraniards may be (in a great proportion are) perfectly developed and normal; they often are striking examples of "model" humanity in many traits. The intersexual instinct mixes in temperaments of the more or less perfect or imperfect, of the noble or ignoble. It can appear in types richly endowed with bodily vigour and sexual force, possessed of an aggressive mental, physical and ethical superiority. Or else it can be blended with effeminacy and a shameful un-virility. It can join to

a perfect external womanliness and unwomanliness. It characterizes the high and debased. It is an ingredient that often unites to no determinative externals. It is not strictly, psychologically, a definitely "contra-sexual" impulse. It refers to no hard-and-fast logic of individualisms, in innumerable instances. It has no necessary and inevitable relationship to any disease, to any the distortion of intellectual, aesthetic, ethical or physical types. It is a product and an impulse by itself, the nature-right of distinct, or of indistinct and medial sexes; the semi-tones of the psychic and sexual gamut. Each intersex sounds the melody of its own string, in the mysterious human instrument of which it is arbitrarily made a part. It completes, as an indispensable, Nature's calm cycles. In fact, as to the term "degenerate" one of the very first principles in studying homosexuality is to remember that a similisexual man is not necessarily demonstrable as a decadent man or woman.

"Not Necessarily." "Not necessarily", has been written. Nevertheless, it is not remarkable that decadence has been so placarded on the homosexual, that to the mass of educated people not Uranian, and even to the Uranian himself, the terms have become synonymous. For unfortunately—there are obviously large elements of debasement in the legion of Uranians and Uranians. They depress the observer by salient degeneracy of mind, soul, heart, and body. To analyze such phases is our least agreeable task. But the true Nature-student has no right to shirk Nature's problems, nor must he be deflected by what is ugly, grotesque, unclean or vile.

**Correct Use of the Term "Degenerate".** Compared with some other aspects of Uranian degeneracy, we find that downright bodily effeminacy, corporeal imperfections or abnormalities do not play a peculiarly large role in homosexuality, even when linked with weakness, disgrace, vice and crime. Often the "worst" type of homosexual differs

physically from the normal man by merely the less obvious details of structure; or by none. It is in his temperamental, in his mental and moral making-up that we remark vicious divergences. By the Intersexual Theory, much that is called degeneracy is divergence from relatively a few male sexual attributes only.

The examples of Uranianism joined to such decadence are varied, just as are instances of Uranianism when conjoined with fine moral and intellectual fibre. We can pass from the Uranian who exhibits merely a refined weakness of character, or a "secondary" physique, to the Uranian that is a prostitute, blackmailer, thief, child-ravisher, murderer; or perhaps a type physically deficient, plainly abnormal and even monstrous.

**Moral Degeneracy Often Less Noticeable than Intellectual or Other Sorts.** This degeneracy of the Uranian often appears only intellectually. It is true that disgracefully debased, degenerate Uranians are frequently simply shrewd. The applied intellectualism of such types is usually not remarkable. On the other hand, a vast number of quite homosexual men, Uranians of widely diverse social educations, show little loss of *moral* sensibilities. In social, life and in family and business relations they are not ethical "degenerates"; while details of mental shortcoming may be noted. Again, wholesomeness or unwholesomeness of the soil from which the human plant springs, youthful environments, later associations, all share in the growth or the checking of real degeneracy in the homosexual world, just as they affect so much else in humanity.

**Two Special Classes.** Two types of Uranians we constantly find morally and intellectually deficient. First, the non-mercenary but passive sodomist in general, without regard to his class or to his social station. Second, the Uranian prostitute, who is professionally quite

of the mercenary class, active or passive. Sexual passivists, offer a considerable proportion of types, with even a degeneracy of the sexual organs, as of some other physical traits. To this topic an Appendix to this study will refer. Passive similisexualism seems to work toward bodily and intellectual degeneracy, far more frequently than does "active" homosexuality. There is some intersexual logic here. The passivist (*cinuedus*) is more feminine than the activist; and his deficiencies and degeneracies often logically are in key with distinctively womanish deficiencies.

**Instances of Degeneratively Psychic Kind; but not Physically nor Morally Such.** An example of degenerated mentality though not perceptibly linked to degeneracy of the moral nature (and scarcely such as to the physique) occurred to the notice of Taylor. The physician was called in to determine, by exploration, the sex of a certain Elise Edwards, an "actress" by profession. So came the disclosure that the patient had a manly body of normal structure and appearance, in all essentials; which the "actress" had long concealed in womanly attire. Since the fourteenth year of the patient (whose real name was Z—) he had always worn woman's dress. He had been every where received professionally as an actress. He wore his hair long; had cultivated a female pitch of voice, and so on. The facial type was sufficiently feminine to support the role with ease; but the body was male, from head to foot. The generative organs were vigorously male. There were indications of passive sodomy; distention of the anus, etc. In this case, the degeneration seemed merely temperamental and mental. The patient was morally normal, so far as an impressions suggested. In an earlier chapter of this book, a converse of this case was cited.

**"The Pompadour"** A striking example was that of the young German, known in certain circles of Munich homosexuality as well as in many other cities, by the title of "The Pompadour". His autobiography

has appeared in part, by the editorial aid of Johannes Gutzzeit, in a recently-printed brochure. (Leipsig: W. Besser.) Well-born, of a Dionian-Uranian father and of a perfectly normal mother, fairly educated, and of manly exterior (including, when he wished it, a full beard) this subject achieved wide South-German notoriety. He was the hero of countless adventures, with the military and the civil, with the Church and the world. Incorrigibly bohemian, "The Pompadour" — for so he came to be nicknamed — threw away efforts at keeping any fixed social station. He became now a confidential servant, now a mere waiter, now a secretary; uniting the complaisances of a passivist with one or another occupation. "The Pompadour" travelled about Europe much. Speaking two or three languages besides German, he became international. The moral nature in him did not degenerate toward criminality, in fact his ethical personality was rather firm. But mental application, a serious view of life and depth of feeling, wholly failed. The muscular organization gradually became degenerated; and the practice of anal coitus had debilitating local effects.

**The "Carver" Case.** A singular case comes from across the Atlantic. A few years ago there was a popular woman-barber, who also kept a confectioner's shop, in the town of North Haven, Maine (United States). Women-barbers are not altogether rare in Yankeedom — where so many odd customs are met by the European visitor. Lilian Carver, as she was known, seemed a local fixture, and was a respected member of the small community. For many years, the shop was patronized by the men of the town. Miss Carver also was an expert *coiffeseuse* for ladies much demanded. The Carver family had come to North Haven very quietly, and were members of a Baptist Church there. Miss Lilian was their only daughter. She was a plump, fine-skinned, handsome brunette. A circle of admirers hung about her, and some of

them were on at least vague sentimental terms with her. One day, Lillian Carver went to Boston. A few days later appeared the published statement in the newspapers of the county, to the following startling purport: sworn-to by "Lillian", by her parents, and by the pastor of her church-society, the Rev. Lyman W. Sweet. The latter had been taken into a secret that stirred the town to lively amazement and wrath:

"Having been known in North Haven, Me., my birthplace and home for thirty years, as a female, by the name of Lillian G. Carver, I do hereby publicly declare that I have been masquerading, and for more than ten years against my wishes. Force of habit, filial regard, and dread of the necessary sensation attendant upon such a step have prevented me from doing my duty; which now, as a Christian I undertake to do. My real name is Arthur Leslie Carver. I am a mail, and since September this year, (1901) have dressed and have been known as such."

"Lillian's" Carver's degenerative traits were exclusively physical. They were invisible to the layman's notice, as departing much from a plump male type. There was no moral degeneracy whatever in question. The sexual organs were large and perfectly masculine. The sexual tendency was "passive." As Arthur L. Carver, the subject entered business life in Boston, as an employé, and is still in that occupation and city.

**Instance.** A similar case occurred also in the State of Maine about the same date as the "Lillian Carver" one. After having been dressed, employed and known only as a woman during a respectable life, Sylvester Cole, a servant in a family in Vassalboro, had fallen in love with a fellow-servant, Georgiana Bernard. Therewith he disclosed his real sex, ceased to be "Maggie Cole", and was duly married to the young woman of his choice. Cole claimed that the secret of his sex was necessary for reasons of pecuniary kind; but that advantage was not cleared up, although a relative of wealth was named

in the riddle. The young man, an Irishman by blood, was not deficient in moral or physical qualifications; although his personal aspect, as to face and figure, degenerated from a truly male type to womanish contours. Also, Cole's mind was not of a robust male sort, and he showed that general temperamental degeneracy toward feminine tastes that comes with the wish to sustain such a masquerade. The sexual organs were stated, by a physician who saw them, to be masculine in all respects, except that of size. The *rita sexualis* of the subject before his marriage could not be distinctly ascertained. A rumour (not originating in Vassalboro) asserted him to be of "passivist" impulses.

Degrees of the Physical Departure: Real Hermaphroditism, Monstrosity, etc. Similar instances are many. There is a departure from the truly male, temperament and intellect. The bodily "secondariness" is noticeable by comparisons with fully virile models. The contrasts apply to such structural matters as the form and weight of the skeleton, the contours of the fleshy parts of the frame, the muscular strength, the proportions of the features, the voice, movements, gait, etc. A tabulation of these is included in an Appendix, for the reader desirous of finding whether his own type or some other approach at all the Uranian Intersex, or toward Uraniadism.

Nevertheless, a limited, obscure proportion of homosexuals, Uranian and Uraniards, are marked by actual hermaphroditism, plain and unequivocal. That any are so has strengthened the rooted vulgar idea that the Uranian and Uraniard *must* be hermaphrodite. This antiquated notion is strong in America and England. The reader will find in the closer medical studies of the homosexual problem, as well as in other connections, full information as to bodily hermaphroditism. It includes male genitals in a type otherwise female (or vice versa); male and female genitals and hybrid organs in the *same* individual; atroph-

ied organizations: and so on. An interesting series of observations of this anatomical side of homosexuality appears in the "Jahrbuch für Sexuelle Zwischenstufen" for 1902. The present writer examined lately a striking instance, in an Italian city.

The absurd idea of an hermaphroditic body as *necessary* to Uranianism belongs with an old notion in Catholic canon-laws (and others)—that the hermaphrodite must be made a sort of outlaw, as a human being divinely accursed. One celebrated hermaphrodite has left a published study of this predicament; a kind of desperate appeal and defense. A notable hermaphrodite of the time of Trajan and Hadrian was the distinguished philosopher Favorinus, the friend of Plutarch and the instructor of Aulus Gellius. Whether the famous Chevalier d'Eon, who appeared before the world during his long and amazingly adventurous life (1728-1810) now as woman, now as man, with perfect success was hermaphroditic, and homosexual or not at all so, has never become perfectly clear. Some recent studies of his career are to the contrary. Indeed, one can hardly class the plucky and gifted Chevalier among degenerates. He seems more an incorrigible eccentric and "mystifier;" a type in many traits vigorously—aggressively—virile, as his friends and enemies soon learned to their dismay. The Abbé François de Choisy (1644-1724) offers, on somewhat similar lines to d'Eon, a temperament far more saliently degenerate and devirilized; but here again nothing classes the type as an hermaphrodite, in any exact sense of the term: and during de Choisy's bisexual career, with all its effeminacies, orgies, profligacies, *aventures galantes* and so on—now of masculine and now of feminine colouring—there is no question of mental degeneracy. His culture, wit, critical acuteness and general intellectual vigour are attested by his contemporaries, and by his voluminous writings on philosophy, history and religion. He seems to have assumed so much the woman because "to be a woman"

delighted him naturally, and licensed the perversities and fantasies of his curious intersexualism. To Emil Mario Vacano, the famous "Miss Corinna" of the circus-rings of Europe, in the middle of the last century (to whom we have referred in citing from his novel "Humbug") something of the same capital and capacity for sexual mystification were notably developed, in course of Vacano's amazing *Wanderjahre*.

**Relation Between Aesthetic Life and Degeneracy.** We should not forget, although the dictum is opposed by sentimental and popular theories, that the aesthetic life demonstrably does not stand for moral good, nor *per se* for healthfulness of mind or body to the individual or race. We may say that there is no demonstrable bond between the Good and the Beautiful, as we accept them. A profound psychic paradox faces us here. Pretty theorizings and a world-old lyrism on this topic are out of tune with daily facts. As we review dispassionately the history of nations, or study individuals, we are led to the conviction that in proportion as we find men and women arriving at a certain—or uncertain—degree of higher aesthetic sensibility they tend to become morally, intellectually and temperamentally decadent. Beauty thus stands before the thoughtful mind as not friend but enemy. Certain authorities in the study of homosexuality, including some who are not disposed to tolerances of its philosophic justifications, have gone so far as to consider the similesexual instincts as a distinctive trait of highly intellectual races; the tokens of advanced mentality in the individual. Germany and Italy here are much in evidence—so far as such argument is tenable.

**Degenerate Similesexualism in Aristocratic Life, with High Aesthetic Sensitiveness.** In keeping with aesthetic sensitiveness in uranianism, we find that luxury, elegances, refinements, afford salient types of degenerate mankind. We have seen some already, under other headings of this study. The sensual, cruel

or merely effeminized Roman patricians; a dozen well-known princes in the Caesarian lines; the debauched Greeks; the Italians and Frenchmen and Teutons of the Middle Ages; the long chain of Egyptian, Turkish, Persian voluptuaries; a Continental and Anglo-Saxon aristocracy to-day—furnish examples. We will not say that these types are morally or otherwise degenerates absolutely on account of their aesthetic or other cultivation. But the coincidence with it seems close. The passive sodomist in "high life" is notoriously degenerate, intellectually and morally, as has been noted above.

**Elagabalus; Nero; Gilles de Rais; Philippe d'Orléans; the Marquis de Sade, etc.** The complex degeneracy of Nero is extreme. How far Nero's moral abasement sprung out of his riddlesome diomid-uranian nature—was product of his original sexual instincts is not clear. Nero's aestheticism had not enough higher intellectual counterbalances; a factor which has saved many an artist from decadence. Nero's increasing blood-lust his indifference to murder, his use of the executioner and the assassin, of the royal command to suicide, all to get rid of inconvenient people; his slaughters of his nearest relatives and closest friends,—all these have no obvious, logical relation with Nero as a homosexual type. Enormously developed cruelty in Nero does not appear to have been essential to his sexual enjoyments. His tendency towards it seems merely a Roman liking for cruel sanguinary spectacles; a trait in many types of women, the Spanish, for instance who adore millinery, lace, music and bull-fights. The beautiful *madrilena* or French *méridionale*, who cheers the agile "torero", who shudders with delight at bleeding men and disembowelled horses, is much the same type as the Roman lady criticizing with enthusiasm the gladiator in the arena hacking the arms and head from his adversary. Many men of the southern races which offer bisexual aspects, or are only indistinctly homosexual, are similarly feminine.

In the case of that amazing oriental, one by no means wholly homosexual, the Emperor Elagabalus (or Heliogabalus) we have an Uranian monumental in even juvenile degeneracy. His effeminate beauty of person was so remarkable that he seems to have deserved his adopted name of the Sun-God; a suitable priest to such a deity in his bisexual loveliness. The growth of his delusions and degeneracies was swift, reaching their highest point when he succeeded Macrinus as Emperor, for his short reign of mania and folly. The "marriage" of Elagabalus to the Moon, his insane expenditures, his sexual debauches as "man and woman", his caprices, fêtes and follies have become history. They lacked almost every element of dignity, elegance or common-sense; being mostly grotesquely-mad efforts to enjoy the impossible in every form. Cruelty however is not a distinguishing trait in Elagabalus, as it was in many predecessors on the Roman Imperial throne. He had rather the weaknesses of a girl, including a girl's aversion to seeing what is truculently painful.

Prince Eugene of Savoy, had a side to his nature that was indisputably degenerate,—especially from the military-uranian's typic point of view. He was not only known as a pederast, but was given to prostituting himself (he was a passivist) for money, disguised, like a sort of soldier-Messalina. The letters of Elizabeth-Charlotte, the shrewd Duchess of Orléans, have odd references to these disgraceful proclivities of the bold hero of Oudenarde and Malplaquet. Philippe d'Orléans (1640-1701) the womanish, depraved and homosexual brother of Louis XIV, is a remarkable instance of degeneracy not marked by cruelty, in a man not a poltron and not intellectually deficient. \*

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The writer take this opportunity to note the loss of some lines in the first paragraph of the eighth chapter of this study (p. 231) by which error, not observed till too late for correction, there is a confusion in referring to Philippe d'Orléans senior and the Regent.

**Gilles de Rais:** A remarkable combination of moral and temperamental degeneracy, intellectuality not being impaired in it to any appreciable degree, occurs in Gilles de Rais.

This young Breton nobleman was executed, along with certain accomplices, at Nantes, in the year 1440, after an amazing career of erotomania, with the gradual increase of a blood-lust sentiment in it. De Rais was born of a noble and wealthy stock. At an early age he became master of a revenue, for the time enormous. He fought bravely as a patriotic soldier at the side of Jeanne Darc, becoming sufficiently distinguished to be made one of her marshals. Abruptly closing his military career, he retired to his estates, especially to that of Tiffauges, near Nantes. Here Gilles de Rais devoted himself to a life of intense, passionate intellectualism and aesthetics. Collecting a notable library, he also maintained a large retinue of singers, comedians, poets and painters, with whom he passed all his time. Such luxury made deep inroads on his fortune. Accordingly Gilles de Rais undertook alchemy, and anon conjurations and magic, to maintain his splendour of living. These processes soon brought him to the next step—the murder of young children, partly for the use of their blood in diabolical rites, but soon as a regular element of sexual excitement. He had a staff of envoys who kidnapped handsome young lads, and frequently little children. They were brought to certain secret rooms of Tiffauges; where de Rais and his companions in diabolism violated their victims and then cut them to pieces. Often they first slaughtered the unfortunate youths, and then undertook coition in various ways, with the corpses. Hundreds of such murders were consummated before the proofs of their commission were sufficiently established and the timid legal arm was strong enough to act against so powerful a local lord. De Rais was arrested finally, with François Prelati, the famous necromancer—who was his companion and tutor—was duly arraigned and tried, with one or two

others implicated; and (deeply penitent, by all accounts) he suffered the penalty for his hideous crimes in Nantes, in the autumn of 1440. He was only some thirty-six years old. Apart from the growth in him of his passion for pederasty, in connection with death and blood de Rais was a man of singularly sensitive aesthetic nature and culture, as well as of high intellectuality.

**Blood-Lust and Simili-sexualism.** Blood-lust is frequently the inseparable accompaniment of the sexual instinct. If so, to gratify the sexual passion stirs up at once the wish to see suffering, to shed blood, even to murder. We meet this fearful instinct, in many individuals, both heterosexual and homosexual. The sentiment put vice-versa—blood-lust breeding sex-lust—is not often. This fact enters into many assassinations and mysterious murders. Thus acts the passion well-known in sexual parlance as sadism, a word derived from the famous French eroto-maniac, the Marquis de Sade, whose instincts were particularly of the kind. The maniacal instinct to dismember and to disfigure the body of some victim, either before or after sexual use of it, is not at all rare, either in heterosexual or homosexual erotism. The constantly recurring cases of murder with mutilation, the "Jack the Ripper" types of assassination, are almost invariably so explained. It is often associated with the instinct of fiendish cruelty to children, and with their murder, as in the classic (but not at all unique) case of Gilles de Rais. A noteworthy sadistic case occurred some years ago in France—the arrest and execution of a vagrant named Vacher, who had ravished dozens of young country-lads and then killed them, or vice-versa, before he was apprehended. The Paris *apache* has often been observed to possess the sadistic quality.

The "Dippold Case," before the Baireuth assises in October 1903, was a typical instance of homosexuality and lust of cruelty. In

that example they were united in a young man, a private tutor named Dippold, of superior intellectual qualities and careful education, who made two lads (committed to his care by negligent parents) lead such lives of martyrdom as only an unnatural monster would do. Beatings, exposure to weather, brutalities of all kinds, with sexual abuse of the two helpless little fellows, left in a lonely country-home, ended in the death of one of the boys—Heinz Koch, aged thirteen. Dippold was arrested for murder, and his sex-relations to the boys were elicited. The story horrified a wide European public. Dippold was sentenced to eight years of severe imprisonment.

Pederastic affairs in boys' schools often take the colour of such brutal crimes. The robbery of newly-made graves, and the outrages on corpses also are due to this same hideous instinct. The topic is somewhat foreign to the purposes of the present study. It can be pursued by the reader in numerous studies of sadism, masochism, and so on, by psychiatric specialists.

**De Sade.** The name of the Marquis de Sade (1740-1814), a Parisian and a member of aristocratic society in the latter years of the eighteenth century, and in the first part of the Napoleonic period, has passed into such psychiatric literature for degeneracy connected with erotic monomania. De Sade strongly suggests Gilles de Rais. In his case, maniacal heterosexualism and maniacal homosexualism are more fairly in balance. De Sade was perceptibly a Dionian-Uranian. From a career of early military distinction he passed swiftly to such an existence of debauch, to so prolonged an orgy of erotism, that madness was inevitable. The reader can review for himself the perversities of this man (a graceful, quiet-mannered type even when maniac) with masochistic passions for flagellation, torture, blood and aphrodisiacs, as part of the sexual act. His novels "Justine" and "Julie" have no literary vigour; interest-

ing only by their atmosphere of delirious lust, the marvel is that they ever were put on paper. De Sade's extraordinary career is the subject of a considerable psychiatric literature, and need not be detailed here.

**Fetichism, and Other Phases of Degenerate Homosexualism.** Fetichism, or the growth of certain fantastic appetites, in connection with homosexual (as with heterosexual) emotion, and as its stimulus, is fully reviewed in treatises by Moll, Krafft-Ebing, Ellis, Hirschfeld, and others. Masochistic flagellation, fetichistic sexual excitements awakened by objects not naturally suggestive, the cutting-off of hair, the shoe-fetich, etc., are in this category. But fetichism, like cruelty to children and lust-murder, seems less an attribute of homosexual depravation than of heterosexualism.

**Uranianism and Degeneracy in the Aristocracy and Middle Classes.** As the readers of large daily newspapers well know, the world over, one need not revert to cases of degeneracy and similisexualism in past civilizations and centuries. The data that contemporary law-courts, police-blotters and so on can offer, including the reserved "features" of divorce suits, furnish liberal studies. Great capitals, such as London, Paris, New York, Berlin, all large cities and many small ones of the world present (more or less to scandal and wonderment) the Uranian of diseased appetites, and of proportionately contemptible, brutal, vitiated and obscene practices. The "Cleveland Street" Scandal in London, and like affairs, in which distinguished professional men, high members of the aristocratic circles and eminent financiers figured as the debauchers of innocent lads, have born witness to undercurrents of English sexualism. In New York, only a few years ago, a similar scandal (in a popular club) cast the city into a quiver of nervous distress. This affair with difficulty was kept from full publicity, by the general flight of many persons involved.



In Modern Anglo-Saxon Aristocracy: An English Decadent. Within a year or so, the bankruptcy of an enormously wealthy young British nobleman and peer drew new attention to his eccentricities. Of a degenerately aesthetic kind, they long had been in popular comment. This young man, the wearer of several high titles, owed (at last accounts) nearly six hundred thousand pounds, although his yearly income had been continuously about a hundred thousand pounds! His life as a boy was effeminate enough to justify rumours as to his homosexuality, further bruited through his own love of notoriety. His passion for art, for the theater, for dressing in female clothing, for the most expensive costumes, including those feminine his almost unparalleled extravagance as to rare jewels — all made him famous. His health was at no time robust, and curious tales were therewith linked. To the amazement of his acquaintance presently he abruptly married. A young relative, of suitable wealth was his bride. Naturally the marriage was not felicitous; but nobody was prepared to find the bridegroom soon bringing suit for the annulment of the marriage, on the claim that he was physically unable to fulfil his marital duties. A Court accepted the medical verdict to this interesting effect; and the marriage was declared void. Six months later, the divorced young gentleman, demanded a second medical examination, so that he could remarry the same lady. Medical inspection having again justified the noble lord, he became for a second time this young relative's spouse, apparently with her hearty consent and satisfaction. A fanatic on all theatrical entertainments, this young peer organized a traveling and residential theater-troupe, and rambled about England with it; or else he acted in his own magnificent private theater, playing almost exclusively female roles. His jewels were valued at half a million pounds, the rubies, cats-eyes, alexandrites, emeralds and diamonds vying with those of any princess or opera-queen. He was the victim of a huge robbery, by a highly confidential companion, of such jewel-

lery, but recovered most of the stolen ornaments, those also valued at a great sum. When in masculine dress, he was accustomed to change his clothes at least three or four times daily, in each case with appropriate jewellery to the amount of thousands of pounds. Before the latest crash in his affairs, he had paid sixty per cent usury. One of his intimacies, that had nothing if not uranian aspects, was the topic of much London and Paris gossip, awhile ago. Not long afterwards he died.

In beginning this chapter, attention was drawn to the error of supposing that the homosexual is necessarily a degenerate in body or in mind, in any such sense of the term as is so common; and the extremely important relation between homosexuality and taste, talent and genius in aesthetics has been shown. But it is not amiss to note here a curious phase that has often been pointed out as to artistic or literary homosexuals of anglo-saxon, teutonic or other north-ru — non-latin — races who escape timely from social and legal perils plentiful in their own countries, and so betake themselves to Italy, to Spain, and so on — especially to Italy. Their sexual liberty when there seems remarkably often to have the effect of destroying their intellectual or artistic activity and ambition. They become professional drifters and 'dawdlers', degenerate in will, in purpose, and even intersexual virility. They do nothing, accomplish nothing, while constantly talking about doing and accomplishing; and anon having lapsed gently to idleness complete, the capital of talent seems to evaporate wholly away. Their liberty really gained, its relief undoes them. The relation of these aspects to the American, the English, the German homosexuals who become *émigrés* to the treacherous South is particular. Latins and Gauls, born in genial airs, seem to make compatible inborn

uranianism with activity of talent much more as a normal condition than do immigrants new to the sunshine and philarrenic security of the South.

**Masculine  
Civilian Prosti-  
tution.** In the eighth chapter of this book was considered military prostitution. Let us now glance at non-military prostitution. The place may be Berlin, Vienna, New York, London, Munich, Rome, Florence, Naples, Palermo, Cairo, Athens — any capital, any large city: for no large city exists in the world where the male prostitute is not now to be met and bought as readily as is the female harlot. Along some boulevard, or in a quiet park-alley, walks the uranian 'patron' as evening draws on. He may be rich, he may be poor, of noble rank or humble, educated or ignorant, robustly male in his aspect or delicate in physique, moral or immoral, religious or irreligious. In spite of anything else, along with anything else, he is an Intersexual. He is perhaps among those innumerable Uranians of the better social world who lead solitary lives in their sexualism, no matter what warm friendships they enjoy. He has thus given up seeking any social complement and ideal sex-companion: whose embraces could complete not only his physical but intellectual individuality. Or it may be that his similesexualism seeks physical relief always "out of his class". Not a philosopher, he knows that he must needs physically satisfy himself in only "that way". Not an idealist, he prefers vulgarized *amours de passage*.

"In that way". In no case, with a woman. As he passes (perhaps a handsome, manly figure) the street-walker tries to attract him. But the Uranian does not give a thought to her ogling. She even angers and bores him. Every throb of his intersexual being is pulsating for a male. As social companions, as artistic creations for the eye, many women

may have his admiration and intimacy, especially if "good women." For his sexual relief, woman is an irony. Could the female harlot serve him sexually as she serves so many millions of men, easy would be his choice. But occidental Europe in general does not permit brothels of males, nor allow the boy-harlot too openly and scandalously to *racoler*.

Yet now and then, as the sexually-excited Uranian continues his stroll, he meets a furtive, keen look from a man or a youth who passes. It is the mysterious *Anblick* of the Uranian fraternity; that psychic-sexual interrogation, that signal and challenge everywhere current and understood among homosexuals. It is true that homosexuality of an Uranian is not met in his glance unless he means it to be so met. Many homosexuals sedulously avoid it. Part of the protective "Mask" is the watch *against* such eloquence of a mere exchange of looks. True also is it that the "Look" in part is explained by the fact that the Uranian eye, especially in the higher type, is almost always singularly luminous, and that its penetrating gaze can be disturbingly direct. But the 'homosexual glance' is not mere fiction.

Before a shop-window, or perhaps at a bench in a park, halts the Uranian. Soon another stroller, loitering in professional alertness, walks toward him catches his eye expressively and stands or sits near him. The newcomer may be a boy of sixteen or eighteen, or much more an adult good-looking or plain; likely not really well-dressed; and artificial aids improve (?) his physique. He may have a certain *fausse elegance* — cheap jewellery and a gaudy cravat. A conversation is begun. Little by little, it slips on toward confidentialities—the discomforts of living and of travelling alone, the effects of the evening air, the quiet of the place, the amusements of the town. The talk grows indistinctly erotic as the other man becomes surer that

he has here one of the profession. Presently the Uranian, certain of his ground and well-enough suited with his interlocutor's physical type, proposes that they take a walk together; or go to some near restaurant. During the promenade, or at the café, there is the necessary bargaining, good-humoredly, and as with a woman-harlot. The two men also are pretty sure to pause at the nearest latrine, by common consent, if the patron be especially disposed to estimate the physical capital of the other. If satisfied with the *étalage*, he accompanies the vendor to the nearest safe locality — a corner of a deserted thicket in the park — an open field; to an equivocal hotel, to the quarters of his new friend; perhaps to his own lodging:

"Allons, retirons-nous, ne troublons point leur joie."

The client pays the tariff agreed or disputed — five or ten shillings, five or ten marks; two or three florins, ten to twenty francs — local and personal prices differ. Anon he says good-evening to his acquaintance, whom he may or may not care ever to meet again. The incident is closed; leaving the Uranian sexually pacified, precisely as is the Dionian by the functions of a female harlot.

The foregoing is a typical incident. The army of such male prostitutes in large cities is of thousands. Boys of precocious debauchery, either in the pay of mature male procurers and patrons, or "working" by themselves, idle and corrupt youths in their later teens, young men in twenties and thirties, older types (often of repulsive maturity) catamites of all ages, complexions, physiques, grades of cleanliness and decency. As a rule, those who begin with health and robustness of body and pretensions to good-looks become feeble, pallid wrecks. Sexual debilities, the precarious, nerve-shattering life, misery, late hours, weather, careless habits of person, drink — all sap away physical attractiveness. The concurrence of the female harlot is not troublesome. But the civilian prostitute

suffers much in his 'business' in those many cities where soldiers and sailors are his rivals. A large proportion of the clientele much prefer a soldier-prostitute; for reasons we have mentioned in a former chapter.

The homosexual—or *de facto* homosexual prostitute who if older or younger, solicits publicly in a female costume, is a frequent phase; as we have seen in foregoing instances. Such types haunt the parks, public thoroughfares and so on, after nightfall; or are met in the lowest of *café-chantants*, halls and bars. But to make a practice of such a *travesti* requires a style of physique, an age, and a natural effeminacy not so general as is supposed. The trick is not always useful, either; for the imitation may be so perfect that a homosexual client looking for a male patric is deceived, and pays no heed to the maneuvers and charms of what he supposes to be a woman street-walker. Again, if he recognizes the undersex, he is perhaps repelled by any masculine type that appears so womanish, and so will have nothing to do with it. He is seeking for virility; a robust, coarse soldier, or even unclean but manly *royon*, is vastly more to his taste. An additional reason against such masquerading is that it is an immediate offense against police regulations, and makes the male prostitute liable to arrest, even if he is not caught in soliciting. Hence it is not favoured by much the largest proportion of prostitutes, whether they can adapt themselves well to it or not.

A general custom in the world of homosexual prostitution, though perhaps more one that is observed in its "smarter" grades, is the changing of the masculine names to its female equivalent, especially when correspondence or conversation concerning the subject is in question; or assuming some female name of independent source; or taking some nick-name—vulgar or aristocratic, delicate or crude—belonging to the feminine category.

Thus Henry becomes "Henrietta", Charles signs himself "Charlotte", Paul is known as "Pauline", Jules as Juliette, and so on. Such *noms de guerre* as "La Belle Hortense", "Cleopatra", "La Marquise", "Die Schöne Salome" and "Petite Fleur" are attached to youths or men, perhaps with moustaches that a trooper would envy, and of blamelessly male sexual qualifications according to what popularly would seem to decide that matter. The first fantasies in these sobriquets are endless, descending to the most obscene picturesqueness. But merely feminized male names are most in favour, perhaps because this practice is so usual among homosexuals distinctly effeminate, but of thoroughly good social station and wholly apart from any venal or proletarian classes. As to the latter, an amusing caricature appeared lately in a Paris humorous journal, in which a severe old valet is projecting his head from out of the door of his master's bedroom, saying to an elegantly dressed young man, on the landing — "The Baron don't receive to day — he's abed!" — to which the youth smilingly replies, "Ah, yes — but he expects me. Please just tell him it's Lucy."

Such is homosexual street-prostitution of usual sort. It differs from female prostitution in that it is not so observable by the uninitiated. Nothing is more common than to hear heterosexuals, all their lives in some noted center of male prostitution, deny, angrily or serenely, that it flourishes in their town. Any much-frequented, street music-hall, ball, theater witness the contrary.

In a large radius of Europe the male prostitute can "labour in his vocation" with impudent frankness. In Madrid, Belgrad, Constantinople, Naples, Florence, Paris, New York, Palermo, Milan, Marseilles, and so on, while homosexual brothels are not encouraged by statutes or police, there are houses for — sometimes exclusively —

male rendezvous. The police always deny their existence. But they contrive to exist, sometimes exist a considerable length of time, on a greater or smaller footing. The police, particularly as many policemen are homosexual, know when to know a thing — or not. An amusing example of this fact occurred to an Austrian homosexual, a year or so ago. Solemnly assured by a comely young police-official in Milan that there was no *maison de rendezvous* for male prostitution in the Lombardian capital (!) about a week later he was offered the policeman in a well-conducted establishment, not ten minutes from the officer's station — the whole personnel and custom being masculine, his former acquaintance always at service of the house! In Paris, such clandestine resorts are many. In Asiatic and African cities, similar houses are plentiful. In Egypt, English military-rule has practically overlooked their existence, and the English patronage in Cairo, Alexandria and Port-Said justifies such myopia. The farther East, the more open and numerous are facilities of male prostitution. Regular 'boy-houses', as they are sometimes styled, are maintained in Farther-India, Japan, China, etc. In the baths at St. Petersburg (generally speaking, in all large baths in Russia, the male-prostitute has a curious degree of tolerance and opportunity. In Italy, France and Germany, more or less orderly and clean assignation-houses are common. A resident contingent of vendable men and boys enables the proprietor to have a supply that can at any moment be summoned for a patron's choice — all types. But in a large part of Europe the law is fairly vigilant to root out and to punish such rendezvous and their frequenters.

When effort is made to maintain such establishments in cities where homosexual intercourse is severely punished — New York, London, Berlin, Munich, etc., — the resort is masked in many different ways. If it is to be

rather exclusive and aristocratic, it passes as a literary-club, an athletic society, sometimes as a dramatic-society, a chess-club, and so on. No outsider easily suspects what really goes on. Every precaution is taken against allowing unsympathetic visitors to invade it, and to fend-off spies: all manner of devices are used if by some mistake such a wolf in sheep's clothing has managed entrance, or if the law is alert. The precautions are just like those in political secret-societies, when suspicious are to be ward-off, guests regarded with lynx-eyed suspicion, and subterfuges kept well-oiled before danger comes. These homosexual clubs are of all grades of aristocracy or democracy. They are not always *locales* for homosexuality between their members; though many such clubs are that. But they give the opportunity for social acquaintances, for personal soundings, for practical similesexualism elsewhere, for international correspondence, oral information between internationals, and the like. Now and then dire scandals come from them, and with more or less social horrors they suddenly disintegrate. In spite of all pains in concealments, the homosexuality of the members and the proceedings in such fraternities have a bad trick of leaking-out. Official and personal jealousies, lax management, incautious admissions to the penetralia, bring gossip. So come quarrels, explosions, and flights, right and left. But new societies of the sort take the places of the old ones, disclosures are forgotten. All goes well with these peaceable organizations—till their turn comes. The suppression of private homosexual clubs, in big capitals, is like the cutting-off the heads of an Hydra—but without searing the severed arteries.

**The Uranian of  
Better Type  
Averse to Boyish  
Pederasty.**

The boy-prostitute of tender years does not monopolize the homosexual marts of at least Western and Northern Europe. Many Uranians prefer a decidedly mature youth, and will rather embrace and be caressed sexually by a vigorous man from twenty-

two to thirty-five, than by a boy in his early teens. A robust-natured Uraning is repelled by too-feminine suggestions in boyish types, however graceful and winning. "I might as well expect to find enjoyment with a pretty young woman!" he exclaims. He must have virile contacts, the mature embrace, male magnetism, the sense of physical lust which a man imparts; this even when the innocence of youth does not deter him. If of strong characteristics he is also likely to detest the company of effeminate, flaccid homosexuals; to which types the male prostitute constantly affiliates. Many Uranians suffer sexual torments, live in sexual solitudes, rather than visit any Uranian club, or have to do with male prostitutes. This is particularly an attitude of the virile Uranian, of high-grade idealism. His body is the sufferer by his idealism. He will accept nothing less worthy, less psychically his own complement; he will not tolerate the ugly and degenerate and unclean.

**"Why, Then At  
All—?"**

"Why, then," asks the reader, "does any Uranian, of refinement, dignity and superior station, descend to physical *rapports* with a street-catamite? Why does he make such acquaintances? Why does he ever enter a miscellaneous, vulgarized homosexual club? Why associate momentarily, not to speak of long-time, with coarse or sordid types?" Explanations are easy. In innumerable cases, the Uranian of higher nature is not so lucky as to have among his friends even one to be *lored*, physically and psychically; with such a sentiment returned, and with circumstances favouring the intimacy. His ideal is never thus realized. He must lead his life sexually alone. But his sexual physique demands its relief, craves its pacification. Nerves and brain alike suffer, to torment. He feels often the need of being able to be himself with any other human being sexually *at all* like himself. As a parallel—the heterosexual man who would gladly keep a mistress

of a refined type—socially, physically or psychically—or would joyfully marry the wife worthy respect as well as love, must often content himself with the embraces of female prostitutes or by trivial *liaisons*. Exactly such is the case with thousands of Uranians. The sexual physique claims appeasement. What dangers are run, personally, socially and legally, by intimacies with low-grade homosexual acquaintances, we will presently see. But when a starving man cannot get appetizing viands, he will eat moulded bread; if he cannot find clean water for his long thirst, he drinks of a brackish, fetid springs. The superior Uranian, tormented in body, turns to vulgar and utterly unesthetic elements, buys the street-pederast, surrenders to the obscene; and therewith mixes in the strangest, (often the most dangerous) cross-currents of the democracy of Uranianism.

The proportion of homosexual prostitution in many capitals is notably large. In London, Paris, Berlin, Naples, New York it is an *armée de rice*. Berlin's male prostitution is calculated at 20 per-cent of the whole prostitution of the city. In 1909, an official Commission in Paris reported a startling percentage of habitual prostitution by minor youths under eighteen years, including a vast proportion of small boys—eleven, twelve and thirteen years old, or even younger. The adult male prostitutes were stated to be thousands; a formidable rivalry to the female battalions. The Eighth Chamber of the Paris Police Tribunal, in the Palais de Justice, deals with dozens of flagrant cases each week, such offenders being the special charge of the tribunal named. According to such students of the topic in France as MM. Berenger, Joly, Prevost, Meunier, Bourdon and Brun, male prostitution, especially by minor youth—younger or older—is alarmingly increasing in Paris.

**Really Contra-Sexual Prostitution by Dionian Types.** It is to be observed that not all similitudinal sexual prostitutes, including thousands of young men who habitually sell their bodies to all passions of the Uranian patron, are homosexual. Often they are thoroughly dionistic; dislike and even detest, by natural repugnance, such relations; and have strong preferences for sexual intercourse with women. They violate their natures, turn prostitutes, because too idle to work; frequently only to get money to spend on women-harlots. Many younger or older male-prostitutes have other occupations; earning honestly their real daily bread, they are not homosexual by temperament. By prostituting themselves similisexually, —clandestinely—they make considerable additions to their modest wages. However repugnant be the embraces and *attouchements* of the Uranians, they accept them complaisantly, and even play with verve at homosexual harlotry. But in a large part of Europe, as we shall see, they aim toward the confidential bond with any Uranian, because of the opportunities to blackmail, to rob, to victimize their unlucky homosexual client. This is a potent inducement to the simulated catamite; exactly as it is so terrible a weapon pecuniarily in the case of the prostituting rascal who is really homosexual.

**Various Familiar Types and Grades of Homosexual Prostitution.** Every shade and grade of the venal homosexualism occurs, exactly as occurs every shade and grade of feminine whoredom. We find the ill-clad, graceful, dirty lad, of an Italian or Spanish or French city, who sells an hour of his person in a shabby hotel, for a few francs. We encounter the type who is ready to oblige a client by the most expeditious technique—almost publicly—in some near latrine or deserted by-place, for a handful of cigarettes. We have the quasi-respectable and middle-class pathic, who fulfills his functions under more formal, decent conditions. We encounter the male-harlot that is well-dressed, well-fed, perhaps still young; and