

CHAPTER VIII.

The Uranian and the Uraniad in the Military and Naval Careers; in the Athletic Professions; and in Royal, Political and Aristocratic Social Life: Types and Biographies.

The Military Ho- Especially contrary to the notion that
mosexual: in No the man-loving man is always effeminate
Other Profession in body and temper, stands the fact that
is the Uranian in scarcely any other profession—in no
More Frequent. other walk of practical life—has the full sexualism
of Uranistic passion been more general than in the ranks
of soldiers and sailors. We might say that in no other one
is it so large. In the army and the marine we find the
Uranian in enormous proportion. Here, too, he is met in the
full display of his bodily vigour, his force of character,
his activity of mind, his virile courage, pugnacity, indif-
ference to troublesome luxury, and his generous comrade-
ship. In short the "race" is here seen being and
doing "all that may become a man", save preferring
womanly embraces to those of some brother-in-arms, or
comrade of the watch. The fire of similisexualism nowhere
smoulders, or burns up, more ardently than in casernes
and forecables, in the officer's mess, or on the quarter-
deck. From the first days of armies and argosies, uranian
comrades have marched and sailed and fought together
as friends and lovers.

How Far a Result With the instance of the sailor his
of Environments? homosexualism seems in a considerable de-
gree, a cultivated, unconsciously cultivated—condition.
In the course of sea-life come the long voyages, where

men are continually in companionship only with men; where solitudes, duty and the battles of the elements emphasize masculine nearness. There is the necessary abstinence from women, the bachelor-state common to the sailor, the tendency to idealize in the finer-natured seaman; the sense of living in a mysterious elemental relation to Nature herself, of being only vaguely bound by conventional human notions—if bound at all. These conditions may not create the emotion of man-love; but they stimulate it. It has been said that "every sailor in two or three" is more or less homosexual. Certainly sailors criticize lightly the homosexual ties in constant existence round them. It is a sort of sea-secret. And it can level even rank. Incidents of uranianism point out the naval officer and the common sailor, as Uranian or Dionian-Uranian in "friendships". The theory that a sailor's sexuality turns him toward having a wife in every port is notably wrong. It would sometimes be better to say "a wife in every—ship".

Distinguished navigators and sea-warriors, daring pirates, storm-defying Vikings, bronzed captains in the merchant-services of the world, have been also uranian lovers. Some names are historic. We find one such Dionian-Uranian in Vasco da Gama. Another, according to accusation, was Cornelis van Tromp, the son of Martin van Tromp. Such too was Magellan (Fernão de Magalhaes, one of whose descendants not long dead, the Brazilian diplomat and littérateur Domingo Magalhaes (1811-1882) was professedly Uranian, and the author of the sometime famous "Urania" poem (Vienna, 1862). One of the most eminent of English naval commanders of the century just closed was prominent in an homosexual scandal, suppressed vigorously on account of the high personages involved, but disconcertingly general at its date.

That the British navy long ago was remarked for

homosexual cultures, a classic English novel hints. A curious sea-incident occurs in Smollet's "Roderick Random", where the hero of the novel is stationed on a ship commanded, for a time, by an effeminate Uranian officer, living in open sexual intimacy with his doctor. Also is to be cited the other passage in the same story, where a homosexual nobleman, enamoured of the young surgeon, tries to broaden Random's views as to intercourse between males, by the praise and perusal of Petronius. (See chapters XXXIV and LI. of the novel).

Letter from a Naval Officer. In illustration of what has been said, the following extract from a letter from a naval-officer, in the English service, is offered:

"I have been stationed, as you know, on two or three ships, and I think they have been thoroughly representative of the best sort of British seamen. On the D—, homosexuality was rife, and one could see with his own eyes how it was going on, even between officers. I have been told that in some services (the Austrian and French, for instance), nobody ever remarks about it, taking such a thing as a natural proceeding. That may be so or not; but in any case nobody was "shocked" on board either the A— or the B—. There were half a dozen "ties" that we knew about. To my knowledge, sodomy is a regular thing on ships that go on long cruises. In the war-ships, I should say that the sailor often preferred it... In the instances that I have described, the intimacy was spoken of—slyly. The friendships between men, in all grades of service at sea, tend to be much closer, more sentimental than when ashore. Everything makes for confidentiality, one is shut away from the world, and so much in pairs with his friends, during watches and so on... Of course when the fore-castle men come ashore they are keen after the girls, but sometimes that interest quite disappears, I am told... That it does in the case of many sea-friendships between homosexual officers, I know...".

Instance. An example of homosexuality in a great naval milieu occurred in the summer of 1908, at Brest, France: with a grave scandal, caused by the rape of a young sailor one night by a drunken-ship-master, in the same caserne, who also forcibly outraged (the same night) two other young sailors, in the same barracks. A series of homosexual "rivettes" (cliques) were disclosed: and matters were kept with difficulty from wider notice. The affair was made more agitating because of the confusion in it of the identity of the amorous *patron-pilote* responsible, between whom and a certain other officer a remarkable likeness unluckily existed: leading to a violent but rather comic rectification.

Something of the influence elemental to sailor-homosexuality is admirably expressed in the novels of "Pierre Loti", already referred to; the author being a captain in the French marine. "My Brother Yves", for instance, is manifestly Uranian, the passionate affection for young Yves on the part of the narrator going beyond mere friendship; a strong note of sexual relationship at times sounded in the tale.

The Army - Environment and Uranianism. The army-environment does not so shut in the soldier from general external influences, and from contact with women. Yet the soldier, whether a general or of the file, in numberless examples is instinctively indifferent toward feminine beauty. Day-by-day comradeship, the night-life of an army-corps, in peace or war, are pervaded with a vague similisexual ambient. It would seem that, being himself so robustly male, there is no place in a soldier's heart, or sexual impulse, for anything not vehemently manly. Here advances the theory of the Uranian as a super-virile, not sub-virile, sex.

The Direct and Indirect Aesthetics in Naval and Military Life.

The naval and military atmosphere are highly aesthetic. They are full of colour, romance, life, grace, symmetry. They possess an outward and inward beauty, and dignity in their beauty. Severe practicalities do not deduct from it. In fact many such details expressly add to it. Courage and an aether charged with virile force fuse in the social atmosphere. Beauty of body, the effective uniforms that enhance the physique in constant appeal to the eye as well as to temperaments sensitive to masculine good-looks, the free and often tender intercourse, intimacies of specially fine psychic fibre between men, all make part of the aesthetic attraction.

Historic Examples of Soldier-Uranians.

The Biblical warrior meets us early with his uranistic personality. We find his type in the swift, passionate love, not to be construed as mere friendship, (if any one knows the Oriental) between David the beautiful boy-warrior — a mere shepherd-lad — and Jonathan; whose mutual attraction and tie is distinctly uranistic. One may surmise from the respective ages of the two, and from the accentuation of Jonathan's share, that it was pederastic on the part of Jonathan, who seems to have fallen in love at sight with the humble peasant-boy. The story is highly suggestive sexually, as we read it in the First and Second Books of Samuel, with its development of a sudden passion which... "knit the soul of Jonathan with the soul of David; and Jonathan loved him as his own soul." The lament of David after the tragedy of Mount Gilboa is in no common strain of even oriental bereavements, with its cry for the love "passing the love of women," a phrase which also suggests the character of Jonathan's sentiment. The story might be a page from Firdausi or from "Antar." Its dionian-uranian colouring is strong. A hint that Jonathan had inherited some traces of similisexualism occurs in the Hebrew of the insult of the angry Saul to his heir

"Thou son of a perverse, rebellious woman, do I not know that thou hast chosen the son of Jesse to thine own shame, and to the same of thy mother's nakedness"

Classic Greek and Roman Warriors.

We have cited early some examples of classic homosexuality among soldiers. Going back to the more shadowy epochs and types begin the numerous instances. Achilles and Patroclus, and the legendary Nisus and Euryalus will be remembered. In mythology we have the boy-ravishing Jove, with his rape of the beautiful young Ganymede; Apollo as the lover of Hyacinth; Hercules loving the lad Hylas, and undertaking the famous Twelve Labours because of a passion for Eurystheus. But we need not emphasize the uranianism of classic fable or of the beginnings of national history. As hellenic civilization grows more definite, the similisexual soldier is a frequent study. In Athenaeus we learn that Agamemnon loved Argynus sexually, the naked beauty of the latter having caught the king's eye irresistibly; and that Antigonus, another royal uranian, was in love with his handsome lute-player, Aristocles. We have Charitonus and Melippus in a sexual relation. The patriotic assassination that so glorified Harmodios and Aristogeiton was in a vengeance for what was a homosexual marriage, we may say, between the two youths — whose uranic love was so virilized. As for Alexander the Great, he is mentioned as intermittently pederastic, by the account of Athenaeus, especially with respect to Bagoas, and to Hephaestion, whose sudden death plunged Alexander into an agony of grief "that exceeded all reason". Pausanias, also Epaminondas (with Kephidorus and Asophicus); Alcibiades — who was at every period of his career an irresistible seducer of men — are other examples. Julius Caesar was not only notoriously the lover of the young King Nicomedes of Bythnia, and of the youthful hostages of Gallic tribes, but of his nephew Octavianus, who later became the homosexual Emperor Augustus.

The first great Caesar indeed was so well-known for some of his male amours that the coarse personal taunts which they stimulated under public circumstances, and such attacks as the ribaldry of Catullus, appear never to have been challenged. Julius Caesar presents also the type of a soldier who was passively homosexual, as plain allusions indicate; and the peculiar gentleness of his temperament is significant. That he was diuinitic to strong bisexuality of the impulses is pointed out by the historic charge that he was "every man's woman and every woman's man". The subjection of Pompey to homosexual (apparently quite pederastic) favourites is depicted in the account of the great warrior's passion for the young freedman Demetrius— "the person who had most influence with Pompey, a youth not without understanding, but who abused his good-fortune"— although Pompey himself often made young Demetrius less an object of odium "because he submitted without complaint to the caprices of Demetrius", allowing to the petted boy all sorts of uncivil liberties, even with formal guests.

Ancient Teutonic Gothic, Slavonian, Turanian etc., Armies. The German and Gothic nations were not lacking in warrior uranians. The phrases of Tacitus in speaking of the Germanic tribes are familiar. The fierce regiments of the Turanian hordes that invaded the Danubian basin were homosexual; as notably the Magyar is to-day, especially as a passivist. Slavonian regiments sometimes carried about with them groups of male prostitutes, as did the ancient Scythians. The Arab, the Ottoman, the Moor and the Persian soldiery have always been male-loving. The Janissary and Mameluke regiments were distinctively pederastic. To-day the Turkish soldier rapes a handsome boy even more instinctively than he does a terrified girl, when raiding some helpless village of Macedonia or Bulgaria.

The Crusaders; The Fighting Orders; the Paladins and Arthurian Chivalry. The Crusading Epoch brought subtle influences toward a male-loving soldiery in Europe. The Christian cavalier transferred to the East soon became pederastic. Especially is it curious to discover how the vowed Orders of knighthood circumvented the letter of their pledge to be chaste sexually, by their permitting coition with males. Several great military orders tacitly decided that pederasty was materially a lesser sin than to break the vow of continence as to women. Hence the sombre Templar fraternity gradually became riddled with homosexuality, noble and ignoble. The downfall of the Templars indeed was intimately united to that fact. Not less similisexual was the tremendous military Deutscher Orden. Its warlike social story, in Venice and Poland, is filled with uranianism. The Order of Malta has always been a chosen retreat for the uranian aristocrat.

Suggestions of more than merely spiritual bonds between the famous Paladin confraternity can be discerned in the pages of its chroniclers. The same observation applies to some of the passionate intimacies between the Arthurian Knights of the Round Table. Indeed, at this period of chivalry, love for women was continually a mere idealism, expecting and receiving no sexual return. Often it could not, by any stretch of honour, receive such return. Knightly woman-worship was much a matter of lute and lay, a spiritual pose. Malory sounds notes of passion that vaguely make similisexual melody. Later, incontestable representatives of soldier-uranians thicken. It may startle many a reader to know that Gonsalvo de Cordova, General Tilly, Prince Eugène of Savoy, certain princes of Orange, Duke Charles of Burgundy (1433-1477) that great soldier-prince Henri de Condé, the Duc de Vendome, Pietro Duke of Parma, the youthful and brave Conradin of Hohenstaufen and his kinsman Friedrich of Baden, the "blameless" paragon of chivalry.

Sir Philip Sidney, Charles XII of Sweden, Gustavus III of Sweden, Peter the Great of Russia, Paul I of Russia, Amadeus of Savoy (who became Pope Felix-Amadeus VIII) — not to mention a wide circle of typical Italian and Spanish "fighting princes" such as Cesare Borgia and great war-making Umbrian and Tuscan and Lombardian chieftains, indubitably were homosexual. The luckless warrior of the Pfalz, Richard Puller von Hohenburg ended his career in a trial and at the stake, as a confessed sodomite, along with his last young paramour, Anton Schärer. The fine soldier Filippo Maria Anglo Visconti, duke of Milan, conspicuous in the early part of the Fifteenth Century was uranistic: one of his special favourites being Scaramuzza, who had been a good-looking young palace-cook.

Modern Soldier-Uranians. — of the modern soldier-uranians, without bringing us quite to contemporary army-lists, two high names stand out with special clearness: Frederick the Great, and Alexander I of Russia. Frederick was not only a declared woman-hater, but an undeclared sexual adorer of men, from his youth up. The sentiment coloured all Frederick's life, military or civil. Among such episodes were his relations to Baron Trenck and the ill-fated Lieutenant, Katte, intimacies with young Count Keyserlingk and other. Their nature — suspected or proved — entered into the furious outbreaks of his father against him, that in Frederick's unhappy youth nearly cost his life. In the dramatic affair of Baron Trenck, the fierce jealousy of Frederick played a more cruel role than his anger at Trenck's intrigue with Princess Amalia. It was partly a homosexual tragedy. Von Katte lost his life through the bond with his Prince. The intimacy with Keyserlingk is an episode of the same kind. Another is that of Count Görz. What Voltaire said of his royal friend's foible was not simply ill-humored irony. Frederick's list of male amours extended even to stalwart members of the

famous body-guard of young soldier-giants. At the examinations for admission to the robust regiment, the King made notes that he was given to consulting on — other occasions, Frederick was indeed, precisely the princely Hohenzollern to be homosexual. The trait is special, along with the diversified talents, in the famous royal line. It has offered later examples: including exalted — not to say august — ones, of very contemporary Hohenzollern family-history.

Alexander I of Russia was unequivocally homosexual. Of great physical beauty, adored by the women, he was in youth, and he remained, as glacial to love of their sex as Frederick the Great, or more so. The many similisexual episodes in Alexander's life, in campaign or court, justified the pointed remark of Napoleon that the statuesque Emperor of Russia was "the slyest and handsomest of all the *Greeks*". The reader can consult such memoirs as the Potocka series for items. Alexander's mysticism of temperament, as he grew older, is not inconsistent with his similisexualism.

Was Napoleon himself ever tinged with uranianism? — he, that continual amateur of women, that brutally sexual Dionian, when in mature soldierly individuality! One can hardly entertain such a suspicion at first thought. Or is one again confronted with the eternal, inconsistent uranistic throb of dionistic natures? It has been affirmed that Napoleon in his humbler soldier-days, when Lieutenant (or Captain) Buonaparte, had a homosexual intimacy with a young officer of his regiment. Probably the truth or falsity of this vague charge will never be determined. But certainly Napoleon had no strong moral theories against the homosexual instinct. He was a Latin, as well as a man of wide philosophic horizons. His Napoleonic Code avoids carefully any punishment of sexual intercourse between men, except where violence, public decency, or debauchment of minors, are concerned. Probably Napoleon's attitude to the topic

was similar to his mocking remark when told of the habits of bestiality (with a mare) on the part of a certain gallant officer of the army: "So? And what, pray, have I to do with his— love-affairs?"

The hero of Khartoum, General Gordon, a soldier-like type, if ever one was, and a devout almost superstitious, Christian, was Uranian. Incidents of this inner life of Gordon used to be narrated in his Chinese days and later. His bond with Lord Arthur Hamilton was of the truly hellenic colour. An Uranian-nature has long been attributed to another contemporary English soldier whose name is linked popularly with Egyptian campaigning; along with his exceptionally persistent "woman-hating".

Within a few weeks of the time when these pages are written, England, and Continental Europe were shocked by a notable loss to the British army, and by a melancholy social tragedy—the death in Paris of Major-General Sir Hector Macdonald, who died a suicide in consequence of uranistic intimacies, while commanding officer of the British forces stationed in Ceylon. Personal friends of Macdonald long had been aware of his homosexuality. In course of his long service, there had been relationships that were open secrets. But in Afghanistan, India, the Sudan and South Africa alike, Macdonald had fought with great distinction. Clandestinely pederastic, after being stationed in Ceylon, occurred incidents in connection with native youths that invited official investigation. The affair might nevertheless have escaped further consideration had not a member of the legislative council in Ceylon brought charges. The governor of Ceylon judiciously attempted to suppress them, but the effort was vain. Summoned to London to answer accusations against his private character at the War Office, Macdonald made a hurried and secret journey to England. He had interviews with a few friends, including Lord

Roberts. Macdonald was urged to face the accusations: "they would be dismissed". Certain unfortunate aspects impaired his courage, whatever might have been his best course. During the last days of March, 1903, in incognito, he took up his quarters in a Paris hotel. One morning he was found dead in his room, having shot himself. The episode excited much grief in Great Britain. Indeed, British hypocrisy in speaking or writing of homosexuality, on this occasion was considerably laid aside. The public and the press paid high tribute to the deceased soldier. Some of the English and Scotch journals spoke of him as the victim of unnecessary official scrutiny "into personal affairs." A public monument to the dead warrior has been erected in Scotland. There was much more temperate allusion to the trait which had brought Macdonald to death than in any previous affair of the sort in England.

A curious case of uranianism, coincidental with a soldier's profession and temperament, occurred in Commandant J—R—, in charge of an important army-station in the western part of the United States. Commandant R— in no sense neglected his military responsibilities. But he had homosexual intimacies with younger or older soldiers, according to lively report. He also was fond of attiring himself like a woman, when in his officer's quarters, yet would have none of womankind round about him. A small literature of his eccentricities has appeared.

In Modern Military Life "Love Levels Ranks." The diffusion of uranism in the officers life today, points out the hellenic fact of the soldier-nature as still "man-loving" physically as well as spiritually. An uranian Mars seeks union with the male not perhaps because he is effeminate, but because too virile to tolerate what is womanish. Certainly Uranianism is enormously prevalent in the armies of Germany, Austria, Russia and France, as well as in the East.

Certain military romancists, such as Pierre Loti and Georges Eekhoud, have expressed this in their stories, and many works on military service on the Continent have referred to it. The English, French, German, Italian and other regiments in Africa and Asia, on foreign duty, have aided in cultivating the taste. Occasionally grave scandals have occurred, through some sudden discovery of homosexuality in a garrison or caserne. In France and Germany and Austria several such dramas may be fresh in the minds of reader of this study. The English army has had its share, whereat an aghast British public has gasped in horror and disbelief. The British tongue can hardly stammer its disgust as to such "unnatural offenses", in mess or plebeian circles, pretending to know nothing of what is tolerated, right and left. A famous old-time scandal, dragged into glaring publicity, — serving as type of such regimental and garrison uranism among officers — was the Augustus Cornwall *ex-club*, in Dublin. The "De Cobain Affair" was notable in the annals of such explosions. Ruined careers and accounts of self-destroyed existences usually follow their publicity. Of military prostitution in the ranks, as a vastly broadened practice in England and on the Continent, a regular institution, will be said something presently.

The Tragic Side Here, as in Civil Life. German army-centers fairly reek with pederasty, in all regimental grades. A melancholy proportion of "unexplained suicides", unaccountable disappearings, and so on, in military life, are to be traced to homosexual undercurrents; exactly as runs the dark story in civil life. Within a few years, the phrases "severe nervous illness", or "suffering from incurable headaches" have passed into the cant of the journals when a young officer's suicide is reported. Sometimes the words mean the end of a dire struggle to explain Nature — to excuse it. Sometimes they mean the need of excusing, closest associates, with a scandal hanging over many

heads. Sometimes the cause is blackmail. More common than one would expect, is the fact that the young officer, overloaded with debts, has agreed to a marriage as arranged by his friends. His bride's dowry is to set him free from creditors. He accepts the project, but presently is unable to face the physical union. His horror feminae is not to be fought off, he takes his life. Another element of such suicides in the brotherhood of arms, is the sense of broken ties of the garrison-life henceforth to be solitary, for some regimental "friend" of the benedick. There are many shades and degrees of the uranistic sentiment in such "unsoldierly" mysteries.

Often one meets with a newspaper-reference similar to this one, translated from a journal of the very week in which the authour is writing this chapter:

"No further light can be thrown as yet on the suicide of Lieutenant R — B — last Sunday. The personal and professional affairs of the deceased young man were in good order, and no family matters exist that explain his want of interest in life. The letter to his brother K — B —, in F —, in which Lieutenant B — spoke of himself as the victim of "an incurable nervous disease from which he had long suffered", is contradicted by the dead man's having been examined about four weeks ago for a life-insurance policy, with an excellent report. No one has heard him speak of any sort of nervous or other ill-health. The letter which Lieutenant B — left, addressed to his friend Captain O —, the latter declines to make known. Captain O — wishes it understood that there is no ground for the report that affairs with the other sex are complicated in Lieutenant B —'s death. Lieutenant B — was of most regular habits; did not frequent the society of the opposite sex except under ordinary social conditions. He had many warm friends. The deliberation of the suicide, makes the affair mysterious"

Or take the following:

"Captain F. X. of the G— Regiment,— now at G— after a visit to the Franciscan Church last Sunday returned to his lodgings in— Strasse, and after sitting at his writing-desk, put a revolver to his breast and was found by his orderly, lying by the desk, dead, some hours, later... A letter to a fellow-officer declared his intention of making away with himself. The suicide was evidently quite clear-minded. Captain X— was a young man, of regular habits, and retiring in manner. He was often called the "woman-hater" in view of his avoidance of "gay" society in G—. His health was good; his family affairs and money-matters were entirely in order. There is, in short, no accounting for his act. The friend to whom the letter mentioned was delivered declines to give information as to its contents."

In a garrison-town in Italy, two or three winters ago, occurred the suicide of a high officer of the Italian Service: an incident which awakened regret and surprise in Italian army-circles, owing to the high character and distinction of the deceased. He had fine social qualities: there was a want of motive to explain his act. V— had been in his usual spirits, had mixed freely with his friends on the preceding days of the same week, and was just promoted. He blew out his brains in his room, one afternoon, leaving on the table a four-line letter saying— "The disease which afflicts me prevents my dragging out this life of mine any longer. Please notify my brother, with due caution." No "disease" existed. The fact that the dead man had been homosexual, and the victim of a melancholy long-concealed from human scrutiny, was afterwards known. He had given up existence in a fit of neurasthenic despair.

Before the close of the thirties, in the nineteenth century, occurred, in Vienna, a chain of episodes in

army-life, based almost wholly on uranistic facts. How much so was known to few persons outside of a trio directly involved. Among the Magyar Imperial Life-Guards in Vienna, was a certain young Count U—, a member of an excellent family as well as of an aristocratic circle. Count U— was of a physical beauty which made him the object of feminine admiration in half the drawing-rooms of Vienna. Complaisant proposals were lavished on this Apollo of one of the most picturesque regiments in Europe. He was a Don Juan as to the women. Nevertheless, Count U— was a Dionian-Uranian. He maintained a sexual relation with a young brother-officer in Budapest, a famous swordsman and rider, of notable attractiveness. Between the two young men came a difference. The *fidus Achates* of Count U— was a declared woman-hater, entirely homosexual. But in course of time, Count H—, apparently reverting to the normal, fell in love with a young and beautiful girl. It became a question of his marriage. The Count offered his hand and name. Fraulein X— accepted him. Unhappily one obstacle to the marriage existed. The young lady was of Jewish stock, the daughter of a wealthy financier. At that time the local prejudice against such marriages, on the part of aristocratic Vienna, was more sharp than it is to-day. The engagement might however have been acceptable to the U— family, but for a direct intervention, made by the friend of Count U—. He had been willing to tolerate Count U—'s passing flames, but the idea of the marriage was unendurable. Whatever he could do to strengthen the opposition of the family of Count U— he did. But he maneuvered this so adroitly that Count U— had no idea of any such intrigue. The jealous soldier played his rôle with the finesse of an actor. He could not succeed in bringing the parents of Count U— to a definite refusal to receive the young lady into their intimacy, should the marriage occur, until about a week prior to its date. Some of the members of the U— family had

declared their willingness to be present, but others had not. The night before the date set for the marriage, Count U— visited his parents, having every reason to suppose that displeasure as any obstruction was past. He found the situation changed. His father nor mother would neither be present at the ceremony, nor under any circumstances would receive the bride socially. A violent scene ensued. There was no mistaking the obstinacy of the family. Count U— went to his rooms, and shot himself dead. The young officer who had been the real agency of the resolution of the U— family, was overwhelmed at a result which he had not foreseen. In remorse and grief he followed his friend to the grave, by putting a bullet through his own heart on the evening after the funeral of Count U—. He left a note to a well-known officer, in which he confessed the sexual history. The young lady, by the by, survived the tragedy, and presently married— into her own faith. The U— family, it is of interest to note, included more than one abnormal member. Another member, Countess U— was always believed to be an Uraniad, so masculine was her individuality, in spite of the fact that she married and had children. Her separation from her husband was supposed to refer to this element. She also, when in middle life, without any obvious reason, committed suicide suddenly in a foreign land where, as a sort of interesting amazon, she long had resided.

Uranianism in the French "Lost Legion." Strange tales of Uranianism are met in the gloomy annals of humble service in foreign countries by Asiatic and African regiments, with European recruits of unknown but obviously good antecedents. We encounter in such records the Uranian who has fled from recognition at home, outlawed by some homosexual experiences. The rank-and-file of such a Foreign Legion as that of the French service in North Africa contains soldiers of aristocratic social station, whose lives have been

ruined by homosexuality. Such riddlesome "men without a country" suddenly appear, and enlist themselves in wearisome, dangerous services. Frequently they are well-educated, brave, unable to "hide the gentleman" in them. Their lips are sealed to explanation of why they have expatriated themselves. Such books as Georges d'Espèrès studies of the Franco-Algerian service touch on this aspect. Many such volunteers gladly fling away not only names and social grades but their lonely lives, without a word to anyone. The sands of the desert or the grass of a jungle cover the bones of many social *ci-devants* who have danced in Court balls in London or Wien, or who have headed the hunt across the Campagna on a Spring day, in the pride of fashion, wealth and blue-blood.

A sanguinary little drama, based on uranism in the ranks was played in a Galizian barracks one night, a few years ago. A young infantry soldier had during many months maintained homosexual intercourse with another recruit. The friend took a fancy to another soldier, and avoided his former comrade. The latter discovered the situation. A fierce quarrel ensued. Finally the deserted man threatened to kill the deserter and anybody else concerned. In the middle of the night came a shot, then a scene of terror. The soldier had crept stealthily out of bed, had taken his carbine, and had slipped over to where his "false" comrade lay. He fired at him in the dark. As the roomful of sleeping recruits was roused by the report, they leaped up, striking lights. The lad saw that he had missed his mark. He began firing right and left wildly — twice aimed at the rival soldier. In the flickering light he merely grazed him. The youth was secured by his half-naked comrades, and was shut up, out of his senses, till morning should come. During the few hours of that imprisonment he contrived nearly to make way with himself. He was tried for attempt at

murder, but refused to explain his motives, till he was put under medical examination. Then he confessed the affair.

A Romanticist of Belles-lettres have not been silent as to the homosexual soldier. The French novelist "Pierre Loti" mentioned, introduces such an element in his tales and sketches, though Loti conveys more homosexuality in his sea-stories. Short episodes, in various familiar fictions, are uranian enough to merit attention. One such occurs in Tolstoi's "Anna Karénina", when the hero of Anna's unfortunate romance, Wronsky, notices the entrance of two Russian fellow-officers, into a restaurant, one older, the other a young type; who are indicated as notorious for a pederastic relationship so much so that Wronsky avoids their society. But another Continental authour, now many years dead and almost forgotten, Alexander (von Ungern) Sternberg (d. 1868) rises par excellence among portraitists of some of the most sympathetic aspects of soldierly uranianism. He has presented many phases of it. Particularly is this the mainspring of psychologic study in one of Sternberg's novels of the Napoleonic era, entitled "Jena and Leipzig". We find there the homosexual tie that unites two young officers, who begin their friendship-love with their confinement in a hospital after the Battle of Jena, and die together in the struggle at Leipzig. Along with this military novel may be mentioned von Sternberg's story, "Die Beiden Schützen", which has also a soldier-uranic atmosphere; the narrative of a tragic sexual love between two young Berlin recruits at the time of the so-called "Berlin Revolution" in 1848.

A brief résumé of these two military stories by Sternberg is timely here, as being typical. In "Jena and Leipzig", Franz von Selbitz of aristocratic birth, loves passionately, but in troublous secrecy, his com-

panion-in-arms, Andreas Walt, of humbler social station, but who is a sort of Antinous in his classic beauty. Unluckily Walt has not been at all attracted to von Selbitz — not even as a friend. The sense of jealousy has worked bitterly on von Selbitz. Precisely on the night before the battle of Jena, von Selbitz challenges Walt to a duel, in sheer nervous irritation. But the duel cannot be fought; duty to their country postpones any private quarrels in the army. Next day both young men are dangerously wounded. They are left on the field, near each other. Franz von Selbitz crawls over to the side of the man whom he loves more than his own life, and at the risk of his chances of surviving his own wounds, he binds up those of Walt. He is carried to an hospital, along with von Selbitz, each of them quite unconscious from exhaustion. Arrived at the hospital, Andreas is presently brought out of danger; but Franz is thought to be beyond hope, though he has been brought to a certain degree of improvement. He is perfectly rational, and has still the relics of former strength. Aware of his critical state, he begs that, no matter at what risk, he may be allowed to speak once with Andreas Walt. Bandaged and weak, Andreas consents. He makes his way to the bedside of von Selbitz. The following scene occurs:

Andreas heard Franz's weak voice, and undecided what to do, whether to enter the room or to withdraw, he stood in the door.

"Andreas Walt?" called the sick man.

"It is I", replied Andreas, without coming nearer the couch. Not till the other had stretched out his hand to him did Andreas Walt sit down on the bed. Lying there, Franz pulled aside the paper screen which muffled the light; and the rays fell full on the face and figure of Walt. Franz fastened his gaze on Walt, and did not turn his eyes away even on meeting the still unfriendly, almost hostile, look of Walt.

"In what can I serve you, Herr von Selbitz?", asked Walt coldly.

"I am a dying man," replied Selbitz, in a low voice. Then he paused. Again Walt said nothing, and a long silence ensued. Then suddenly Franz seized the hand of Andreas Walt in his own; covered it with tears and kisses; and cried: "Andreas! Can you forgive me?" "Oh, comrade!" answered Andreas, flushing a blood-red, and drawing away his hand in his surprise and embarrassment. But Franz, lifting himself up, continued, "If to-night is to be my last, Andreas, so much the more reason for you to know that — I love you".

"You—you speak so in your fever", replied his late antagonist, bewildered.

"No, Andreas! By God and by His Eternal Grace, I tell you the truth! Be cold—be proud, if so you must be, after I humiliate myself before you. Yes, Andreas only a glowing love, hidden from all the world, not understood by even myself — this has made me treat you as I did. Know now that in my bosom lives a quite other heart; as long ago you would have known — found out under other circumstances. I tormented you, I insulted you, only because I loved you! I could not endure it any longer — that you were so cold to me, made no more of me than of other comrades. Yes — I have felt as if I would kill you, rather than find you so cold to me!"

"I cannot understand —"

"Listen, Andreas! When I saw you for the first time — when you first came into my room, as I sat alone and dull-hearted on my bed that day, a ray of sunshine fell through the old torn curtain. It fell on your face, on your breast and shoulder; and something cried out in me, "*That man belongs to you!*" He is your brother your friend! Without him you ought not to live, you cannot live!" Only because I could not throw myself upon your neck and kiss you, did I treat you so ill then and afterward... Oh, if you could have known that though I have mocked you in the presence of others, I have crept in the night to the door of your room, only just to hear the sound of your breathing while you were sleeping! — my heart tortured with dreams that perhaps you might die suddenly! — that so I might be left alone, in cruel misery, without you! What a folly mine has been!... Point out to me, Andreas, any other such heart as mine! And so at last in my mad torment, ever more wretched, did I cry out, "This must come to an end! either by his bullet to my heart, or by mine to his! When he or I are dying, then, then, I can tell him all! Death shall unite us, since Life cannot! And so now you know all; forgive me, if you can".

Franz had turned his face to the wall, the agony of his wound overcoming him. But Andreas Walt knelt down beside him, and

said in a tone that showed how much he was moved at this strange confession, "Herr von Selbitz all this seems to me so very strange, I beg you to feel sure that I have never had the least idea of — what you tell me!"

"Oh, call me "Thou", not "You"! exclaimed Franz, "you can do that now — for am I not dying!"

"I will get the surgeon —"

"No, no! Stay *thou* with me! Be *thou* my physician! See, see, Andreas! I am quitting this mortal life, and never have I known what is its highest joy. I am twenty years old; and yet never have I come into touch with what men call love for woman! God has kept my heart open only for — friendship! Thou, thou, art mine all! my life — my love! Here, now, on the edge of my grave, I throw off the unnatural mask, for now I shall have dared to clasp thee with the arms of love — I can go Home satisfied."

Andreas felt something like a well-stream flowing to his breast from the heart of this dying comrade. All other emotions had fled; bending over Franz von Selbitz he exclaimed "My friend! My brother! For, so do I greet thee!"

" — In death and in life!" whispered Franz.

Von Selbitz fell back on his bed, and lay there still, in a swoon of exhaustion. Andreas summoned help, forgetting his own perilous condition, living only for the friend who had given his very soul up to him, as so unexpected an offering...

That little attic-room, where Franz had been lying, must needs now shelter both these friends. The Angel of Death hovered over first one of the pair, then the other; he touched their young foreheads, but his cold finger was not laid upon their hearts. They grew well of their wounds slowly — slowly. But by the coming of the Spring, they could leave their sick-room... Their comrades greeted them gladly, once more of their old circle. Often, often did talk busy itself with the strange change — two men once such bitter enemies now such affectionate friends".

The remainder of the novel deals with the sacrifices of Franz von Selbitz as he finds that Andreas Walt, who is a Dionian-Uranian at most, loves a young girl and wishes to marry. The torments of wounded hopes, of jealousy, of separation, all are of course inevitable to this situation. Yet Franz, who is the superiour nature, realizes that respect for the more normal temperament of Andreas, and regard for his happiness, alike demand