

SEX EDUCATION

- 74 Physiology of Sex Life
- 91 Manhood
- 98 How to Love
- 163 Sex Life in Greece and Rome
- 172 Evolution of Sex
- 228 Plain Talks with Husbands and Wives
- 372 Problems of Birth Control
- 692 Homosexual Life
- 904 Sex Symbolism
- 964 How to be Happy Though Married
- 988 Art of Courtship
- 1148 Sexual Crimes and American Law
- 1342 Typical Love Problems
- 1343 Sex Relation in the Southern States
- 1428 Curous and Unusual Love Affairs
- 1496 Sexual Factor in Divorce
- 1498 Missouri University Sex Questionnaire
- 1546 Encyclopedia of Sex
- 1564 Homosexuality in Lives of the Great
- 1709 The White Slave Traffic
- 1713 Sexual Impotence
- 1736 Dictionary of Sexual Terms
- 1737 Sex and Blackmail Rackets Exposed
- 1823 Problems of Adolescence
- 1851 Art of Intimacy in Marriage
- 1854 Confessions of a Transvestist

Any 10 for \$1, 20 for \$2, etc. PREPAID.

Free catalogues with every order. Write only the numbers on a scrap of paper, with your name and address. Send cash, check or money order to:

Little-Blue-Books Dept. CV Girard, Kans.

1564

Homosexuality

IN THE LIVES OF THE GREAT



SELF IMPROVEMENT

Free complete catalogue mailed with every order

- 78 Hints on Public Speaking
- 86 Get the Most Out of Reading
- 112 Secret of Self-Development
- 367 How to Improve Your Conversation
- 414 Art of Being Happy
- 475 How to Develop a Sense of Humor
- 488 How Not to be a Wallflower
- 696 How to Pronounce Proper Names
- 705 100 Professions for Women
- 759 How to Conquer Stupidity
- 773 Good Habits and How to Form Them
- 821 How to Improve Your Vocabulary
- 855 How to Write All Kinds of Letters
- 868 General Hints on Self-Improvement
- 1174 How to Write Business Letters
- 1209 Charming Hostess
- 1351 How to Get Ahead
- 1364 How to Use the Dictionary
- 1439 Your Intelligence: How to Test It
- 1478 Poor Posture Corrected by Exercise
- 1503 Effective English in Speech and Writing
- 1504 How to Overcome Self-Consciousness
- 1739 Hints on Developing Personality

Write only the numbers on a scrap of paper, with your name and address. Any 10 for \$1; 20 for \$2 etc. Prepaid. Send cash, check or money order to

LITTLE-BLUE-BOOKS

Dept. CV

Girard, Kansas

LITTLE BLUE BOOK NO. **1564**

Homosexuality in Lives of the Great

J. V. Nash

Nash, James Vincent

Scanned
from the sexological collection
of VulvalKiss.com

GIRARD, KANSAS

Copyright, 1964

**HOMOSEXUALITY IN LIVES OF THE
GREAT**

PRINTED IN THE UNITED STATES OF AMERICA

HOMOSEXUALITY IN LIVES OF THE GREAT

INTRODUCTION

Havelock Ellis remarks somewhere that when he first began to investigate homosexuality there was almost no material available on the subject outside of prison and hospital records. In other words, the condition was regarded chiefly from a moral point of view; a person who exhibited distinctly homosexual tendencies was looked upon as a wilful pervert who, by the exercise of his "free will," deliberately and perversely chose an abnormal sex-life; although sometimes, when the condition was associated with obvious mental disease, it might be allowed that it was a case for medical care rather than punishment. Such tendencies, in the case of people who were too great or distinguished to be ostracized, were hushed up and passed over in silence, or else explained away as mere oddities or eccentricities. On the other hand, if the relationship took a highly exalted form, it was not regarded as homosexuality at all, but a purely "spiritual" manifestation.

Blind prejudice, based on the theological concept of "sin," refused to admit that homosexuality might be a congenital psychic condition affecting thousands of otherwise perfectly normal persons, among whom would

have to be counted many of the greatest figures in literature, history, and even religion itself.

The evidence for the fact of homosexuality as a widespread psychic condition, normal for a minority of the human race, more or less latent probably in the majority, and existing in all classes of society, was and is so glaring, that the practically universal blindness to it is almost incredible. It can only be compared to the refusal of mankind to perceive the evidence for evolution. H. G. Wells, in his *Outline of History*, points out that for thousands of years the hills and the rocks were bursting with fossils and other proofs of the evolution both of the earth and of the life thereon; yet men stubbornly shut their eyes to the plain facts and clung to the story of Creation as embodied in the Sumerian and Babylonian myths which had found their way into the Hebrew book of Genesis. To be sure, the ancient Greek thinkers had sensed the truth of evolution, just as they viewed homosexuality without ignorant prejudice and tried to give it a socially constructive expression.

To begin with, homosexuality must be distinguished from hermaphroditism. In the latter, the arrangement of the sexual organs in a given individual is such as to make his or her physical sex more or less doubtful, whereas in homosexuality the physical organs are normal, but there is an overlapping or inversion of the individual's psychic (mental and emotional) sex. The word *hermaphrodite* is derived from Hermaphroditus who, in Greek mythology, was the fabled son of Hermes and

Aphrodite, and combined both sexes in his body.

It is significant that in a conservative dictionary like Webster's Unabridged (even in the latest edition, published in 1928), the word *homosexuality* does not occur at all in the body of the text. Whether from prurience or otherwise, it is hidden in the addenda at the bottom of the page, and is defined as "morbid sexual passion for one of the same sex." But in the recently compiled Standard Dictionary *homosexual* has a place in the body of the text, as a word in good standing, and is defined as "abnormally attracted by members of the same sex; of or pertaining to such attraction"; *homosexuality* following, as the noun derived from the adjective. Here there is nothing about "morbid [diseased] passion"; this clearly shows a more enlightened and scientific attitude toward the subject.

One of the earliest scientific writers on homosexuality was the Austrian, K. H. Ulrichs, who in a series of pamphlets about fifty years ago called attention to the fact that there are many individuals who, while physically belonging to one or the other sex, have been born psychologically more or less inverted; that is, belonging mentally and emotionally more to the opposite sex than to their own. The result in extreme cases would be a feminine nature encased in a masculine body, or conversely, a masculine nature encased in a feminine body. Naturally, therefore, the seemingly masculine or feminine person would be attracted to persons of the same physical sex instead of to

those of the opposite sex; and, marriage being impossible with the same sex, they would seek to satisfy themselves emotionally by romantic attachments to beloved individuals of the same physical sex as themselves.

Individuals of this type he called *Urnings*, the word being derived from the Greek *Uranos*, meaning "heaven," because of a theory held by some that affection of this kind is of a more heavenly character than the attraction between persons of opposite physical sex. The name *Urning*, of course, is highly fanciful and unscientific, and in recent times the word *homosexual* has come into general use. (The prefix *homo* is of Greek origin, meaning "same," as in homonym, homogeneous, etc.) Attraction between persons of opposite sex is called "heterosexual." (The prefix *hetero* means "other.")

The late Edward Carpenter, in the chapter entitled "The Intermediate Sex," in his revealing book, *Love's Coming of Age*, says:

It is beginning to be recognized that the sexes do not or should not normally form two groups hopelessly isolated in habit and feeling from each other, but that they rather represent the two poles of one group—which is the human race; so that while certainly the extreme specimens at either pole are vastly divergent, there are great numbers in the middle region who (though differing corporeally as men and women), are by emotion and temperament very near to each other. . . . Nature, it might appear, in mixing the elements which go to compose each individual, does not always keep her two groups of ingredients—which represent the two sexes—properly apart, but often throws them crosswise in a somewhat baffling manner, now this way and now that; yet wisely,

we must think—for if a severe distinction of elements were always maintained, the two sexes would soon drift into far latitudes and absolutely cease to understand each other. As it is, there are some remarkable and (we think) indispensable types of character, in whom there is such a union or balance of the feminine and masculine qualities that these people become to a great extent the interpreters of men and women to each other.

There is another point which has become clearer of late. For as people are beginning to see that the sexes form in a certain sense a continuous group, so they are beginning to see that Love and Friendship—which have been so often set apart from each other as things distinct—are in reality closely related and shade imperceptibly into each other.

Carpenter points out that homosexuals, instead of being, as formerly supposed, very rare, are, beneath the surface of society, a rather large class. Thousands, of course, fearing ostracism, ridicule, or even blackmail, successfully conceal their condition and pass unnoticed in society. Indeed, according to Carpenter, in many cases they deliberately and ostentatiously act in such a way as to deceive those among whom they live. They may even marry and have families, although the relationship brings them no pleasure, and thus homosexuality may become hereditary.

Estimates as to the proportion of homosexuals in a given community vary. Dr. Joseph Collins, a modern American physician, places the ratio at three in every 100; Dr. Grabowsky, a leading German authority, one in every 50. Other estimates run as low as one in 500. But even one in 500 would mean 1,000 in a city of 500,000, while Dr. Collins' estimate would give 15,000 in a city of that size.

The seriousness of the problem is excellently stated by Carpenter, as follows:

In dealing with this class of folk, then, while I do not deny that they present a difficult problem, I think that just for that very reason their case needs discussion. It would be a great mistake to suppose that their attachments are necessarily sexual, or connected with sexual acts. On the contrary (as abundant evidence shows), they are often purely emotional in their character; and to confuse Uranians (as is so often done) with libertines having no law but curiosity in self-indulgence is to do them a great wrong. At the same time, it is evident that their special temperament may sometimes cause them difficulty in regard to their sexual relations. Into this subject we need not now enter. But we may point out how hard it is, especially for the young among them, that a veil of complete silence should be drawn over the subject, leading to the most painful misunderstandings, and perversions and confusions of mind; and that there should be no hint of guidance; nor any recognition of the solitary and really serious inner struggles they may have to face.

Still another point to be remembered is that homosexuals are not always easily distinguished by outward appearance and manner, even when there is no effort at concealment. While it is true that the homosexual man is apt to show feminine characteristics, and vice versa, this rule does not always hold true. For instance, some of the most masculine men in history—great soldiers, like Julius Cesar and Frederick the Great—are reported to have possessed homosexual tendencies. To quote Carpenter again:

Men and women of the exclusive Uranian type are by no means necessarily morbid in any way—unless indeed their peculiar temperament is pro-

nounced in itself morbid. Formerly it was assumed, as a matter of course, that the type was merely the result of disease or degeneration; but now with the examination of the actual facts it appears that, on the contrary, many are fine, healthy specimens of their sex, muscular and well developed in body, of powerful brain, high standard of conduct, and with nothing abnormal or morbid of any kind observable in their physical structure or constitution. This is, of course, not true of all, and there still remain a certain number of cases of the weakly type to support the neuro-pathic view.

While many homosexuals do not differ in physique and personal characteristics from normally sexed persons, it is admitted that there is a tendency for the male to reveal "a gentle, womanly disposition, with defects, if such exist, in the direction of subtlety, evasiveness, timidity, vanity, etc., while the female is just the opposite—fiery, active, bold and truthful, with defects running to brusqueness and coarseness." In the same way, we find the mind of the male homosexual apt to be intuitive and instinctive in its operations, with an accompaniment of artistic feeling; conversely, the female is likely to be more logical, scientific, and precise than the average of her normal sisters. This should enable a good psychologist to detect the inner nature of a boy or girl at a very early age, when it is possible that intelligent training may prevent much harm at a later age.

When homosexuality of a very extreme type exists in an individual, it sometimes happens that a man will take up a distinctively female occupation, such as needlework, and in certain

cases even masquerade in woman's clothing. In other cases, he will show an over-fondness for dainty dress and will have a tendency to indulge in the use of perfume and to display a timid, jealous, and dependent character. King Henry III of France is cited as an example of this type. In the same way, the homosexual woman will, in pronounced cases, appear strikingly masculine in her bearing and deportment; and she will be apt to take a keen interest in outdoor sports, often decorating her room with guns, boxing gloves, and sporting pictures.

There have been many instances of persons of inverted psychic sexuality adopting the dress of the sex with which they are mentally identified and continuing its use permanently, their secret being revealed only after death. Such a procedure is, of course, illegal; but there was one American woman, the late Dr. Mary Walker, who, because of meritorious services in the Civil War, was authorized to wear male attire by a special act of Congress.

The most extraordinary case of a person of one sex masquerading in the garments of the other was undoubtedly that of the Chevalier d'Eon, a French political adventurer, born in 1728. D'Eon studied law and became an advocate. Sent to Russia on a secret mission by Louis XV, he adopted female attire and, as a woman, secured a position as reader to the Empress Elizabeth. He was subsequently employed on diplomatic missions by the French government, during the Seven Years' War, served in the French army, and was wounded. For a time he was stationed in London as French minister.

There was much dispute as to his real sex, and on his return to France the king ordered him to wear women's clothing permanently. He did so, though he often took part in fencing matches. He lived into extreme old age, spending his last years as an exile in London, where he died in 1810. It was said that a postmortem examination established the fact that he was physically a man.

Probably the great majority of homosexuals do not exhibit either marked femininity or marked masculinity. It is for that reason that it is so difficult to determine whether a given person is homosexual or not. It would doubtless astonish many persons if they knew the number of their acquaintances, even among those seemingly most popular with the ladies (or gentlemen), who are, beneath the surface, homosexuals.

For it is quite erroneous to suppose that homosexual men are necessarily "women haters." Indeed, they often form strong intellectual friendships with women. "There is little doubt," says Carpenter, "that they are often instinctively sought after by women, who, without suspecting the real cause, are conscious of a sympathetic chord in the homogenic [homosexual] which they miss in the normal man."

It seems to be generally agreed by the authorities that male homosexuals are apt to be idealists, artists, and dreamers, of brooding, reserved habits, and marked culture. Frequently they are much courted socially. When a homosexual springs from the lower classes,

though he may be lacking in culture and education, he is "almost always with a peculiar inborn refinement."

DeJoux, speaking of homosexuals of this type, says:

They are enthusiastic for poetry and music, are often eminently skilful in the fine arts, and are overcome with emotion and sympathy at the least sad occurrence. Their sensitiveness, their endless tenderness for children, their love of flowers, their great pity for beggars and crippled folk are truly womanly. . . . The nerve-system of many an Urning is the finest and the most complicated musical instrument in the service of the interior personality that can be imagined.

Homosexual attachments, among both men and women, are generally free, according to the available evidence, from objectionable acts. Sometimes they are life-long, and in them the principals find exalted happiness. Their only regret is that, being persons who are generally very fond of children, they are doomed to remain childless.

Of the female homosexual, it is said that the finer types are peculiarly fitted to render valuable service to society, in science, politics, and business, as they have a high capacity for responsibility, leadership, and sustained effort. Carpenter considers such qualities especially valuable for those engaged in teaching girls and in leading various women's movements.

It would be interesting to speculate on how important a factor homosexuals have been in the civilizing of the "brute male world" down through the ages. Ludwig Lewisohn, in his recent book *Mid-Channel*, suggests that all com-

munistic Utopias have their origin in the homosexual impulse, present in their founders. However that may be, it is doubtless one of the mainsprings of men's secret societies, lodges, and fraternal organizations; just as it is probably the motive power in the case of philanthropic men of wealth who adopt needy youths as proteges and pay for their education in the various arts, such as music and painting. The reader has doubtless known many men of this type, who are admired and revered in their communities. The amount of philanthropy which has been inspired by the homosexual instinct will always remain incalculable. The word *philanthropy* itself, it may be noted, means in Greek "man-love."

On theoretical grounds it might be supposed that the monastic orders would be favorite refuges of homosexuals. Conditions in the great Jesuit order in this respect are frankly revealed by the Rev. Father Edward Boyd Barrett, in his recent book, *The Jesuit Enigma*. Father Barrett spent many years in the Jesuit Order and professes still to be a Catholic priest in good standing. The picture which he gives is not a particularly pleasant one. He writes:

Already allusion has been made to platonic homosexuality in the Order. In every college there are masters conspicuous for their attention to "boy-friends." . . . Legislation was made in the Order against admitting boys to the rooms of the members of the community, but such legislation, enacted no doubt as a consequence of abuses, is only very partially observed. . . . Homosexual Jesuits are great "stay-at-homes." They take no part in noisy outbreaks. They fall in very easily with Superiors' regulations (possibly suggested by themselves), and attain a reputation for "strict observance." Some-

times they develop pseudo-mystical propensities, which, of course, enhance still more their fame for piety. In due time some of them become Superiors and display suspiciousness, spitefulness and extreme pettiness. While they reign as Superiors they are the bane of the Order, and have no other principle than favoritism. One such I knew who could win the favor of any Superior. In due time he filled many high offices. But his chief interest was his boy-friends; a long succession of them; some of whom he taught to sing, others to garden, others to serve Mass, others to read poetry, others to adorn shrines, others to collect wild flowers with him for the altars. All the while higher Superiors saw in him an admirable and prudent Jesuit. They listened to his bitter denunciations as though they were suggested by charity. And they consulted him in all matters of importance. There is no doubt that one of the sources of decay in the Society of Jesus has been the legislation and governmental spirit introduced by the Jesuits of homosexual mentality.

In the following discussion, it should be distinctly understood that homosexuality is being treated in a purely scientific way; as a psychological phenomenon, in its "normal" or higher aspects. Just as the attraction between persons of opposite sex may be abused and may degenerate into the grossest forms of sensual indulgence, so the homosexual attraction on its lowest levels may involve unpleasant and repulsive practices. What the modern world has persistently shut its eyes upon and refused to believe, is that the repulsive physical acts and the idealistic phases of homosexuality are merely lower and higher manifestations, respectively, of the same psychological conditioning. There is as much difference between the two extremes as there is between the love of, say, Abelard and Heloise

or Romeo and Juliet on the one hand and the promiscuous, mercenary relationships in a bawdy-house, on the other.

The cases in which homosexuality has degenerated into disease and insanity may well be left to the psychopathic hospitals and the clinical investigations of Krafft-Ebing and others; we shall confine ourselves, so far as possible, to a consideration of higher homosexual tendencies in men and women who have won the world's esteem, or who have achieved high places in the annals of history, literature, religion, the arts and sciences, and other fields.

THE OLD TESTAMENT

We shall begin with the Bible, for both the Old and the New Testament contain much illuminating material pertinent to our purpose. Let us take, for instance, the relationship of David and Jonathan, as related in I Samuel, xviii, 1-4; xix, 1-7; xx; xxii, 8; and xxiii, 16-18. It is one of the classic examples of the type of attachment we are considering.

Jonathan was the eldest son of King Saul. He first appears in Biblical history as participating with his father, between whom and himself there was a strong bond, in the warfare of the Israelites against the Philistines. Jonathan so distinguished himself for bravery in the field that his father placed him in command of a body of troops. He subsequently inflicted a severe defeat on the enemy. After the youthful David's famous feat in slaying Goliath, the giant Philistine, with a sling, he

was escorted in triumph to the headquarters of King Saul. There he met the young prince, Jonathan, who fell in love with him at first sight. The story, as told in the eighteenth chapter of I Samuel, is as follows:

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

And Saul took him that day, and would let him go no more home to his father's house.

Then Jonathan and David made a covenant, because he loved him as his own soul.

And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

David and Jonathan became inseparable and devoted companions, and on several occasions Jonathan saved David's life from the envious wrath of his father, Saul. Finally, Jonathan, fearing for his beloved friend's safety, sent him off to Nobe, after they had renewed their pledges of mutual devotion. "With passionate embraces and tears the two friends parted, to meet only once more (I. Sam xx)." (Smith's *Dictionary of the Bible*.) Some time later, Jonathan renounced his right of succession to the throne in favor of David, happy in the thought of being second in the kingdom under his friend. However, Jonathan did not live to share in the final triumph of David (who later actually did become King, and the reputed ancestor of Jesus), for he was slain in battle with the Philistines at Mount Gilboa, with his father and his two brothers. Jonathan left a young son, whom David took under his care.

THE NEW TESTAMENT

It is rather remarkable that, apparently, no study of Jesus has ever been made from the point of view of this subject. Surely it would be no irreverence to suggest that he manifested a psychic conditioning which we shall see outcropping again and again in men and women of the highest genius and idealism.

To begin with, Jesus not only never married; he never, so far as the gospels indicate, had any intimate friends of the other sex. There was no woman among his disciples, although now and then we find him conversing affably with certain ladies, and displaying a broad-minded attitude of charity toward women who had gone astray.

Again, there is not a word of affection recorded as addressed by Jesus to his mother. He did not salute her as "Mother"; he called her "Woman."

The only person for whom Jesus seems to have manifested a strong and unmistakable personal affection was the young disciple John, who to this day is known as "the beloved disciple" and "St. John the Divine." He was younger than Jesus and apparently a comely youth of charming personality. According to tradition, he spent his later years on the island of Patmos and lived to be nearly one hundred years old. He is the reputed author of the Book of Revelation, or Apocalypse, which concludes the New Testament and the early Chris-

tian church firmly believed that before John died Jesus would come again as promised, to establish the Kingdom on-earth. John's death put a damper on the Messianic hopes, though to this day there are groups of Christians (Adventists, Millenarians, etc.) who live in expectation of the Second Coming.

The young disciple John is referred to repeatedly in the New Testament as "the disciple whom Jesus loved." At the Last Supper he is represented as resting his head on Jesus' bosom. A little later, at the Crucifixion, Jesus commends his mother and John to each other. "When Jesus, therefore, saw his mother and the disciple standing by, whom he loved, he saith unto his mother, 'Woman, behold thy son.' Then saith he to the disciple, 'Behold thy mother.' And from that hour that disciple took her unto his own home." (John, xix, 26-27.)

(The Greek text, which I have consulted, shows that the phrase "whom he loved" refers to John alone.)

In Jesus, we find exactly those qualities which are most pronounced in persons of the sublimated homosexual type: tenderness, passionate idealism, generosity, compassion, forgiveness, pity, sympathy, and indifference to sex and to practical matters generally.

Paul also seems to have had much the same sort of sex life as Jesus. He was a celibate by choice, and gloried in it; he wished that all men might be like him, and he allowed marriage solely as a concession to human weakness, to prevent worse evils. "It is better to marry," he said, "than to burn."

Among his young disciples he had special favorites, such as Timothy, whom he refers to as "my dearly beloved son" and again as "brother." Philemon, also, was especially favored by Paul, being addressed as "dearly beloved." Paul's attitude toward women was contemptuous. He refused to allow them to speak in the Christian assemblies, and insisted that they must wear their hair long and keep their heads covered in church; also that they should be in complete subjection to their husbands or other male relatives.

ANCIENT GREECE AND ROME

Ancient Greece, in the classic epoch, was the scene of the most marvelous flowering of civilization that the world has ever known. It is said that in a period of one hundred years this little corner of Europe produced more men of genius or ability of the first rank than have ever arisen in any other country in all history. Greek literature is still supreme and Greek sculpture is still the joy and the despair of modern artists. The Greeks carried the harmony of line and form to its ultimate perfection.

Among the Greeks the conception of love was distinctly homosexual. As one authority puts it men fell in love with each other. Yet the Greeks were certainly not an effeminate, unmanly or degenerate race. Nowhere else in the ancient world did physical culture and manly sports play so important a part in the education of youth and in the life of the people. The

modern Olympic games are merely a revival of the great Pan-Hellenic athletic meets of ancient Greece.

Homosexual affection is indeed sometimes known by the name of "Greek love." The story of David and Jonathan in the Old Testament has many counterparts in Greek literature; e. g., Achilles and Patroclus, Harmodius and Aristogeiton, Orestes and Pylades; and, of a later date, Damon and Pythias (or, more correctly, Pinthias), which is one of the most touching tales of fraternal devotion that has come down to us from antiquity. The modern fraternal order, the Knights of Pythias, commemorates it.

Pythias had been unjustly sentenced to death by Dionysius, king of Sicily. His beloved friend, Damon, offered himself as a hostage while Pythias went to his distant home to settle his affairs. Pythias, being unexpectedly detained, failed to return at the appointed time, and Damon prepared to suffer death for him. While Damon was cheerfully going to execution, Pythias arrived breathlessly on the scene. The two friends fell into each other's arms, each insisting upon the privilege of dying for the other. Dionysius was so deeply touched by this display of fraternal affection that he pardoned both of them and begged to be admitted into their friendship as a third partner.

This relationship among the Greeks, however, was not usually between youths of the same age; it was normally between an older and a younger man. Frequently an older man would adopt a comely youth and take him into his

home as a beloved son and companion, paying, for his education and training as a citizen.

This ideal of love in ancient Greece-doubtless had its genesis in the abstract appreciation of beauty, which found its highest embodiment among the Greeks in the youthful male form. The great sculptors vied with one another in carving those marvelously beautiful statues of the youthful Apollo and other young gods, which are now the treasures of our art museums. As the professor in a Greek class of which the present writer was once a member remarked one day, "It is no wonder that the Greeks worshipped their gods—they were so beautiful."

The Greek conception of romantic friendship has been dealt upon at great length by Plato, to whose writings the interested reader is referred.

"Still more remarkable," says the famous Oxford Greek scholar, Benjamin Jowett, "is the fact, that the elevation of sentiment, which is regarded by Plato as the first step in the upward progress of the philosopher, is roused not by female beauty, but by the beauty of youth, which alone seems to have been capable of inspiring the modern feeling of romance in the Greek mind. The passion which was unsatisfied by the love of women, took the spurious form of an enthusiasm for the ideal of beauty—a worship as of some godlike image of an Apollo or Antinoüs."

This phase of Greek life was, naturally, a rock of offense to the Victorians; as even the

liberal and judicious Jowett reveals by his use of the term "spurious."

Commenting on the same subject, another authority, the late Professor Mahaffy, says:

Thus therefore we can see clearly how female society was to some extent superseded by this marvelous love of beauty in other forms, and in consequence by the very romantic attachments which are a leading feature in Greek history. So jealous were these attachments, and so exclusive, that Aristotle gravely questions, in his *Ethics*, whether a man can ever have more than a single friend—a belief not less absurd than the visions of some modern romances, that nature has produced people in pairs intended for each other exclusively.

Even the stern and puritanical Socrates, married to a shrewish wife, found emotional satisfaction in the affection of the handsome young Alcibiades.

Among Greek women, too, romantic friendship played a corresponding if less conspicuous part. The celebrated woman poet, Sappho, who dwelt on the isle of Lesbos, was its principal exponent; thus the phrase *Lesbian love* has come down to our own day.

It was but natural that the Romans, imitators of the Greeks in many other fields, should have taken over the ideal of Greek love. We find echoes of it in Horace's *Odes* and elsewhere in Latin literature. The Romans, however, being of much coarser fiber than the Greeks, often dragged the relationship down to very low levels, as we see in some unpleasant incidents related in Suetonius's *Lives of the Caesars*. Julius Caesar himself, though quite a ladies' man, is said to have shown homosexual proclivities.

But among the Romans, in general, love directed toward the other sex becomes more prominent; in Catullus, for instance, we find poems of delirious passion for his mistress. But it is still largely physical.

IN THE RENAISSANCE

During the long night of the Middle Ages, when Europe was torn by feudal wars and civilization nearly expired, the ideals of romantic friendship went down with the general wreck of classical traditions. Indeed, the medieval cult of chivalry and the worship of the Virgin tended to center men's emotions exclusively in women. The exaggerated ideal of romantic love between the sexes is a product of medieval Catholicism.

Whether it has been universally beneficial is now being questioned. For one thing, it has made men and women expect too much exalted happiness from marriage. Again, many men and women have been deterred from marriage altogether because they could not find a person of the opposite sex who personified the lofty ideal and inspired a sufficiently powerful romantic love. Many marriages, too, have ended on the rocks, because one of the parties (or both) failed to find in the other the perfect "affinity," or because the union failed to maintain its romantic glamor, and they wished to try their luck elsewhere—often with no better success.

Writers like H. G. Wells, H. L. Mencken, and Count Keyserling have had much to say on

this subject in their discussions of the marriage problem. Joseph Wood Krutch, in his recent book, *The Modern Temper*, speaks of the decay of romantic love as "the death of a value," placing it in the same category with the theological illusions which are passing away. See also Walter Lippmann's remarks in his *A Preface to Morals*.

Romantic love as the basis of marriage, it may be noted, was unknown in classical antiquity, as it is in the Orient today. Indeed, even in Christendom, in the days of chivalry it was a luxury largely confined to the aristocracy. Among the working people marriage always rested on a biological basis, its purpose being racial rather than personal, and marriages were arranged by parents or by marriage middlemen, as they are to this day very generally among Jews, Asiatics, and European peasants. Extreme romantic idealism and the satisfaction of biological needs do not seem to go together, except in rare instances. Homosexual attachments have doubtless offered compensatory values as offsets to unsatisfactory marriages.

With the dawn of the Renaissance, romantic attachments between those of the same sex began to reappear without shame.

LEONARDO DA VINCI

Leonardo da Vinci is generally conceded to have been one of the outstanding supermen produced by the human race. Probably no other man in the whole course of history has

attained to the first rank at those opposite poles of creative human effort—painting and engineering. He was a supreme painter as well as a supreme engineer; and he was a musician, a scientist, an inventor, a writer, a sculptor, and an architect. His universal genius encompassed almost the whole range of talent.

Leonardo was born out of wedlock, of a very lowly mother. We know little of his sex life, except that he never married, and was believed to be homosexual. He had a partiality for the society of handsome young men. Dr. Georg Gronau, in his biography of Leonardo, writes: "There was something princely and magnificent in his bearing; he loved fine horses and found pleasure in the company of handsome men. Vasari extols the physical beauty of both Salai and of Melzi."

Leonardo's philosophy of life is beautifully expressed in these words: "As a day well spent gives joyful sleep, so does a life well spent give joyful death."

MICHAEL ANGELO

In the life of Michael Angelo Buonarrotti, sometimes known as Michelangelo, one of the greatest artists of all time, homosexual manifestations play a prominent part.

Ascanio Condivi, a contemporary writer, published a life of Michael Angelo in 1553, in which he says:

He has also loved the beauty of the human body, as one who best understands it; and in such wise that certain carnal-minded men, who do not comprehend the love of beauty, have taken occasion

to think and speak evil of him, as if Alcibiades, a youth of perfect beauty, had not been purely loved by Socrates, from whose side he arose as from the side of his father. I have often heard Michael Angelo reason and discourse of Love, and learned afterwards from those who were present that he did not speak otherwise of Love than is to be found written in the works of Plato. For myself, I do not know what Plato says of Love, but I know well that I, who have known Michael Angelo so long and so intimately, have never heard issue from his mouth any but the most honest of words, which had the power to extinguish in youth every ill regulated and unbridled desire which might arise. By this we may know that no evil thoughts were born in him.

In *Michelangelo*, by Romain Rolland, the gifted French writer and author of *Jean Christophe*, the author, speaking of the period about the time of the great artist's permanent return to Rome, says:

This was the period of those strange, violent, and mystical passions for beautiful young men like Gherardo Perini, Febo di Poggio and, most loved of all and most worthily so, Tommaso dei Cavalieri. These attachments, about which most historians have preferred to be silent, were an almost religious delirium of love for the divinity of beauty and hold an important place in the work of Michelangelo. It is to their inspiration that most of his love-poems are due. For a long time this was either not known or a stupid and unfortunate attempt was made to conceal it. Even in 1623 Michelangelo's grandnephew in his first edition of the "Rime" did not dare publish the poems to Tommaso dei Cavalieri with their real titles, but dedicated them to a woman.

This obfuscation, by prudery, of the actual facts of Michael Angelo's love poems continued until 1878, when the truth was given to the world by Scheffler and Symonds.

Tommaso dei Cavalieri is described as "a young Roman gentleman, devoted to art and of incomparable personal beauty." He and the great artist first met in the autumn of 1532, and their friendship reached its height in 1533-4, inspiring Michael Angelo's "most ardent poems and letters."

It seems that Cavalieri valued highly the old artist's affection, and, as Romain Rolland records, "remained a faithful friend to Michelangelo to his very last hours, at which indeed he was present. . . . Not only did he take devoted care of the old man in his last year, but he saw to the carrying out of his wishes while he was alive and after his death. It was he who persuaded him to complete the wooden model of the dome of St. Peter's and who preserved his plans for the construction of the Capitol. Their names would always be associated together, even if his beauty had not inspired some of Michelangelo's most perfect sonnets."

This romantic friendship was the mainspring of some of Michael Angelo's greatest artistic achievements. Vasari, an early Italian biographer, says that "he gave the young man beautiful presents, including many astonishing drawings . . . all works of the rarest beauty and of such perfection that their like has never been seen."

At the same time, Michael Angelo was not cold to feminine charms. His friendship with the beautiful and well-born Vittoria Colonna, though a Platonic relationship, has long been famous. The lady was forty-six and Michael

Angelo was sixty-three when their relations became intimate. They discussed poetry and philosophy. The lady was married to the Marquis di Pescara, who treated her badly, though she loved him. She was the friend of a number of the great artists and litterateurs of the day.

SHAKESPEARE AND THE BELOVED YOUTH

One of the greatest literary monuments to a romantic friendship within the same sex is Shakespeare's Sonnets, in which the poet dwells upon his love for a beautiful and high-born youth. Sir Sidney Lee, the eminent Shakespearean biographer, considers the evidence conclusive that the young man immortalized in the Sonnets was Henry Wriothesley, the young Earl of Southampton. He was a young man of rare personal beauty and extraordinary intellectual gifts. He entered Cambridge University when only twelve years old and was graduated Master of Arts at sixteen. His father died when Henry was very young, and the lad became the sole heir to immense wealth.

The young Earl at an early age became a generous patron of men of letters. Thomas Nashe dedicated to him *The Unfortunate Traveller, or The Life of Jack Wilton*, the first novel of adventure ever written in English. Sir Sidney Lee says that this young nobleman "is the only patron of Shakespeare who is known to biographical research." It is known that he helped Shakespeare financially.

At the time Shakespeare began writing the

Sonnets, which circulated in manuscript and were added to from time to time before their publication in 1609, the young Earl was only nineteen, while Shakespeare was thirty, and, as Sir Sidney observes, "already worn in worldly experience." His tone in the Sonnets would suggest an even older man.

Sir Sidney tries to explain away the homosexual aspects of the Sonnets; he maintains that "lover" and "loving" in Elizabethan English are synonymous with "friend" and "friendship," and he implies that the Sonnets are somewhat artificial/compositions.

Nevertheless, it is difficult to explain away the use of the term "passion," in Sonnet XX, as follows:

A woman's face with Nature's own hand painted
Hast thou, the master-mistress of my passion;
A woman's gentle heart, but not acquainted
With shifting change, as is false women's fashion;
An eye more bright than theirs, less false in rolling,
Gilding the object whereupon it gazeth;
A man in hue all hues in his controlling,
Which steals men's eyes and women's souls
amazeth.

At the same time, in the conclusion of this Sonnet, Shakespeare is at pains to make it clear that his love for the beautiful youth is a chaste affection:

And for a woman wert thou first created;
Till Nature, as she wrought thee, fell a-doting,
And by addition me of thee defeated,
By adding one thing to my purpose nothing.
But since she prick'd thee out for women's pleasure,
Mine be thy love, and thy love's use their treasure.

"Love's use," which he cheerfully concedes to the other sex, certainly does not mean "friendship's use."

The theme of the earlier Sonnets is the poet's admiration of the youth's beauty, his regret that it should be destined to pass away, and his anxiety that he should perpetuate it by marrying and so reproducing it; in the later sonnets a "dark lady" is introduced, who has conspired to rob him of the youth's love.

The *Atlantic Monthly* for July, 1929, contains a remarkable article by Ian Colvin entitled "Shakespeare Unlocked His Heart," which purports to set forth the true story of the Sonnets, as unraveled by Sir Denys Bray in his book, *The Original Order of Shakespeare's Sonnets*. Sir Denys, through a careful study of the rhyme schemes in the Sonnets, has shown that they have been in some places jumbled together by the printer; he reveals, in a convincing way, their true order.

It now appears, according to this interpretation, that the Sonnets are in reality a veiled drama in which the leading parts are taken by the poet, the beloved youth, and the "dark lady." The poet, no longer young, is poor and discouraged, while the youth is one of Fortune's favorites, handsome, wealthy, and with hosts of friends. He is the poet's patron; at the same time, the poet is deeply involved with a mistress, and in the end the youth and the mistress conspire to betray him. The woman is not physically beautiful, but the poet is enslaved by her arts.

SONNET CXLIV

Two loves, I have of comfort and despair,
Which like two spirits do suggest me still:
The better angel is a man right fair,
The worser spirit a woman, colour'd ill.
To win me soon to hell, my female evil
Tempteth my better angel from my side,
And would corrupt my saint to be a devil,
Wooing his purity with her foul pride.
And whether that my angel be turn'd fiend
Suspect I may, but not directly tell;
But being both from me, both to each friend,
I guess one angel in another's hell:
Yet this shall I ne'er know, but live in doubt,
Till my bad angel fire my good one out."

The innuendo in the last lines may have been suggested by Boccaccio's famous tale about "putting the devil in hell."

It is obvious that the poet suspects the temptress of having seduced his beloved youth, and he falls into despair. At last, weary of life, he sees his only refuge in death and the grave. "What a tragedy," comments Ian Colvin. "Was it Shakespeare's own story? It looks as if it were. Or was it a fiction like his plays? We can hardly think so."

Sir Sidney Lee tries to dismiss the "dark lady" as a mere literary fiction borrowed from the Italian versifiers. However, the tone of the Sonnets seems too poignant and painful to be the product of an artificial creation for literary purposes. Surely we hear a human heart crying out in distress.

QUEEN ELIZABETH

Queen Elizabeth's sexual status has been the subject of a good deal of discussion. Was she a female homosexual? Her aversion from mar-

riage is itself significant; she could have had her pick of the handsomest and most desirable youths among the British nobility or among the European princes—but she was not interested. Lytton Strachey, in his brilliant study of this strange woman in *Elizabeth and Essex*, intimates that the thought of sexual intercourse was utterly repugnant to her. She is probably the only instance of the reigning queen of a great nation passing her life as an old maid and holding her power to the end.

Her personality was an extraordinary one. "The rough hectoring dame," says Strachey, "with her practical jokes, her out-of-doors manners, her passion for hunting, would suddenly become a stern-faced woman of business, closeted for hours with secretaries, reading and dictating dispatches, and examining with sharp exactitude the minutiae of accounts." She knew six languages, she was a connoisseur of painting and poetry, an accomplished musician, a tireless dancer, and noted for her beautiful penmanship. She conversed with foreign ambassadors fluently in Latin; once she overwhelmed the Polish ambassador with a torrent of extemporaneous Ciceronian eloquence. What a woman!

Elizabeth's sexual peculiarity had a deep influence upon the course of English history. Her failure to provide an heir was the cause of continual attempts upon her life on behalf of various pretenders to the throne; and in the end she was succeeded by the son of her hated rival, Mary Queen of Scots, whom she had

executed in order to eliminate her as a competitor.

Had Elizabeth married some foreign prince, her political policies must have been very different from that which they were, and the whole course of English history would have been different. Again, had she married and produced children to succeed her—as did Queen Victoria—there would never have been a crazy King George III in 1776, and the American Revolution would probably never have happened; therefore, the American Civil War could not have occurred; George Washington would have died as an obscure Virginia farmer; in fact, all the Presidents of the United States would have vegetated as British subjects. Washington, Jefferson, Lincoln, Roosevelt, Wilson, Coolidge, Hoover—by what a narrow margin they missed oblivion!

The medical evidence shows that Queen Elizabeth was not a hermaphrodite; she had the regular female organs, and we have proof that she menstruated, though with difficulty and irregularly. Mentally, however, and in many ways physically, she was thoroughly masculine; she swore and spat like a trooper, and her sex-life was highly abnormal. She objected to her courtiers and maids-of-honor getting married without her permission, and was annoyed when they did.

In a highly interesting medical report on her case, by Sir Arthur Keith, of the Royal College of Surgeons, who is one of the leading British medical men of the present day, we are told:

The very conditions of her body which gave her a feeling of ill-being actually assisted her brain to play its imperial game. . . . In a medical sense her sexual system was blasted; she had neither the instinct of sweetheart nor mother—for these instincts are impossible in such a frame as hers. . . . I think her selfishness—for her crown and her kingdom as much as for herself—must be sought in her really sexless condition. Even the sexless individual has an attenuated faculty of playing on the surface of love—of sniffing the fruit which they have not the capacity of tasting. Elizabeth toyed with her young men, but one cannot conceive more than that.

So it was, apparently, in the case of Essex and other gallants of the period, whom she lured with false hopes. In the same way, she flirted with various foreign princes who sought her hand, kept them all guessing, and in the meantime played a deep game of politics and diplomacy with the courts of France, Spain, and other countries, for the benefit of British policy.

And how she bossed the Kingdom! When a conceited Bishop put on airs, she crushed him with the devastating warning: "Proud prelate, I made you—and can unmake you!"

Frederick Chamberlin, author of a fascinating book called *The Private Character of Queen Elizabeth*, considers that this extraordinary queen was "by far the greatest woman of history," as well as the greatest monarch who has ever ruled from any throne, with the exception of Alexander, Napoleon, and Caesar.

At any rate, her reign was the Golden Age of English history. It was the age that produced Shakespeare and Bacon, and placed England in the front rank among world powers.

QUEEN CHRISTINA OF SWEDEN

In Christina of Sweden (1626-1689) we meet a great homosexual queen of the seventeenth century. She was the daughter of Gustavus Adolphus, the most valiant military commander of his day. "The Lion of the North," as he was called, led the forces of Protestantism and died on the battlefield in 1632, when little Christina was only six years old.

The young princess was educated in a rather masculine fashion. When eighteen years old, in 1644, she was proclaimed Queen of Sweden. She kept a magnificent court, to which she invited French artists and philosophers, among others the great Descartes, whom she persuaded in 1649 to come to Stockholm to instruct her in philosophy. But the queen was so busy with affairs of state during the day, that Descartes was required to report at the palace for the philosophy lessons at five o'clock in the morning. Such a program, in the bitter cold of a Swedish winter, proved too much for the unfortunate Frenchman, who contracted a fatal illness, dying the next year.

Science and literature, also, were accorded enthusiastic patronage by Christina.

The people of Sweden were anxious for their vigorous and talented young queen to marry, in order to strengthen the dynasty and insure the succession. The Senate and Estates repeatedly begged her to marry; and, as she did not seem disposed to select a husband, they even picked a desirable suitor for her in the person of her cousin, Charles Gustavus. She refused to marry

the young man, but conceived the novel idea of appointing him to the position of Crown Prince, to succeed her. The prince agreed to the proposition, and the arrangement was ratified by a special law which Parliament passed for the purpose.

Finally wearying of the cares of state, although not yet thirty years old, Christina announced her impending abdication, and on June 6, 1654, she formally renounced the throne. Her foreign policy had become so reckless and her personal extravagance so great that the thrifty and cautious Swedes were, apparently, by this time glad enough to have her go.

Adopting the name *Count Dohna*, Christina set off on her travels in masculine attire, on horseback, riding astride like a man. In this masquerade she crossed Europe. After some time, she ended up in Rome, having meanwhile exchanged her Lutheran religion for the Roman Catholic. It is related that when she met the Pope, instead of kissing his slipper or his ring, she seized his hand and shook it so vigorously that the astonished Pontiff's fingers were bruised and had to be treated by his doctor.

Christina next spent some time in Paris. Her major domo, a young man named Monaldschini, having betrayed her confidence in some way, as she claimed, she had him lured to the Swedish embassy and put to death. Paris was horrified by this cruel and heartless act, and there was a strong demand that Christina be tried on a charge of murder. But she blandly pointed out the fact that she was a foreign sovereign and that as the "execution" had taken

place in the Swedish embassy, the French government, under international law, had no jurisdiction in the matter. The authorities had to acknowledge themselves beaten, and the case is cited to this day in works of international law as a precedent in the matter of diplomatic immunity.

But Christina evidently realized that she was no longer welcome in France. At last, finding herself "broke" financially, she returned to Rome and spent her last years there in great obscurity, living on a small pension granted her by her friend the Pope. Her tomb may still be seen in the crypt of St. Peter's, where the body of this extraordinary woman lies between those of two Popes.

QUEEN ANNE OF ENGLAND

After Elizabeth, the next English queen who ruled alone in her own right was also a woman of homosexual characteristics, but of a far less able and energetic type than Elizabeth.

Nevertheless, her name is associated with one of the great ages of English literature, science and philosophy, immortalized by such men as Steele and Addison, Pope, Swift, Locke, and Newton.

Anne Stuart (1665-1714) was the younger daughter of the Duke of York, later King James II, by his first wife, Anne Hyde. (This is the man, by the way, for whom New York was named.) Left motherless when she was only eight years old, the little Princess Anne later formed an affectionate attachment to a girl named Sarah Jennings, five years younger than

herself, whose strong will and violent temper at last completely dominated her.

In 1683, when eighteen, Anne was married, for reasons of state, to Prince George of Denmark. He is remembered as one of the most contemptible characters in history. His only interests were his dinner and his bottle, and he was nicknamed "Est-il possible?" (ay-teel-posseeb? i. e., is it possible?) this timid remark being his stock response in conversation.

Anne, married to a poltroon, found compensation by continuing the romantic friendship with Sarah Jennings, whom she appointed to the position of Woman of the Bedchamber. Their intimacy, it is said, was in no way affected by the marriage of either. For Sarah Jennings had married one John Churchill.

"They called each other by pet names," says the historian Herbert Paul. "Anne was Mrs. Morley; Sarah was Mrs. Freeman. The ascendancy of Mrs. Freeman over Mrs. Morley, of a strong character over a weak one, grew absolute by degrees. . . . To live without her precious Mrs. Freeman was impossible for her. With Mrs. Freeman she was always happy, and her husband was always happy with his bottle."

Churchill, Sarah's husband, was an ambitious and unscrupulous man. For political services of a shady nature rendered to King James, he was ultimately given a peerage. However, he quickly perceived how he could advance his interests much farther through his wife's dominion over the Princess Anne. If James, her father, were driven from the throne, only the Princess Mary, the wife of William of

Orange, would stand between Anne and the Crown—and Mary was childless. He therefore began plotting for the overthrow of King James, being unwittingly aided by the King's own foolish conduct in trying to reestablish Roman Catholicism, to which he had become a convert. The result was the revolution of 1688, and the advent of William and Mary, with Anne recognized as the next heir to the throne.

Anne became queen in 1702. Churchill, now the Earl of Marlborough, indirectly ruled the country, for "the new queen was the obedient slave of his wife." Marlborough quickly received a Dukedom, was made commander of the army, and given a pension of \$25,000 a year. His wife became Mistress of the Robes. "Whatever Mrs. Freeman wanted," says Paul, "Mrs. Morley would readily give her, even to the half of her Kingdom."

The Duchess of Marlborough's relations with the queen became a public jest and scandal. Finally, she became so greedy, violent and abusive that even the queen at last began to become disillusioned and her love to cool. The process was hastened by the arrival of a more youthful and attractive person of her own sex in the royal household, to whom the queen secretly transferred her affections. She was a young girl named Miss Abigail Hill. A sort of poor relation of the Duchess, the latter had secured employment for her in the palace as "bedchamber woman to the queen." She proceeded without scruple to oust her benefactress from the position of royal favorite.

The young chambermaid, possessing ability

and tact, soon won the queen's heart. "Gradually," says Justin McCarthy, "the queen found the close society of Miss Hill becoming more and more essential to her daily happiness, and it must have been the opening of a new chapter of life to her to have a woman always at her side who could tell her what to do without seeming to dictate to her, who could show her the way to go without pushing her along that path, and could prescribe a course of policy for her without cramming the prescription down her throat."

Probably for the sake of appearances, the queen arranged a marriage for Miss Hill with a gentleman of the royal household named Masham. It was only then that the Duchess of Marlborough learned the true condition of affairs and realized that she had been displaced by a rival for the queen's affections.

Although Mrs. Masham knew how to be pleasing, soothing, and deferential to the queen, toward others she seems to have been far different. One historian describes her as "vulgar and mean in her manners, petulant and passionate."

The upshot of the affair was that the Duchess of Marlborough was dismissed from all her high offices, and "the new favorite reigned supreme." Even the Duke of Marlborough's brilliant military victories as commander of the English forces in the War of the Spanish Succession were disregarded. The victor of Blenheim passed into eclipse; he and his wife were completely eliminated from court. The Marlboroughs had been adherents of the Whig

party in politics. When Mrs. Masham became the queen's favorite, the Whigs, largely through her influence, were put out of office, and a Tory regime installed. Thus was the great Kingdom of England, in the control of its political destinies, the plaything of the female favorites of the queen.

At first, the queen hesitated to confer official honors upon the Mashams, fearing that, like the Marlboroughs, they might become too domineering. In the course of time, however, she raised the ex-chambermaid and her husband to the peerage, and they became Lord and Lady Masham. They continued in high favor until the queen's death a few years later.

The poor queen, much as she despised her pitiful husband, had striven perseveringly to provide an heir to the throne. She had no less than seventeen children; but, like most children conceived without passion, there was no vitality in them. All but one of them died in infancy, and the lone survivor was taken by death in childhood.

Anne's death brought to England the House of Hanover and the four odious Georges.

FREDERICK THE GREAT, KING OF PRUSSIA

The greatest European ruler of the eighteenth century, who ranks also as one of the supreme generals of history—Frederick the Great—was likewise an individual of ambiguous sex life. The information on the subject is, however, rather vague. Frederick accepted a wife forced upon him in youth by his ferocious father; but he had no affection for her, and they were with-

out children. He does not appear to have been interested in women at all.

Frederick delighted in the society of literary men, artists, scientists, and philosophers, whom he gathered about him in his place at Potsdam, called Sans Souci (Without Care). He had a passion for French literature and aspired to write poetry in that language. To become a great French classic was the singular ambition of this militaristic and Machiavellian Prussian ruler. He even succeeded in bringing Voltaire to live with him for several years, as literary adviser; incompatibility of temperament, however, resulted in a separation, with deep resentment on both sides, although they continued to correspond with each other to the end.

At Potsdam, Frederick joined the Freemasons and organized chapters of secret fraternities of congenial male friends, spending much time at their meetings. He had cast off his wife soon after he became king, and never lived with her again. "He scarcely ever wrote to her," says Young, "and then in the coldest and most formal terms." We are told that he seldom washed, and in his later years painted his face like an old coquette.

WASHINGTON AND HAMILTON

Washington is another great soldier and statesman whose sex life offers an interesting study. He, too, died childless. After having been turned down in youth by several local belles, he married the Widow Custis, a woman with four children. Her chief attraction seems to have been her great wealth, while Washing-

ton's means were scanty. His temperament is suggested by his addressing his own mother in letters as "Honoured Madam." Nor did he care to have the old lady, who was not very literate, visit him after he acquired magnificent Mount Vernon.

Washington's coldness and dignity became proverbial; he kept everybody at arm's length. The only person for whom, at least in later life, he seems to have felt any real affection was Alexander Hamilton. This brilliant and handsome youth was only nineteen when he met Washington. It was in the spring of 1776, when the Revolution was just beginning. Washington was at once attracted to him, appointed him a colonel on his staff, and made him his private secretary. Shelby Little, in the latest biography of Washington, says of Hamilton: "Washington regarded him approvingly and was soon referring to him affectionately as 'my boy.'" Washington's precocious boyfriend was destined to exert an extraordinary influence upon the history of the United States.

It is said that Washington had "discovered Hamilton's merits." But W. E. Woodward, in his entertaining life of Washington, suggests that it was really young Hamilton who discovered Washington's merits; for he was a born "climber," with the ambition of a Lucifer, and an unerring instinct for attaching himself to anyone who could help him mount the ladder of success. In spite of his own lowly birth (or because of it) he had a consuming desire to identify himself with the rich and powerful. He despised the common people as much as he

loved the aristocracy, into which, later, he was to marry. He was an American Disraeli, but not half so successful; for he was destined to pass out miserably, at only forty-seven, in a duel with his Nemesis, Aaron Burr.

Hamilton's antecedents, though humble, were exceedingly romantic. He was born on the little island of Nevis, in the West Indies, in or about 1757. His mother, a Mrs. Rachel Levine, was the young wife of an elderly Jew living on the nearby Danish island of St. Croix. Mrs. Levine eloped with a young Scotch trader named Hamilton, the pair settling in Nevis, where two sons were born to them. Levine secured a divorce from the temperamental Rachel in 1759, and by the terms of the decree she was expressly forbidden to remarry. Alexander's father, though of fine Scottish ancestry, seems to have been a good deal of a ne'er-do-well; in later years he accepted money from his son, who had to shift for himself at an early age. Mrs. Levine, the mother of Alexander Hamilton, was supposed to be of French Huguenot descent, but the name *Rachel* leads one biographer to suspect that she, too, was Jewish.

Scotch and Jewish (if so he was)! Ye gods, what a combination! It is no wonder that Hamilton is conceded to have had the best brains of any statesman in American history. Senator Lodge in his biography of Hamilton, quotes Judge Spencer, who knew Hamilton well and often opposed him, as saying, in Webster's time:

Alexander Hamilton was the greatest man this country ever produced. . . . It was he, more than any other man, who thought out the Constitution

of the United States and the details of the government of the Union; and, out of the chaos that existed after the Revolution, raised a fabric every part of which is instinct with his thought. I can truly say that hundreds of politicians and statesmen of the day get both the web and woof of their thoughts from Hamilton's brains. He, more than any man, did the thinking of the time.*

Hamilton's physical appearance suggested both of the strains just mentioned; for he had flashing dark eyes, and fair hair! His influence over Washington soon became extraordinary. Washington's affection for him was profound. When someone threw Hamilton's illegitimate birth in his face, referring to him as "a West Indian bastard," and he burst into tears, it is said that Washington took him in his arms and comforted him like a father.

Hamilton was soon handling all of Washington's important state and military correspondence, composing letters on the weightiest and most delicate subjects, with only brief hints from Washington. He performed this difficult service with consummate skill.

In 1781 they had a sort of lovers' quarrel, as a result of which Hamilton resigned in a huff from Washington's staff. He had probably cleverly gauged his man and knew that Washington would be the one to make the first move toward a reconciliation. He judged correctly,

*Senator Lodge's ingenuity in evading the facts concerning the birth of the Republican party's political idol is amusing. He ignores the Levines, and says that Hamilton's mother was "the wife of a Scotch merchant." The *Encyclopædia Americana*, however, gives the facts frankly.

for Washington (a man of nearly fifty) begged Hamilton to return.

"The General and I passed each other on the stairs," Hamilton wrote later in a private letter; "he told me he wanted to speak to me. I answered that I would wait on him immediately." Instead, happening to meet LaFayette, he chatted with him for some time, and then sauntered into Washington's office. Washington was sulky and said: "Colonel Hamilton, you have kept me waiting at the head of the stairs these ten minutes; I must tell you, sir, you treat me with disrespect." With cool assurance, Hamilton answered: "I am not conscious of it, sir, but since you have thought it necessary to tell me so, we part." "Very well, sir," said Washington, affecting indifference, "if it be your choice."

Almost at once Washington sent an officer to beg Hamilton to return, and he haughtily refused.

A few days later, Hamilton wrote to a friend as follows:

The Great man and I have come to an open rupture. Proposals of accommodations have been made on his part, but rejected. I pledge my honor to you that he will find me inflexible. He shall for once at least repent his ill humor. Without a shadow of reason and on the slightest grounds—he charged me with the most affrontive manner with treating him with disrespect.

When Hamilton had sufficiently satisfied his pique, he returned to Washington, and the intimate relations were resumed, which continued to the day of Washington's death.

It is known that Hamilton was the real

author of Washington's immortal Farewell Address in 1796.

He became the first Secretary of the Treasury of the United States, brought order out of chaos in the nation's finances, and reestablished the public credit. His financial genius is strongly suggestive of a Jewish inheritance. Many years later the great Webster said of him, paraphrasing an Old Testament text:

"He smote the rock of our national resources, and streams of revenue gushed forth."

LORD TENNYSON

Another great monument, in English literature, to homosexual affection is the superb poem "In Memoriam," by Tennyson, celebrating his love for Arthur Hallam, the adored comrade of his youth, who was taken from him by early death:

My friend, the brother of my love;

My Arthur, whom I shall not see
Till all my widow'd race be run;
Dear as the mother to the son,
More than my brothers are to me.

For all is dark where thou art not.

Arthur Henry Hallam was born in London, February 1, 1811; he was thus about two years younger than Alfred Tennyson. He was a son of the great English historian, Henry Hallam. It is said that "he showed a sweet disposition, a marked thoughtfulness, and a great power of learning from his earliest years."

The portrait of young Hallam prefixed to "In Memoriam" in the collected edition of Lord

Tennyson's poems shows a fair faced, frank, and amiable looking youth, with a half-open book dangling from his hand. While still quite young, he traveled much on the Continent, learning foreign languages and writing sonnets in Italian which won high praise. He was an admirer of the works of Keats, Shelley, and Wordsworth. He was interested, too, in art; at Cambridge University, which he entered in 1828, when only seventeen, he won prizes in declamation and essay writing.

It was at Cambridge that he met young Alfred Tennyson. Their congenial tastes, especially their common interest in literature, soon cemented a strong friendship between them. Hallam was graduated in 1832 and went to London to study law at Lincoln's Inn. The next year, with his father, he set out on a trip through the Continent, going up the Rhine. At Vienna, while resting on a couch in his hotel, he suffered a cerebral hemorrhage and died quite suddenly, aged twenty-two. His body was brought to England for burial.

Tennyson's affection for young Hallam had been intensified by the latter's engagement to his sister Emily. The thought of his and Hallam's blood mingling in this way gave great joy to Tennyson; in "In Memoriam" he tells how he used to dream of Arthur's children sitting on his (Tennyson's) knee and calling him "Uncle."

When the news of Hallam's death reached England, Tennyson's grief was tragic. He almost went insane. He was so distracted that he could not apply himself to work. He with-

drew from society and went into seclusion, where he remained for many years. After the first staggering shock was over, the stanzas of "In Memoriam" began to frame themselves in his mind. He gradually added others to the first verses, the work no doubt helping to assuage his killing grief.

In this exquisite poem, besides giving sublime expression to his love and his grief, he goes on to broader aspects of the calamity—the meaning of life and death, the question of immortality, the riddle of the universe, and human destiny. The conclusions at which he arrived seem to have afforded him satisfaction, although everyone might not regard his philosophy as altogether convincing.

A strange aftermath of the tragedy was the fact that "In Memoriam" made Tennyson's reputation as a poet. It was published in 1850, seventeen years after Hallam's death. Wordsworth, the Poet Laureate, conveniently died just at that time; and Tennyson, in a burst of popular acclaim, was appointed his successor. His prospects were now so much brighter financially, that, in the same month that "In Memoriam" was published, Tennyson got married, being then forty-one years old. Naturally, he named his first-born son Hallam.

Tennyson's sister Emily, who had been engaged to Hallam, later married another. Rather inconsistently, Tennyson was furious about it and became estranged from his sister.

The death of Arthur Hallam carved lines of grief in Tennyson's face that remained for life. Though he lived on for nearly sixty years, he

never could bring himself to visit that "accursed city," Vienna, where Hallam died.

Few persons, perhaps, realize that the oft-quoted lines:

'Tis better to have loved and lost
Than never to have loved at all

were inspired by Tennyson's love for Arthur Hallam.

CARDINAL NEWMAN

John Henry Newman, the author of the famous hymn, "Lead, Kindly Light," possessed a puzzling psychology. A book has been written entitled *The Mystery of Newman*. He seems to have been another of the highly exalted homosexual type. In his famous autobiography, *Apologia Pro Vita Sua* (Apology for his Life), he says that when only sixteen years old he practically decided never to marry. The religious reason that he gives for the decision is probably a later rationalization, for he had no thought of entering the Church until after his father's bankruptcy, and had started to study for the law. He then entered the Anglican ministry, but it was not until thirty years later, when about forty-five, that he gravitated into Roman Catholicism, where his temperamental needs seem to have found satisfaction—after a fashion.

He had no romantic affairs with women. At Oxford he formed several close companionships with congenial young men, especially Hurrell Froude, whose early death was a great grief to Newman.

After he became a Roman Catholic, he established at Birmingham a small community of

similarly minded men, members of "The Oratory." According to Monsignor Talbot, the Pope's chamberlain, Newman at Birmingham lived "surrounded by a set of inferior men who idolize him." He in turn loved them, especially Father Ambrose St. John, an early disciple who had followed him from Oxford.

In the conclusion of the *Apologia*, Newman pays a touching tribute to his beloved brethren,

And to you especially, dear Ambrose St. John; whom God gave me, when He took every one else away; who are the link between my old life and my new; who have now for twenty-one years been so devoted to me, so patient, so zealous, so tender; who have let me lean so hard upon you; who have watched me so narrowly; who have never thought of yourself, if I was in question.

Ambrose St. John died suddenly in 1875, aged sixty. Newman, then seventy-four, was out at the time. When he returned and learned of St. John's death, he was almost crazed with grief. He threw himself on the bed with the corpse and remained with it all night. "He was my life, under God, for thirty-two years," he cried. For years afterwards he could not refer to the loss without bursting into floods of tears and becoming for a time speechless. He left orders for his body to be buried in the same grave with St. John's; and when he died, in his ninetieth year, this was done.

FLORENCE NIGHTINGALE

"A great commander was lost to England when Florence Nightingale was born a woman," declared Sir Edward Cook. As it was, she rendered a priceless service to the British Army. For a fascinating exposition of the case of

Miss Nightingale, the reader is referred to Lytton Strachey's biographical sketch in *Eminent Victorians*.

Miss Nightingale was born to great wealth and high social position. Like other Victorian young ladies, it was expected that she would, at a suitable age, enter into a conventional marriage and lead a life of domestic ease, surrounded by many servants, as befitted her station. But she obstinately refused to consider matrimony on any terms. The idea of it disgusted her; and when her parents insisted, she wrote in her diary that she wished she were dead.

Finally, she had her way and was allowed to realize her ambition to become a nurse. The modern science of trained nursing is largely her creation.

Lytton Strachey represents her as urged on by an inward "demon." When the Crimean War broke out, terrible disorder prevailed among the sick and wounded. The British Government was in despair. A friend in the War Office with whom she had had some correspondence thought of Miss Nightingale. She was given charge of the army hospitals and at once left for the front. A woman in such a high position of military authority was unprecedented; petty army officers threw all sorts of obstacles in her way. But she beat down all opposition and began the Herculean task of organizing the care of the sick and wounded in an efficient, scientific way. She did the work of a dozen men, and gradually brought order out of chaos. She was a born disciplinarian

with a will of iron. Male officials quailed before her eagle eye.

After her return to England, Miss Nightingale carried on the development of modern hospital technique; she was consulted by the heads of many foreign governments. Marriage, as before, had no appeal whatever for her. But during her later years, according to Strachey, she found pleasure in cultivating romantic friendships with young girls.

OSCAR WILDE

The case of Oscar Wilde has been fully set forth in Little Blue Book No. 432, *The Tragedy of Wilde's Sad Life*, and Little Blue Book No. 601, *The Truth About Oscar Wilde*. For this reason, and because it is a clinical case, we shall dwell upon it only briefly here, though it is of extraordinary interest.

One of the most brilliant literary men of the nineteenth century and a graduate of Oxford, Wilde unfortunately had an abnormal strain in his makeup. It is said that his mother, an eccentric woman, had strongly desired a girl baby, and kept the boy in dresses as long as she dared. Nevertheless, he grew into a large man physically, and in due time he even married and became the father of two sons.

Along in his thirties, Wilde met a handsome youth named Lord Alfred Douglas, for whom he developed a close attachment. The young man was of a type that made the friendship a dangerous one for them both. Lord Alfred's father, the Marquis of Queensberry, a man of violent temper, disliked Wilde and tried to

break up the relationship with his son. Finally, he called Wilde a vile name in public. Wilde foolishly sued him for libel—and lost the suit. In the course of the trial it came out that, while no improper relationship was revealed between him and Lord Alfred, Wilde had been guilty of questionable conduct with young men of a very low order, picked up casually in London.

This gave an opening for the public prosecutor to bring Wilde to trial on statutory charges. It seems that the authorities would have been satisfied if Wilde left the country. Frank Harris pleaded with him to go, and in fact had all arrangements made for his escape. But Wilde, with a strange fatalism, refused to save himself. He long had basked in the sunshine of fortune, a petted favorite of fashionable drawing-rooms; now he intimated that he must complete his experience by draining the cup of pain and suffering. He was brought to trial, convicted, and sentenced to two years at hard labor.

Wilde's experiences in prison were responsible for his greatest literary masterpiece—"The Ballad of Reading Gaol" (Little Blue Book No. 2); they also gave him the inspiration for "De Profundis," a poignant essay published after his death. Meanwhile, his wife died of shame and disgrace, and his two sons changed their names. Wilde, too, after his release, adopted another name—Sebastian Melmoth. He died in Paris two years later; his end, as related by Frank Harris, was incredibly distressing.

Lord Alfred Douglas, much chastened by experience, still survives; he is now a middle aged man, long married, and has attained some small reputation as a poet and litterateur. Since Wilde's death he has had to spend much of his time in justifying his relations with Wilde, and prosecuting his detractors. He succeeded in having Frank Harris's biography of Oscar Wilde (in which Wilde is represented as bitterly assailing Douglas as the cause of his ruin) suppressed in England, and he is still engaged in a heated controversy with Harris. Douglas has published his side of the case in a book entitled *Oscar Wilde and Myself* (1914).

THE REV. DR. HENRY WARD BEECHER

Henry Ward Beecher was the most influential Protestant clergyman in America during the latter half of the nineteenth century. In Paxton Hibben's *Henry Ward Beecher: An American Portrait*, the story is told of a homosexual attachment which had a profound influence upon young Beecher's life. It was formed at Amherst, Massachusetts, when Beecher was a student in the preparatory school there; later the friends were together at Amherst College.

It seems that Beecher had as a fellow-student a handsome Greek boy named Constantine Fondolaik, an orphan whose parents had been killed in the Turkish wars, and who had been brought by some philanthropic people to America to be educated.

"He was the most beautiful thing I had ever seen," said Dr. Beecher many years later, and

he told how, when the boys went swimming, he used to climb out on the bank in order to feast his eyes on Constantine, "he was so powerful, so beautiful."

A close comradeship sprang up between the Puritan youth and the exotic lad from overseas. They mutually promised to "love and watch over one another." The relationship culminated in a contract which Henry Ward Beecher drew up, in which they pledged eternal devotion to each other. The document is oddly ornamented with religious phraseology. "And now may God bless us," it concludes, "in this our covenant and in all our future ways, and receive us both at last in heaven."

Unfortunately, this last pious aspiration was to be realized in the case of Fondolaik much sooner than could have been anticipated; for the young Apollo on returning to Greece in 1842 was fatally stricken with cholera.

Hibben tells us that "the passion Henry Ward Beecher conceived for Constantine Fondolaik endured thirty years." In later life he named one of his sons Constantine in honor of his divinity; indeed, he himself at the height of the affair substituted Constantine for his own middle name. He signed the "covenant" mentioned above, "Henry C. Beecher."

According to Hibben, the influence of this relationship upon Beecher was good. It was apparently the only close personal attachment in Beecher's life that did not bring him misery. His wife, we are told, became insanely jealous, and his life with her was described as "a hell upon earth." He became involved in scandals

with other women; ultimately he was the defendant in an unsavory lawsuit instituted by his former bosom friend, Theodore Tilton, a young parishioner of Plymouth church of which Dr. Beecher was pastor, who accused him of having committed adultery with Mrs. Tilton, the lady herself admitting her guilt.

A curious resemblance was noted between the features of the Rev. Dr. Beecher, in his prime, and those of—Oscar Wilde.

WALT WHITMAN

Walt Whitman, the good gray poet, ruggedly masculine type that he was, would seem to be an unlikely embodiment of homosexual ideals. Yet the facts seem to be otherwise. The story has been told in an understanding way by Cameron Rogers in his portrait of Whitman, *The Magnificent Idler*.

It was while riding in a Washington horse-car, on a stormy winter evening in 1866, that Walt Whitman, at that time employed in a Government office, first met Peter Doyle, who was to become his protégé and beloved companion. Peter was an Irish boy, nineteen years old, who had been in the Confederate army, was captured, and taken to Washington as a prisoner of war. After his release, he obtained employment as a street-car conductor. Peter was a friendly normal lad, alone in the world, and yearning for affection and protection. Whitman was forty-seven and already patriarchal in appearance, with his long gray hair and beard.

The strangely assorted pair became great comrades, taking long hikes out into the coun-

try together and watching the constellations appear in the sky while Walt recited his poems. Stopping at a grocery store, they would buy a watermelon, divide it between them and devour it with zest, like a pair of naughty truants. When Walt left Washington to spend his vacation at his old home in Brooklyn, he wrote long, affectionate letters to Peter every day, enclosing the kisses that he could not deliver personally to "his darling baby."

The relationship with Peter Doyle continued unbroken until 1873, when Walt was stricken with paralysis, and after his partial recovery went to Camden, New Jersey, where he spent the remainder of his life.

In his famous *Leaves of Grass*, Whitman dwells at great length on "the dear love of comrades." It was evidently a spontaneous idea; he confessed to ignorance of Plato's ideal of friendship. In certain well-known lines he celebrates the happiness of sleeping with a beloved young comrade in a relationship of pure affection.

MISS AMY LOWELL

The case of Miss Amy Lowell, American poet and woman of letters, who died in 1925 at fifty-one, offers an interesting study. She was a sister of President A. Lawrence Lowell of Harvard University, and inherited great wealth, her ancestors having been the founders of the textile mills at Lowell and Lawrence, Massachusetts.

Miss Lowell had the strong features and portly figure of a banker, although a prim little

smile lurked about her mouth. She was addicted to the smoking of big Havana cigars. In her palatial mansion at Brookline, called *Sevenels*, she lived during her later years with a dear feminine friend, an actress, to whom she dedicated her biography of Keats, and, as she says in her dedication of that work, "all my books." When she sat smoking in her library far into the night, and the house grew cold, she would throw on a duster and tramp down to the basement to rake the furnace.

Her wealth and social position would have enabled her to make a fine match; but apparently she was not interested in husbands, or at least realized that there were reasons why she could never experience wifehood and motherhood. In the poem "A Fairy Tale," in her first volume of verses, she laments that in spite of all the good things that Fortune has given her,

is still the curse

That never shall I be fulfilled in love.

Clement Wood, to whom she offered one of her cigars when he called upon her, found it too strong to finish. The autobiographical echoes in her poems indicate, according to Mr. Wood, that she regarded herself as a boy during the years of her childhood.

Miss Sergeant, in an article, speaks of "that forthright buccaneering maleness of her."

She selected the night for work, and slept during the daytime; going to bed when the birds awoke, and breakfasting in the afternoon. But, in many ways, when all is considered, her life was a valiant challenge to a hostile world.

CONCLUSION

The Well of Loneliness, by Miss Radclyffe Hall, a contemporary English novelist, has called attention afresh to the problem of homosexuality. Someone has suggested that the book might better be called *The Hell of Loneliness*. Though the volume when first published was the occasion of much misrepresentation and an effort was made to suppress it, the censors have finally given it a clean bill of health.

It is the tragedy of a highly born English girl, who turned out to be of the congenital homosexual type, with strong, lithe limbs and a great fondness for outdoor sports. She developed romantic friendships with members of her own sex. Finally one of them, a young married woman, betrayed her, and she was driven from home by her outraged Victorian mother.

In the meantime, a young man had fallen in love with her. But, understanding by this time the nature of her psychic constitution, she realized that she could never be a real wife, and so rejected his advances. She went then to France, where she rendered courageous service as an ambulance-driver in the war. While in the service, she met and befriended a charming young orphan girl, whom she later adopted. They lived as companions in Paris, where the older girl established her home and became a successful writer. They were happy; but at last she had to surrender the girl to the man by

whom she herself was once courted. Coming to visit her (for he still admired her greatly, and understood her reasons for rejecting him), he fell in love with her beloved companion, who returned his affection.

The Picture of Dorian Gray, by Oscar Wilde, offers a study of the opposite human type; i.e., the male homosexual of the idealistic and artistic class. This story, too, is a sad one, even more tragic in its dénouement than Miss Hall's extraordinary novel.

The subject, plainly, is one that deserves closer study by sociologists and physicians. Dr. Joseph Collins, in his recent book, *The Doctor Looks at Love and Life*, devotes his entire Chapter IV to a frank and sympathetic discussion of homosexuality from the point of view of a modern American physician with a wide practice. "Genuine homosexuality," he declares, "is not a vice, it is an endowment . . . I have known of many well balanced homosexuals of both sexes. Some of them have made distinctive positions for themselves in various fields of activity, from arms to the pulpit. . . . As a rule, they are persons of taste, refinement, and sensibility." But he shows that their burden is often a heavy one.

Nevertheless, he reaches the conclusion that when the secret of the glands is fully understood, medical science will be in a position to control homosexuality.

In the meantime, by the refusal of society to recognize homosexuality as a natural phenomenon, and to give the instinct constructive and socially desirable outlets, thousands of inno-

cent persons have suffered under an undeserved stigma. Worse still, they have been led to consider themselves, in many cases, degenerates and criminals. Inevitably, under such circumstances, they have often become morbid and aurotic. The instinct being driven underground or repressed into the subconscious, the victim develops destructive "complexes" or is led to seek gratification secretly in repulsive and anti-social ways.

With a clearer knowledge of the psychological basis of homosexuality, there should come understanding, sympathy, and a frank recognition of the characteristic as an apparently deliberate part of Nature's system, for which the individual is in no way responsible. It is as unavoidable as red-headedness or left-handedness. It will be controlled only when science reaches the position when it can regulate all the factors in heredity.

At any rate, this survey of homosexuality in the lives of the great shows that homosexuals have profoundly influenced the course of human history.

OTHER BOOKS YOU'LL ENJOY

It's easy to order. Just mark the numbers of the books you want, tear off this cover, and send in. Any 10 for \$1; 20 for \$2; etc. PREPAID. Free complete catalog with every order.

- 21 Carmen
- 98 How to Love
- 102 Sherlock Holmes Tales
- 162 Murders in the Rue Morgue
- 819 Book of Strange Murders
- 917 Room No. 11
- 942 Detective Stories
- 987 Art of Kissing
- 988 Art of Courtship
- 1026 Sherlock Holmes, Detective Stories
- 1027 Sherlock Holmes, Mystery Stories
- 1028 Sherlock Holmes Crime Stories
- 1029 More Adventures of Sherlock Holmes
- 1101 Sherlock Holmes Problem Stories
- 1342 Typical Love Problems
- 1446 Texas Guinan, Ace of Night Clubs
- 1723 Al Capone
- 1753 Why Some Women Are Sexually Unattractive
- 1843 Belle Starr, Bandit Queen

Send cash, check, or money order to:

LITTLE-BLUE-BOOKS

DEPT. CV

Girard, Kansas