not so compromising in looks, or not so personally dangerous, that he cannot be taken to his respectable client's bachelor-lodgings, or saluted in a café of good grade. In due professional ascent of scale, comes the aristocracy of homosexual love-making—the young man, of skill in attractive manners and good-breeding enough, who is kept by some rich Uranian; or the mature, high-grade eûtant who receives' in his own apartments a list of regular clients—a true male cocteau. Frequently the real sources of support, the real vocation—of this type—is not discerned by many friends outside the secret. In pederastic homosexuality there is met often the boy of fifteen to seventeen, of the beauty that has Sodoma's Saint Sebastian; who is ostensibly even legally adopted and put on a filial or nepetal footing by a well-to-do bachelor Uranian, or by a married one. This sort of ‘adoption’ occurs often, even when Uranians must marry for such practical reasons as money, or for achieving a lawful heir—while thoroughly averse to sexual connection with the wife. We encounter other degrees social or intellectual, as among demoiselles galantes. Such are the handsome actor, the stage-singer, the studio-model, the poet, journalist, student and good-looking clerk: each simply a kept male-mistress, or clandestinely an homme de joie. Wealthy Jews and countless opulent non-semites, are mainstays of such well-conductedlicos. The sexual nature of the intimacy can be kept below the surface of ordinary social notice. Such entréem youth can readily be seen in the Bois de Boulogne, the Prater, the Pincio, Hyde Park, or Riverside Drive in their own automobiles. Their handsome apartments can be a luxurious rendezvous of dionysian society, as well as of Uranians known or not known as such.

In this regiment of masculine harlotry of course are met all dramas of faithfulness or unfaithfulness, disinterestedness or venality, comedies and tragedies, jealousies, rivalries, ruptures and reconciliations. ‘Tout comme chez nous!’ might the female concurrence exclaim. Women-prostitutes well understand what a rivalry in the profession the masculine concurrent has set up, to lessen receipts and patronage: low street-walker, prosperous woman-prostitute, or high-class kept-woman, she hates her male competitor as a mystery and abnormality, a sexual insult as well as a commercial rival. Both sexes of the under-class nevertheless are met in alliance, tolerating each other, even living together, for common profit. Many of these partnerships—immediately, dangerously criminal—are prolific in incidents where the Uranian is a helpless victim. The police of all large cities know well the disorders and crimes by this armed truce between the two professions.

The Vocabulary There is a large technical vocabulary and Technique of Male Harlotry, for the different kinds, ages and methods of masculine prostitution, just as for the heterosexual sort. What is more this ‘dictionary of the trade’ has become curiously international: many terms being much the same in all tongues, like the idiom of the sporting-world. However homosexual terminology, its slang included, inclines to follow French vocables. Thus an elderly male prostitute, or homosexual lover, is known as a “tante”, especially if he act as the protector and agent for younger and more active eûtantes than himself. A handsome young man who is available is classed as a “jésus”, long a classic term; while a young boy is “un petit jésus”. The German-speaking countries much employ the general term “Pauwserant” for such homosexuals. The present writer will not undertake to transcribe even a small fraction of the enormous lexicon of the slang of homosexuality: for even in an assortment, it would take many pages. The old Roman and Greek argot for every type and praticque was not larger nor more descriptive—which is saying much. In Carlier’s valuable study “Les Deux
Prostitutions" this topic is presented in its French aspect very fully; as in many dictionaries of slang, of argot français, etc., are French terms the most universal of use. There is a large and cryptically crude English stock.

Below the high aristocracy-professed of this curious half-world, are the recruits already indicated as still in touch with their legitimate occupations; waiters in restaurants and clubs, petty officials, domestics in private families, robust young mechanics, youthful shopmen on small wages, students, and so on. Valets more or less homosexual or complaisant, for the sake of place and money, are plentiful. From these upper ranks secede some of the most dangerous types of prostitutes for a respectable Uranian's intimacies. In all large cities certain restaurants and cafés are known as places where the homosexual visitor can meet with friendly social circles, or find types to suit his taste. The whole personnel is sometimes made up of homosexual servants, the patrons are almost wholly philharmonic. Particularly Russian and Turkish baths everywhere are a rendezvous for homosexuals. At least fifty baths, in fifteen or twenty capitals, have established, widely-circulated reputations, as being homosexual meeting-places, among Uranians who live in the cities in question or travel about the world.

A Bath-Resort. One such bath, in a large Central European capital, has achieved international renown, as not only the great local market for homosexual prostitution, but also for its amazingly mixed and democratic clientele; being of its kind rather unique. It is a very large establishment, in one of the best quarters of the city, adjoining the chief public park. It was opened many years ago, with no obvious intention of development into a homosexual rendezvous; but it soon acquired that colour, and has maintained it ever since. The entire serv-

loc. From the management to the chiropodists, is by homosexuals, be it more or less so. On entrance, the first detail of striking suggestiveness, is the huge piscina full of tepid water. On special days of the week, such as Sundays and holidays, it is also full of a most mixed multitude of homosexuals, all naked (the ironical towel being made into an equation of nothing) and all immersed in the water up to their shoulders. --- decorously enough. All are promenading together, in a sort of friendly cotillon; their hands kept under water, not for swimming, but for mutual investigations, which are to be expected when one enters the pool. They are of course well-taken, unless some heterosexual, a stranger to the ways of the place, creates a scene, by being surprised, coy and insulted. Boys and men; youths and elders, tradesmen's clerks and archdukes, actors and musicians, officers of the army and common soldiers, hundreds of male prostitutes of all grades ---these all meet in this amazing mélangé. Various steam and hot-air rooms afford other, but less direct, opportunities for cultivating acquaintances. Friends meet known friends; new intimacies are ever in the air. The dressing-rooms, all private, have vague surveillance --- by express absence of guardians. Each bather has his cabin: for the afternoon or evening it is his castle. He can take whom he pleases to it, and he can do what he pleases in it: always provid-ed there be no open indecorum, no tapage. There seldom is such. The partitions of many of the rooms are of ground-glass, in part, but do not interfere much with freedom of proceedings; besides which most occupants are too busy to attend in curiosity to their neighbours. A prostitute ---boy or man--- is always to be had for a couple of florins. But if such a youth attempt extortion with any approach to disturbance, the bath-attendants at once are aware of it with surprising quickness, and come to the spot. The indiscreet party is ejected, and is told not to come again --- a privilege that most of his profession in the city do not care to lose. So he usually accepts
... "The gentlemen who take the place of ladies are mostly young men, from twenty to twenty-five years old. They pose themselves with feminine grace on their lips, in walking about; scatter their coquettish glances right and left; and when fatigued with dancing fan themselves with their love-handkerchiefs. But an hour later the company has quite another aspect, because of the advent of its—ladies—is here written but gentlemen is meant—in ladies costumes, duly accompanied by male escorts in evening-dress. These newcomers conduct themselves exactly as would their really feminine colleagues at a dance—with decorum, style, and the effort at being charming." The so-called 'Babe' (really a young fellow) haunts in embarrassment at the door of the ball, in spite of the encouragement of his escort, an elderly gentleman of distinguished appearance, whom one easily recognizes as an ex-officer of the army.... Tripping in with downward eyes, quite as a young girl going to her first ball, she goes forward the "belle" of the evening, at once surrounded by an assortment of cavaliers who pay her the most flattering compliments. Much more self-conscious is yonder elegant, almost opulent, apparition in black silk dress-gown, with a Rebebrand hat on her curling blond wig. That is the "Baroness," remarked a gentleman sitting at my table. Under that name, in fact, is styled a well-known young actor of the city, who as—lover—on the stage fascinates all girl patrons of the theater employing him. In a simple but Parisian-style style are arrayed two other "ladies." They understand also how to keep their admirers a distance... A Paris-like coquette, tall as a grenadier, enters the dance, amid a general exclamations from the guests. This is the so-called "Handsome Emily," in real life a barber of Berlin named Emil F., who throws himself, smiling into the arms of a graceful young partner; and so begins a bacchanal hop through the hall...."

The same reporter described how, toward two o'clock in the morning, this remarkable exhibition of uraniam reached its climax, with the advent to the ball of representatives of the real feminine demi-monde, in a high state of curiosity and rivalry. ("Jahrbuch für Sexuelle-Zwischenstufen," for 1900, page 470.)

The preference for dressing like a woman, even to feeling oneself at ease only in woman's dress, has been a perennial trait of effeminate Uranians; sometimes of Uranians not otherwise effeminate. Hibernians, Philippe d'Orléans and Henri III. are aristocratic examples. It is a common artifice of male prostitutes, and of the homosexual who finds fun in adventures in such costume. Here is an example in prostitution from a contemporary London police-blotter:—

Instance. "Much attention was stirred up today we are informed, in the Clerkenwell Criminal Court, over the examination of a young man who appeared in the dock as an elegantly attired lady. He were an irreproachably-fitting black walking-costume of the newest fashion, made to order, a gray feather 'beau', and a coquettish sailor-hat of fine felt. His hands were covered with ladies's gloves in pearl-grey, and he carried a handsome muff. According to his responses to the Court, the defendant had been until recently a domestic servant in a family of distinction in G— street. Having been discharged he had appeared in Euston Road in this array, and had attracted the notice of the passers-by. A member of the detective-police of the city has been for some time "looking after" the fellow, and on the evening in question the latter approached him and accosted him. To his disagreeable surprise, he was promptly arrested for a misdemeanor. He resisted the arrest, in great indignation, declaring to the officer "You wretch! I am a lady!" As the officer did not regard this statement, the complaint gave him a violent blow in the face; and a fierce battle began at once, in which the "lady" bit the officer's finger! With the assistance of other policemen, he was overpowered and brought, struggling, biting, scratching, and spitting, to the police-station. He was sentenced to three months imprisonment for wearing female attire, and to three months more for resisting arrest."

The following item from a Paris journal, of December
9, 1908, is of the same category: the device being invariable among a certain category of French and German male prostitutes whose physique admits of such a trick.

"During some weeks the police of the flying squadron in charge of the Champs-Élysées quarter have been interested in the odd behaviour of an elegant young street-walker, in costly clothing and ornaments, who has been seen each evening striding around the approaches to the Grand Palais des Beaux Arts, a quarter where overt "mascara" is not favoured. The young woman seemed very willing to be conducted by belated men into deserted thicketts and alleys. Yesterday morning an officer happened to see her going into a house in the Rue Geoffroy-Angévin. On inquiry, they learned, to their surprise, that the "lady" was a young man named Frideric B., thirty years old, a German by nationality and of effeminate type, who more or less as "professional" always went about at night in female dress, and thus satisfied equivocal passions. He was arrested last night when in a most compromising situation with a "client", and was locked up with his partner, for scandalous behaviour in a public place. Some of the most worst of our dangerous class of criminals are caught disguised in the same way."

The reader will find elsewhere references to this sort of masquerade by the "bas-fonds" of homosexuality in many cities. There are numerous instances in Berlin and London police-records each year.

Such renegade intersexals remind one of the reply of a tall, bronzed valet to an American lady, awhile ago in a Cairo hotel, where there were no female servants. "But I rang for a chambermaid," she said in some embarrassment. The young man bowed respectfully and gravely answered: "Madame, I am she."

Other Instances. Here is another example of the "women's clothing" passion, in a homosexual of rather superior social grade. A German newspaper offers it:

"Baron Friedrich-Wilhelm de C——, a resident of this city, was arrested at the railway-station yesterday, on a charge of a criminal act, set forth on a requisition from Dresden. Among his "peculiarities", Baron C—— is accustomed, when at his home, to wear female clothing almost exclusively. For rich gems, jewellery, perfumes, etc., he has been for a long time a lavish spender of money. His family-connection is an old and very aristocratic one in France, and the Baron himself is a person of superior education and breeding."

An amusing case, similar to the "Lillian Carver" one cited, occurred not long ago, when a young man disguised himself with perfect success as a young woman; for some six weeks filling a position as book-keeper in a factory in Allenstein, Germany. It originated in a bet. The young gentleman soon was surrounded by male adorers, being of exceptional elegance and beauty in his trésori. The surprise of his employer can be imagined when, on entering the bedroom of "Fräulein Louise" one morning, he found there only a wonderfully good-looking, rosy youth of faultless masculinity, clad in a top-hat and handsome morning suit, pipe in hand, who smilingly greeted his employer—"Awfully sorry to give you inconvenience, but from to-day I am a man—again!". With which alien "Fräulein Louise" betook herself to the railway-station, leaving half-a-dozen wounded hearts.

Two curious cases of the passion for women's attire, on the part of adult homosexuals, appear in Augustus of Saxe-Gotha (1772-1822) who lived much of his private life in gowns, laces, and jewels; received guests in them; had himself painted as a woman by portraitists of his capital and by foreign artists (the Duke's feminine beauty quite justifying such records) and on his death left millions of money in debts— and enormous masses of women's habiliments, women's jewellery and women's wigs. This sovereign, a wit and satirist, was perhaps the first of aristocratic German homosexual authors in belles-lettres; by his novels "The Kynlenion; or A Year in Arcadia"
and the "Emilienne Lettres". In his correspondence he wrote that he "never felt so strong, so well, as when he could get rid of all his masculine vestments of a forced virility". Napoleon found him brilliantly clever, and spoke - though without criticism - of the Duke's open effeminacies. To a quite similar type, Adolph Friedrich, Duke of Mecklenburg (1753-1794) who also constantly affected feminine gear and ways, reference was made earlier here.

Curious Historical Example of Maisons, Vieux Papiers; by Georges Le- noire the eminent chronicler of so manylittle-known personalities of the French Revolutionary period occurs a careful study of the pretended "Mademoiselle Jenny Savalette de Langes," who was really of male physique, and who had an eventful and discreditable history at her back before she began an extraordinary imposition of femininity upon a wide circle of distinguished and humble friends; until her death (in 1858) at Versailles. "She" received large pensions and was greatly esteemed, during a long career, as the "daughter" of a noted émigré who had served the Artois family before the Revolution. One odd explanation of such proceedings makes "Mademoiselle Jenny Savalette de Langes," a certain "B-" who forced a lady of high title to aid in such a long concealment of sex. The affair is, however, not at all clear to-day, and is not likely to be so. A colouring of homosexualism seems part of it, in view of "Mademoiselle Jenny's" love-affairs with an official of the Assistance Publique; as also with an officer named Lacuipère, "B-" (if such the man was) sustained his rôle with absolute success. Not until his death was his sex disclosed; a revelation that was at first discredited everywhere he had lived.

An American example of such masquerade, a military officer in active service, came several years ago in the person of Commander James R., of Missouri. In the "hours of ease" he dressed as a lady, and at large expense. His feminine wardrobe was complete and fashionable. The writer of these pages knows an English colonel (a capital soldier, a firm disciplinarian and drill-master withal) who has the same eccentricity, and in most private circumstances was seen as a "majestic - dowager!" A peculiarly noteworthy instance of this sartorial weakness, can be read in the "Jahrhunbuch für Sexuelle Zwischenstufen" Vol. II: p. 392; an autobiographic statement written with queer naiveté.

In that case the similosexual impulse is not apparent.

Degenerate Tendencies in Youthful Homosexuals: Disguising as Girls at Dances, etc. A young Uranian's adaptability to female dress is sometimes wonderfully complete. In course of Ulric's rambling but valuable diagnostics of Uranian types he gives the following autobiographic account of two such young homosexuals of Vienna. They belonged to thoroughly respectable social life, and were dissociated from sexual similosexuality:

"When I was seventeen, I had a friend of twenty, like myself a distinctively feminine Uranian. We two used to help my sisters for hours at a time, in making their finery. Since we both had good taste in such toilette matters, we were welcomed. If the girls' new clothes were very successful in their working-out, we two used to ask to try them on ourselves, which doings were the pleasure of everybody. But I knew better than anybody could suppose how to deport myself in such feminine costumes. I knew how to wear a train with such majesty and grace, and so to wield my umbrella or fan, that often my mother was sorry that I was not a daughter!"

"But the desire arose in my friend and me to show ourselves publicly in women's dresses and to attract notice of men, as girls. So we decided to make a visit to one of the regular "Universum" dance-evenings; in company with a couple of our lovers; our escorts of course in male attire. We thought out how to manage the trick, and knew how to arrange it so that an old aunt in the family invited our parents and sisters, one Sunday, to drink coffee. We took our sister's maid into our confidence, and she promised to adjust our coiffures for us........
At last the family-party went off, and we could "get ready" undisturbed. We locked every door, opened every wardrobe, ground underwear, shawls, shoes, garters—we rummaged till we had picked out the very handsomest. Ah, what delight it was to make ourselves so fine! What a pleasure when the very maid herself was perfectly fascinated with our looks! Then we heard the carriage, our escorts had come to take us. They were simply amazed at our brilliant exteriors, but still more at the ease and elegance with which we wore our costumes. We stepped into that carriage like a regular pair of princesses.

"We arrived at the "Universum" dance. The music sounded out towards our approaching feet. We jumped out like two young rees. We made our progress through the ranks of the bail-guests, on the arms of our cavaliers. (As a fact, our toilettes were much too fine for any "Universum" ball.) We took our seats. Therewith up came a robust, handsomely made man; he asked me with a questioning look, "May I have the pleasure, Franklin?" Scarcely had one of us broken the ice, than two or three others put their names down. We simply revelled in our delight at the success of our scheme. Meantime we had lost both of our escort's! But instead of them, we had two capital partners, who asked us to supper, and as both were handsomely fellows, we consented.

"The two of them took us for young demi-monde ladies. Our conversations with them gradually became more confidential; and we grew very receptive, of course, when they asked us to go to a hotel with them — for the night. We did everything possible to get out of that scrape, but nothing was effective: We had to get into a carriage with them! Almost fainting in terror, we fairly fled to the hotel. Now, now, must our secret be unmasked? We were swindlers, and had played our parts with a most thorough intention. When finally, we were really in a room in that hotel, my friend began to cry. I threw myself on my knees before our new acquaintances, I begged forgiveness for our naughty joke. I confessed that we were not girls, at all! I begged the gentlemen to let us go home. Confounded, the two men looked at each other. Then, at last, they declared, up and down, that — it was all the same thing to them — stay we simply must. And we did so — and we went back to my home the next morning, a where regular "scene" of course was waiting for me!"

Vienna, used to cock diversion in much lower planes of non-Uranistic society. Here is another chapter:

"... After this, we two used to frequent the smartest balls, and that without a man ever recognizing our sex, in our rich costumes... But once on a time there was a Coachman's Ball, in one of the Viennese suburbs. Among the Viennese hack-drivers are good-looking, lively fellows. They like to have a jolly girl at supper with them. Now the laundry-girls also go to those coachmen's balls, admirably dressed-up, though frequently such girls are real beauties. So we put on four to six rows of underskirts... red-flowered gowns, tight-satin bodices to make our waists small, dressed our hair in the correct scallopy sort of way, tied on screaming orange-yellow head-kneecaps, painted our faces with rouge and white... and you had in us a pair of laundry -maids handsome enough for an artist's eye! Into the ball we marched, two laundry-girls without escorts! The women present all pulled us to bits with their eyes, angrily. But the men broke out into a general buzz of admiration. They got up on the tables while we sat down — just to get a good look at the "two pretty washers". They stared at us as if we had been wild animals, at a show. The real girls grew angrier and angrier. Then a couple of handsomely dressed young men came to our table, and began to chat with us. (Such follows of better sort often appear in those popular balls as spectators.) This provoked the hackmen. A lively, handsome black-eyed chap drew near. "Well, my yellow-kneecap darling!" he said to me, "would you favour me?" So up I got to dance, gave my skirts a shake, and put my hand in his. I noticed that everybody was again getting up on the tables to watch. The band played a polka mazurka, at that time a dance in which few were practised. My young man and I hardly had danced down that half once, when a regular storm of applause came, just as in a theater. So the ice was really broken. The young women ground their teeth, in their jealous anger. But the young fellows just swarmed after us! We were victors!"

"And my friend and I knew how to char the men in a way not to be beaten. When, toward midnight, we and our two hackmen began to sing "jodel" songs, with a zither-accompaniment, in our artificial soprano and alto, there was no end of a jollification. The fellows kissed us to their very heart's content, treated us to refreshments, were delighted if we would sit in their laps. "Ode wished to buy me a splendid shawl... another made me a serious proposal. I do not understand now how we could carry the affair so far, in some details. For instance, as the better sort of the male guests and
the buckmen pressed around us, we called out, "Well—who sets up
the champagne for us?"—at which the gentlemen and the commoner
guests fairly scuffled over us! We were indeed just in our element.
And we often repeated this sort of an adventure, and not only we
too but many of the "sisters".

To find a more predisposed instance of sexualism and
effeminacy in a Uranian type would be hard, outside of
the regiment of venal homosexual prostitution.

Marriages

Between

Uranians,

not uncommon among Uranian lovers. Nor
are many such marriages at all foreign to psychology of
homosexual passion. Among Uranians is likely to be sought
a serious quality in some of their connections. Fortunately
enough to possess bodily, as well as psychically, the
man they love, the youth that they desire—so comes the
wish to make the tie solemn. Such earnestly meant
ceremonies are offset by others for the sake of mere ex-
centricity, sensation, caricature, costly homage, and no-
notoriety. Intersexual marriages vary in their felicity as do
normal marriages. Sometimes they appear to be merely deep
friendships between two men, living together in city or
country; but really represent formal homosexual matrimony,
ceremonial union, with or without witnesses. Especially
are such relations of interest (and frequently most happy,
at least for a time) when some young Dionysian-Uranian is
the "wife" of an older Uranian, both being refined natures
and constant—the latter trait being rare.

The celebration of Uranian marriages, whether lightly
or seriously made, are sometimes luxuriously "smart," with
a considerable company of guests. In Carlier's work
"Les Deux Prostitutions" (a book of value to those
interested in the underworld of French homosexuality,
though written with no reference to a correct scientific
theory of homosexuality) will be found some anecdotes of
these homosexual uranian weddings. Here is such a
matter, a Berlin affair, from a German newspaper, some
years ago:

"A young and wealthy American named R—W—
was lately arrested here in Berlin. As to the grounds
of this arrest the following. In the middle of last Dec-
ember, appeared in a well-known hotel in the Mabrit
quarter, three gentlemen, who asked the proprietor of the
house if he could hire out his assembly-rooms for a wed-
ding on the 20th of this month. Receiving an assent,
they hired the rooms, and by the 18th had prepared a
regular chapel out of the hall, with elegant furniture, a
portable altar and numerous expensive floral decorations.
But on the evening of the day for the "wedding", when
the guests were due, the police informed the horrified
proprietor that the "bride" was to be the aforesaid
young man, R—W—, masquerading as a young woman.
The police however did not prohibit the proceedings,
there being then no formal ground for that step. In course
of the evening, carriages began to roll up to the rooms;
setting down, especially, numerous handsomely dresed
"ladies" (who proved later to be all of male sex) in
rich feminine costumes, worn with perfect ease and de-
ceptiveness. Other carriages presently brought the "cler-
gymans" who was to perform the ceremony (he is a
certain Dr. S—) and the "bride-groom", who is an ex-
Ualian officer named D—L—, and his "bride", the
above-mentioned R—W—. The latter was a strikingly
handsome young partner indeed, in full white satin toilette,
with wreath, veil and bouquet of orange-blossoms. Unhuk-
ily the complete progress of the programme—an actual
parody of a religious service which would be a criminal
offence — could not occur, as the presence of the
detectives was gradually known; and so the evening offered
merely a dance and a costly supper. These festivities
were prolonged till a late hour, whereupon the company
of gentlemen and "ladies" and the fair "bride" and her
groom dispersed with much gaiety, but with entire decorum. Nevertheless it has been found needful to enter special charges against the American originator of the proceedings; who, by the by, looks completely a handsome, manly young fellow in his male attire, and has worn a fine moustache, which he sacrificed to the solemn occasion described.

Possibly the famous marriages of the Emperor Nero with his favourites Sporus and Doryphorus, extravagantly costly solemnities that scandalized Rome, meant not so much a sacrilegious orgie as Nero's vivid idealism and his intersexual enthusiasm. Toward Sporus, Nero appears to have been the "activist" the husband; to Doryphorus the Emperor was obviously "passivist", considering himself the wife. The feminized boy, Sporus, loved Nero to his last hour. The late Ludwig II of Bavaria, in the long line of his homosexual escapades, was with difficulty prevented, toward the end of his melancholy career, from solemnizing a marriage with another simili-sexual. He planned a sumptuous private ceremony, in the seclusion of one of his costly retreats. The certainty of such proceedings being known checked them abruptly.

In the foregoing summary of marriages and Uranianism, of course we are not touching on normal wedlock for homosexual men who are seeking sexual relief, if possible a "cure" for their nature. Another chapter of our study presents that grave subject by itself. Some unfavourable aspects of it have already been indicated.

In reviewing so far homosexual prostitution, uranian decadents, the simili-sexual as "declassée", we have not yet descended to the many strata of its robust criminality. Just as in the feminine harlotry, we must penetrate to darker, profounder levels, to a brutally vicious male simili-sexuality. We have traversed only those clearer avenues out of which even trulz infirmed al...
man-to-man sexualism. The larger the city, of course the more the profession is overt. An evening walk in the streets near large hotels, a stroll in frequented arcades, parks, plazas, is prodigal in all familiar aspects. St. Petersburg, Moskow, London, Amsterdam, Brussels, Paris, Marseilles, Bordeaux, Toulouse, Stockholm, Hamburg, Berlin, Breslau, Munich, Madrid, Vienna, Lisbon, Budapest, Belgrad, Sofia, Constantinople, Florence, Rome, Naples, Palermo, Milan, Turin, Venice, Geneva, Zurich—are notably such foyers. So are scores of Kurorte; of other summer or winter places of fashionable resort. Dozens of large commercial towns (particularly in Germany and Austria) not national capitals but places of large movement, frequented by foreigners, are in the category. Particularly wherever on the Continent the English and American travellers converge, the prostitute finds it to his account to go. Since the English occupation of Egypt, Cairo and some other tourist-ent's have a representation of male prostitutes of all races. In Lisbon, until within a few years, male "hussos" were quest tolerated as a local expedient. In Italy, the German is recognized a special patron of boy-prostitutes, at all rendezvous.

Euranism in the Moral Degenerate

The League is eternal between female prostitution and worse criminality; including Theft, Burglary, De
coy, Murder, etc. a part of male harlotry, though it has not such wide opportunity. It makes up in quality for what it lacks in quantity. It is always, inevitably, in touch with the thief, pickpocket swindler, bully, blackmailer, and murderer, according to chance and individual. The uranian prostitute is often debilitated in body and timorous, compared with the heterosexual. But frequently he wrangles, hectores, blusters, maltreats, murders, if a fit subject be in his power; in his anger or cupidity. A vast proportion of Uranians who patronize masculine prostitutes are not athletic and not stout-hearted. They are aware that they are contravening the laws, in many countries where homosexuals are enormously numerous, with male whores in a vast social class. Uranian strangers, in a town where they are looking for sexual adventures, are likely to carry considerable sums. Such travellers are seldom foolish in confidence, unprepared for being victimized. Even if the treacherous conman be timid, or a weakening, he is likely to have close at hand a robust partner to use immediate violence, as a wind-up to a sexual episode. In Berlin, Paris, Naples, and so on, effeminately attractive he-prostitutes often have their "ponces", their soutineurs, in call: as do she-prostitutes. This muscular aid de-camp is quick to make the most of a "row". The small-boy prostitute, in Germany or France, almost always "works" under the protection of a stout exploiter, who does not bank at knocking down, or plundering, or killing—or all three. Mysterious crimes, unexplained disappearances, are part of this record. Of such extremes another word, presently. Before it, let us consider that redoubtable pair of debased and criminal-minded homosexualism, known as the "chanteur", the "Prelle", the "Erpresser", and by many other terms summed up in the formidable English one—"blackmailer."

The Blackmailer. Blackmailer! — the blackmailed! —tyrant and blackmailed!—and writhing victim! In all sorts of relations where human rashness, passion, folly, weakness, carelessness, cold mercenary or vengeance attack the individual, we meet this dark process. But nowhere else does blackmail operate with such terrible alertness as in the uranian world. We have reserved it as the concluding portion of this survey of homosexual decadence and criminality, because of its all-important bearings on the social and legal status of the uranian intersex in so many contemporary civilizations.
prevention of Blackmail under Some Extant Codes in Europe. stricts strong as to each question of individual rights, the French opposition to including references to homosexuality, if not in outrage against public good morals and innocent youth, was especially because of the dangers of increasing crime by such a paragraph; of causing scandals of uselessly humiliating social sort; of prompting espionage in private life—all recognized evils. The Napoleonic and the Post-Revolutionary legal mind stood out against it; along with other deterrents. Before the consolidation of the present General Code for Imperial Germany, crimes, menaces and scandals referring to homosexual incidents were met mostly in those parts of Germany where the older law-systems existed. One might almost say that compared with the shocking frequency of blackmailings and murders to-day in the Reich, they “did not exist”, until the present “Paragraph 175” became the law of the land. When this same paragraph was discussed, with the unification of German laws, such eminent jurists, working at the Code, as Virchow, Hoffmann and Langenbeck most positively opposed such a law as a misconceived, socially pernicious paragraph. The sentiment of distinguished criminals, of police-judges, of Councils of Public Hygiene and Safety, have since then urged its removal, as in every interest a law desirable to be dropped. But, so far, such opinions, not to mention the general petitionary movements against the paragraph in Germany, have been vain.

Blackmail is of course the essence of espionage; of vicious leverage against the individual’s peace, against his social protection. It is often the most impudent of attacks. For success it requires some cleverness, some moral (or immoral) boldness, and not seldom physical courage; especially if the blackmailer must arrive at not only extortion but at robbery and murder, as finale. It is the constant resource—the sharp Sword of Damocles that the average homosexual prostitute points against his client, wherever the country’s laws invite it. No arm is so powerful, so silent, so safe. No female blackmailer, however audacious and cruel, ever has shown herself quite so torturing in shattering nerves, happiness, fortune, courage, social quietude and life as has the methodical, homosexual, blackmailing demon proved himself, time and again, the world round.

Homosexual. The police-annals of all countries witness Blackmail and Social Mysteries, these melancholy episodes. Broken careers, shipwrecked lives, disappearances, interrupted marriages, inexplicable money-embarrassments, murders, suicides by hundreds are to be so explained. The incessant examples of “unaccountable affairs” too often mean that some intersexual victim, persecuted by a grasping enemy, threatened with exposure as an Uranian, can hold out no longer. Perhaps early in the attack he has seen no way out. Suicide especially will cheat the blackmailer of his blood-tax, or hide from the world the motive to drive the unfortunate into the tomb. Or else murder will be a deliverance, and flight a hope.

Social Prejudice and Law-Codes as the Great Props of Blackmailing. In blackmailing homosexuality at present, the blackmailer, in too many countries, has not only social disgrace as his basis of attack on some victim whose secret is known to the rascal. To a certain extent this powerful appui is at his service, without regard to actual legislation. He uses then the arm of only social scandal. But very widely in Europe, the blackmailer has now in his power not merely a man that will be thought disgraced, depraved; for in Great Britain and its Colonies, in Germany, in the United States of America, in the Austria-Hungary States, in the Scandinavian Monarchies, in some parts of the Swiss Confederation, and under certain circum-
stances or pretexts even in France, Italy, Russia, Spain, Portugal, Belgium, Holland, Luxembourg and other tolerant lands, the victim—as shown early in this book—is a felon. Subject to more or less severe State-laws, he is amenable to penitentiary and jail, liable sometimes to terms of long imprisonment for even such least, nominal offenses. We have indicated (in the Fourth Chapter of this book) details of most of the Statutory Codes as to homosexual offenses. Legislation is blameless in protecting innocent youth from debauchery, in punishing homosexual rape, in opposing public indecencies. But the law under the present ignorant, unscientific, Jewish-Christian basis, is too often a lamentable injury and menace to the best elements of society. The blackmailer has only to make a victim believe that a charge of “unnatural vice” will be his inevitable public infamy; as too often it really is. The homosexual so blackmailed melts like wax, in his terror of disgrace or a prison-cell.

Occasionally the blackmailer has not been the direct _particeps criminis_, but, has merely got second-hand possession of facts. Occasionally there has been no felony committed. The ignorant, trembling victim is made to think so. In any case, either by the cynical prostitute himself or by an accomplice, the screw is turned. Much male prostitution is solely for an opening for blackmail. By demands for greater or smaller sums of money, threats, terrorizing letters or visits, week by week, month by month, year by year, can be applied the outrageous art of “bleeding” the victim. Sometimes the extortioner is skillful enough to avoid disclosing in his procedures exactly what was the fact to give him such a hold on the victim. The latter knows it: that is enough. Generally the extortioner has some sort of evidence in hand; a note, personal possessions stolen from the victim; or has ready the assertions of third parties, with true or false witness.

**Prevalence of Homosexual Blackmail.** Aspects of such blackmail, whether by some single enemy or a league of rascals, whether successful for a week or a lifetime, are continually functional in social life. Of course they are undercurrents of misery frequently masked, first and last. Many intersexuels thus victimized are Uranians of blameless moral, social and religious life and instincts. They can be royal princes or humble citizens. We realize how general a population of the homosexual world in Europe are such social and legal victims, by incessant episodes that find outlets to publicity.

**The Technique of Blackmail.** As to the technique of blackmail, its systems are much alike the world over. Differences in legal Codes and in social sentiments of different countries have much to do with it. In North America and in Great Britain any sort of sexual intimacy between men, or between men and youth, is severely punished, and socially is a horror; without much regard to circumstances, age, innocence or _innocence_ of either party. Hence the blackmailer has an especially fine field. In France, Holland, Italy, Spain and various other countries: law - questions (as we have seen) dull the blackmailers sword, unless his victim is ignorant or weak-spirited. But even in Codes that do not recognize mature, voluntary and private homosexuality as a _crime_, a rascal can bleed and fleece many a trembling lamb. In Germany and Austria-Hungary, the activities of the blackmailer are vigorous and tragic. The Germanic races are especially homosexual; and their General Codes and religious-social feelings are formidable against any homosexuality. Judges and juries must do their legal duty. True, enlightened sentiment in Germany and Austria-Hungary strongly favors dismissing punishment for homosexuality, except under circumstances similar to provisions of adverse Napoleonic Codes. But meantime Germanic Europe is a prolific territory for the blackmailer.
Terminology in blackmailing is so large that it needs a dictionary. In France the blackmailer is called a "chanteur", his methods "chantage", now international words, and a melodious tone it is that the victim "sings"! In Italian the same terms are translated, or called "esbusione", though Italy happily knows little of their very erudite art. In German-speaking countries blackmail is "Rupfer", "Erpressung", and so on, in common non-professional comment.

The Audacity and Success of Blackmailers: Large and Successful Demands: Frequent.

In cities like Hamburg, Berlin, Paris, Vienna, sometimes operate regularly organized cliques of rascals, either similesexual prostitutes, or in touch with such. These lay traps for the homosexual, concoct plans for terrifying him, and live by such industry. The demands on the victim are large or small, repeated or not, according to his social station, to his estate, to skill in keeping him in postilla-distance, or interview-distance; and to success in frightening him into continued yielding. It may seem incredible, but instances are not rare in which bank-accounts of large size, fortunes and estates, have dwindled away by "chewing" a victim. Thousands of pounds, francs, marks, florins, dollars, have passed into a blackmailer's pockets, when a fly of the right sort is in this spider-web. The victim sometimes can escape soon, by luck or pluck. But this is not the rule, one fears. Over and over, too, we hear that a secret which destroys a victim's estate or life has been disposed of to some "pal" of the original "Erpresser", and is to be "worked" further: with new devices of villainy.

What Can the Victim Do to Escape? Despairing, fearing social disgrace and a prison's cell, perhaps already nuked for more money than he can afford and dreading the next demand — how can he win out? Possibly a single hour, may, a few minutes of homosexual passion, or even no approach to it at all, will cost his peace of mind, his income, his home, his future! The blackmailer, who seemed so friendly an unfortuniate type has plundered him; has exiled him, if the unfortunate man is able to fly; or flight has been impossible or a vain expedient. Few Uranians, in the hundred can afford to fly from the legal or social zone of their persecutor. The blackmailed may be married, a father of a family, at the head of a business that is his all; or otherwise not free-footed.

The attacked can (and he should) courageously seek the police-authorities, to reveal the situation. At the price of more or less suspicion on himself, perhaps of his semi-confession, he can have his tormentor arrested and nearly always fully punished. Blackmailing is per se an offence of which modern Codes take severe notice. That is the best revenge, the safest escape, the only legal method, contre ce que contre! Unfortunately the victim has not always the knowledge, the courage, or evidence enough for this heroic stand. So he submits. Sometimes he resolves to kill the blackmailer. He often has done so, and has suffered death for it. But, as last and too-typical sorts of the victim in half of Europe (particularly in Germanic Europe and often in America) he "gets out of it all" by — suicide. The motive of his self-murder may transpire: but usually it does not. At least, it escapes general notice. Like Sir Peter Tenzle, he must go away leaving his character behind him. But the blackmailer's visits, or letters, cannot often follow him into the tomb.

Instance of Systematic Blackmail. Some examples of this dastardly art, and of the misery it causes, follow here. They are only a few of such.

The following details, in a long autobiographic narrative from a German victim, are given in the "Jahrbuch