

speaks of noticing in Caltagirone "a remarkably handsome young man." So the ruling emotion was at least alert, to the last; if in a mechanical, tranquil fashion.

Yes, to the last — as we have seen it from the first! For Platen remains forever the type of the born Uranian of literary genius, or at least of fine talent, who is drawn sexually only toward the male, but only toward the finer examples of the male, whether physically or intellectually; who idealizes in his loving, often to his own pain and disappointment; one who "loves where he must," a philarrene who is ever the victim of an inborn, sensual-sexual temperament. He is the type of the Intersexual that is of the intellectual class of our humanity. Such Uranians must be ever in peril of sad experiences, and of worse than sad. Such must thank "whatever gods there be" for any cups of refreshment that are vouchsafed their lips, often so parched; and must not expect to be too often so blessed. They must over and over yearn for unity, fated never to find their other half. In reading such a Diary, with the poetic and epistolary matters that supplement it, which Platen has left us, we realize that the lot of the son of Venus Urania is a hazard of sorrows, rather than joys; and in thinking of Platen asleep in his quiet grave in the Villa Landolini, at Siracusa, his bright career and his sad latter days alike abruptly ended, surely we may be glad that to all such weary homosexual hearts Death, sooner or later, gives an unbroken Repose.

APPENDICES.

	PAGE
A) A Categorical Personal Analysis for the Reader — "Am I Myself at all an Uranian?" — "Am I at all an Uranian?"	621
B) Certain Physical Considerations of the Similosexual Passion.	636
C) Uranianism in the United States of America	638
D) Bibliographical Note	641

APPENDIX A.

A Categorical Personal Analysis for the Reader—

“Am I at all an Uranian?”—

“Am I at all an Uraniad?”

The foregoing study easily may have an immediately personal interest for some of its readers. A practically useful mission has been the chief reason for its completion.

As a help to such personal diagnosis, or to a diagnosis of some one else, whether heterosexual, Uranian, Uraniad, Dionian-Uranian or what else in individuality, is appended the ensuing series of categorical questions. They are only partially of the author's framing; a large majority are freely translated from a group prepared by that eminent specialist on Intersexualism, Dr. Magnus Hirschfeld, of Charlottenburg (Berlin), and published by him in the “Jahrbuch für Sexuelle Zwischenstufen,” for 1899, (Leipzig, Max Spohr). But a considerable readjustment and enlargement of Dr. Hirschfeld's series is here presented, covering details less explicitly included in the German.

The series is arranged in such a way that it can be filled out for the opinion of a confidential psychiatrist—if the reader has occasion to consult such a specialist.

Name:

Sex:

Age:

Nationality:

Residence:

Married or single?)

Widowed or divorced?)

If latter, on what grounds?

Profession or occupation:

As to Hereditary Circumstances, Early Youth, etc.

Are you aware of any similisexual traits in your parents? Of your ancestry in general, or of collateral blood-relatives, either remote, deceased, etc., or living? If so, in what relationship?

Have there been cases of nervous disease, or other psychic disturbances in the history of your family, such as hysteria, exaggerated passions, mental weakness, epilepsy, convulsive maladies, erotic mania, alcoholism, melancholy, suicidal or other manias? State briefly any degree and grade.

Have there been cases of distinct moral deficiency—kleptomania, untruthfulness as a trait, business-dishonesty, tendency to intrigue unscrupulously, eccentricity, etc.?

What was the degree, if any, of relationship between your parents? The difference in their ages?

Have you had brothers or sisters? If so, in what proportion as to sex?

Have you any idea whether before your birth, or after it, your sex was not quite acceptable to your father or mother; especially to your mother?

Was your physique at birth, so far as you can ascertain, entirely normal and perfect?

Was the process of teething in your case, as far as you can learn, easy—normal and timely?

Were you, generally speaking, a healthful child?

Did you learn quickly to speak, walk, run, etc.?

Were you brought up with special tendencies to treat you as if you were of the opposite sex? Were you allowed to trend that way, by your own wishes?

Were you petted more than most children?

Were you inclined to play more with boys or girls? What were your inclinations as to active, muscular sports, and the like? Were you ever mocked, or otherwise spoken-of, by your companions or by adults, as being a "girl-boy"—"sissie",—"tomboy" etc.?

What was the nature of your schooling; that is to say, was it by a private school, a public one, a tutor?—in the town where your parents lived, or at a distant boarding-school? A distinctively religious institution, a military institute, or what else? For how long? Did you enjoy it?

When in school-life, did you feel (either with or without your realizing it, or showing it) very enthusiastic, *passionate* sort of likings and friendships for companions of your own sex? Or great admiration of a sentimental kind for some older person of same sex?

Were there any physical signs of how such a sentiment operated on you?

Would you say that that sort of admiration was distinctly aroused by the physical *beauty* of the object? If so, how strongly? What physical traits pleased your fancy? What psychic traits?

In school-life were you more successful in 'abstract' branches, or in more aesthetic studies? For example, were you a better scholar, by natural tendency, in mathematics or languages; in grammar or history; in geography or spelling? Especially what sort of a *mathematical* student?

In early life—at school, etc., had you taste for music, drawing, and other arts?

Was your memory, as a young student, a good one? Did you easily apply it?

In this early period did you feel, so far as you can remember, any "perverse" moral impulses of a sort that seem to refer to any of your ancestral lines?

Were you truthful, industrious, strictly honest in actions, and so forth?

Did you suffer from nervousness, including some minor signs of it, such as nail-biting, movements of the eyes, and involuntary gestures and muscular movements? If so, have they passed away now?

As a child did you *dream* much in sleep? Were your dreams sentimental, pleasant, alarming to you, or what sort? How is this detail now?

As a lad, especially at school, were you aware of youthful sexual practices among your companions or others, such as onanism,

either alone or between mates, coitus inter femora, sapphism, etc.?

Did you take personal part in these? — and if so, how early and how far?

Did your outward signs of coming sexual ripeness show themselves early in youth, as hirsuteness of the pubes, cheeks, lips, development of the genital organs, breasts, change of voice? Or were these signs late in childhood? (*Uranias*: as to menses?)

When came to you your first bodily proof of the *potency* of your genital system (*emissio seminis*)? — a distinct *pleasure* in erectio or the like? Was this produced naturally or artificially? Was it diurnal or nocturnal? Was it frequently repeated?

As To General Physical Traits, Capacities, etc.

As far as you can now conclude, were you a distinctly beautiful child or youth (or young girl) in your bodily development, apart from your face?

What is now the general type of your build? — heavy or slight, muscular or not robust, fat or thin, tall or short (for your sex) in stature?

Are your bones and joints large or small?

Are the lines of your bosom flat or curved, compared with the average model of your sex? Is your chest broad or narrow?

Are your shoulders bony and muscular? — or round and soft? — Is there a decided femininity of line to be traced between the base of the neck and the fall of the shoulder?

Are the general outlines of the upper arm, and of the lower also, more of a rounded, conical shape, than muscular and flat?

Is your wrist flat or round?

Are your hands conspicuously hairy or hairless, thick or thin, short or long, broad, or narrow, etc. In grasping anything, as also in handshaking and so on, is your grasp vigorous or relatively weak?

Are your fingers pointed or blunt?

Do you write a large or a small handwriting?

Are your nails *naturally* rounded or pointed, flat, etc? What color *i. e.* pale-red, decidedly red, etc?

Are your nates flat or full, fat or thin, compared with those of persons of your sex of similar age, and *general* build?

In the general outline of your leg, from the thigh down to the knee, is the effect conic and "graceful" — an even "curving" line? Or is the effect decidedly muscular and strong? Do the *thighs*, when you stand straight, or lie straight, and bring the legs close together, come very near to each other? — touch each other withinside?

Are the calves fat or thin, round or flat?

Are your feet large or small, broad or narrow; and is the instep high?

Can you readily separate the great toe from its fellows by its *own* force?

Do you hold yourself really straight, walk erect, sit erect, etc.?

Do you walk most readily by a short step, or long stride? — slowly or quickly, or do you take somewhat, or very, "tripping" steps, of feminine sort? Do you like to run, and do you run *well*?

Do you like to dance, and do you take pleasure in athletics?

Do you use many gestures, nervous movements, etc., in talking? If so, apart from racial kinds, what would you say was the general style of your gestures? — *viz.*, those most of men or of women?

Do you, think yourself, taking yourself generally, to be a muscular, active type? or do you avoid exercise *as* exercise considerably?

Physiognomy, and Kindred Details.

Is your colouring fair, middle-tint, dark, very dark, etc?

Is your skin soft and fine, rough or thick, sensitive or not, clear or muddy?

Are your skin and body, in general, strongly *odorific*? especially when you are warm? — or of little or no odour at *any* time?

Do you sweat easily? — if so, is the perspiration noticeably "oily"?

Is the hair of your head (now) abundant, quick-growing, fine, straight, curled naturally? — or the contrary?

Apart from your face and scalp, is there much hair on your body in general? Is there much on the pubes?

Is the beard—or moustache—strong, and how often is shaving desirable? (*Uranial*: Have you an abnormal growth of facial hair, or is an unusual growth elsewhere on your person?)

Do you feel bodily pain, especially of merely passing sort, with special plainness and nervousness?—as for instance, a slight, sharp blow, a pinch, a cut, etc.? Do scars soon disappear?

Would you say that your face, considered as a whole, was more virile or feminine, if closely considered as to effect?

Are your features relatively delicate and fine?—or large, not to say coarse? Normal in type as to lips, nose, mouth, ears, chin, etc.? Is the chin “retreating” in type?

As far as you can judge, have you special beauty of face, shape of head, harmony of features, and such like aspects?

What is the general shape of your head? *i. e.* round, long, square? Is your profile regular or irregular, and of what general shape? Long, short, blunt, Greek—“classic,” retreating, etc.?

Are your eyes large, medium, or small, in a noticeable degree; in proportion to your head?

Is your look and glance from your eyes a quiet, direct, *strong* one? Or is likely to be hesitating, not particularly penetrating when directed to strangers, etc.?

Have you ever remarked in yourself a tendency to make a sort of “coquettish” play with your eyes — to “show them off,” etc.? — especially if in conversation with masculine interlocutors.

Is your throat muscular, or round and soft? Does the “Adam’s-apple” project decidedly, slightly, or not noticeably?

When coughing, expectorating, swallowing, and so on, is that process always easy, and swift; or often otherwise?

Do you whistle well, and naturally like to do so? Do you sing? and how instinctively?

What is the natural character of your singing-voice, if you have one? Can you imitate easily, or at all, the voice of a singer of the opposite sex?

Is your speaking-voice (in common conversation) high or low, full or weak, soft or disagreeable, quick or slow, as compared with others?

Do you feel at ease in the dress of the opposite sex? When so clad, do you easily and *naturally* pass for a person of that other sex?

Certain Distinctively Sexual Characteristics.

Is the development of your sexual organs, when in repose, large or small, or medium? (If possible decide this matter with the opinion of a physician.)

Is there a great difference between their sizes when they are sexually excited, as compared with them in repose?

Is there any real abnormality to be noticed in them, either from birth or produced by after-life? If the latter, state causes.

Do you find the nipples of the breasts to be large or small, according to comparisons with others? What is the general contour and development of the mammae themselves?—*i. e.* usual or abnormal?

Is your general bodily health good? If not so, what is contrary apart direct sexual disturbances? (*Uranial*: menses?)

At what age did your sexual desire show itself *distinctly*?

Did it direct itself at first most to the male or to the female sex? Or did it hesitate awhile between both?

Was it distinctly influenced by others? Or mostly spontaneous in origin and growth?

When and how did you discover it so that you had certainty of it? Has this same sort of instinct continued to-day in any degree? Is it greater or less in force than formerly?

Does similisexual desire (*uranianistic* or *uranidistic*) if you are possessed of any (more or less) incline you to describe it as “active” or “passive,” on the lines of analysis in the foregoing book?

Do you feel yourself in the “dominant” role, when yielding to sexual desire with another person?

Are you more conscious of the wish to "surrender" yourself in it—to be the caressed rather than the caresser?—the object rather than the subject? Or the contrary?

Are you happier in the passion that you receive or that which you feel and vent?

Is this instinct unvaryingly toward the male or female sex *now*?—or do you take pleasure (or would you experience it) with now a man, now with a woman?

Do you give way to it rather mentally or physically? Or are both in equal measure?

Is the similisexual desire constant, periodic or irregularly felt?

Does similisexual desire of this sort direct itself strongest to very young boys? (If Uranian: to very young girls?) To older youthful persons? To individuals in their early or latter teens?—older? or for distinctly mature individuals? In any case as to what type?—that is to say, robust or delicate, blond or dark, refined or unrefined physiques, etc.

Are you greatly excited during sexual intercourse, or in fits of desire?

Are you conscious of a certain contempt or aversion for women as a sex? This, naturally exclusive of nearer female relatives, intimate friends, etc.? Or how is your sentiment if *not* excluding them?

Have you repugnance or indifference or what other sensation as to a *bodily* contact with women of an intimate sort?—as by kisses, embraces, etc.?—particularly toward ideas of sexual acts with them—coition? Or just the contrary?

How far have you tested this by experience? Or is it merely an inborn conviction?

In the same way, have you any corresponding aversion to the kisses, embraces, etc., of a person of the male sex, and to the idea of sexual intercourse with him? Or quite the contrary?

How far have you tested this by practical experiences?

In *ordinary* social life do you mix most agreeably with your own sex?—or would you rather be with the other sex, socially? Or is the pleasure about equal?

Are you more "popular" with men or women, in outward social life? Are your most intimate friends, more or women? To

which (aside from love) does your sentimental nature most turn? Are they specially manly or womanly, in types?

Do you especially like children, *as* children? Do children instinctively like you, and come to you with confidence and affection, as if drawn naturally? Is this the case rather with boys or girls?

Would you like children of your own? Would you enjoy caring for them?

Have you in mind a clear or vague ideal of a sexual-companion who would "perfectly suit" you, but who has not yet been met? Or have you met such ideal?

Would you say that sexually you were "haunted" and "drawn-to" one special type of person?—either outwardly, or in his or her psychic personality?

If a person that you meet (or see) approaches nearly a certain type is there a quite special sexual "drawing" toward him or her?—and is passion particularly likely to stir in you? Or is your sentiment for any attractive individual, now of one, now of another type?

Do you demand a good deal of likeness to some ideal, superior sort of type, in intellect and morals and so on, in the persons you are drawn to sexually? Or do you not much seek the psychic ideal?

Is the sort of sexual relation in question, particularly if with an adult, only "at its best" in proportion to the intellectual, refined, etc., traits of your partner, along with due physical force? Or is it so exclusively physical that, when it is enjoyed and over, you feel no further attraction to the partner?

In sexual relations do you think yourself emphatically potent?

How far would you describe yourself as capable of resisting (particularly without too great discomfort and "heroism") your sexual desires?

How often should you say that it was necessary for you to have sexual intercourse, in order to be calmed and at ease?

Do you mean here exclusively similisexual intercourse, or heterosexual in part, or altogether the latter?

How is the *normal* sexual act performed, if ever that occurs?

Is it *ordinary* coition only, or otherwise?

How is the similisexual act performed? Coitus, inter femora, coitus ani, amplexus sine coitu, onanismus mutu., onanismus buccalis, etc. etc.? (*Uranial*: sapphism, etc.,)

Does imagination, and the idea of enjoying the act with *another* person have any part in the intercourse?

Is ejaculation copious? How often *usually* repeated?

Have bodily odours, especially from the arms, head, legs, pubes, etc., any distinct sexual effect (exciting, etc.) on you? Are they pleasing to you? If so, from which sex? Or of which sorts and sex do they *repel* you?

When the sexual act is over, do you generally feel exhilarated, strengthened nervously, cheerful, appeased — morally and physically satisfied, etc.? Or rather the contrary?

Do you know how the effects are with persons with whom you have had *similisexual* intercourse?

In case of ordinary sexual acts with a person of the *opposite* sex, how does the act generally seem to affect you after it is over? How does it seem to affect your partner in it?

In similisexual life, are you obliged to seek out casual intercourse of the sort, at a risk of exposure, and to take persons not of your station or education, etc.? Or the reverse?

Have you constancy in your sexual life, so far as you can attest it? Or are you changeful, easily consoled for losses, for ill-luck in selection of partners, for shattered "ideals," etc.

How far is the same trait found in your friendships and acquaintances, when they are not decidedly (or not at all) sexual?

In dreams, do you have visions of sexual relations with men or women, the more frequently and ardently?

Have you ever confided your sexual nature to a person *not* similisexual?

Have you ever seemed to yourself suspected of such a nature, though you have kept it concealed all in life?

Has any one made such a confidence to you as to his or her nature, without *your* returning your confidence for it?

Are you given to ardent friendships with persons of your own sex, which friendships are not tinged with the wish for sexual

contact, or love of a bodily sort? Or do your warmer intimacies seem all to *tend* to loves? — not stopping at the merely intellectual bond?

Does the sight of the nude human body — of others, or even of your own person, especially the sexual organs — excite you sexually?

In making acquaintances, friendships, and so on, are you much affected *at first* by looks, beauty or plainness of person, charm of manner, and the like? Does this endure?

Does want of physical attractiveness at once or later (little by little) *repel* you, and even interrupt your intimacy?

Are you (generally estimating) popular in friendly, social life with women, and a recipient of their confidences?

Are you given to loving where you do *not* respect? Does such feeling last? Has such a person recurrent power over you?

Have you any morbid tendencies in your *vita sexualis*? i. e. relish for flagellation, sadism, fetichism, and so on? — as described in the preceding work, and in other special studies of such tendencies.

Have you ever been conscious of betraying or guessing by a mere *look*, a brief exchange of glances (quite instantaneous often) that you or another person are homosexuals? This absolutely apart from any gesture or incident that any third person would understand as hinting at similisexualism.

Have you ever thought that similisexual persons have shown themselves attracted to you without your feeling inclined to them? If so what have been the types — virile or effeminate, etc.? Why did you not reciprocate the interest?

Various Moral, Temperamental, Habitual Traits, etc. etc.

What is your impression of yourself as to your *moral* strength and nature, setting aside details of your sexual instincts? Do you conclude yourself to be of average, or of more or less than average, *general* uprightness? Of honesty in disposition, sincerity, responsibility?

What would you say to be your chief *moral* weakness?

Are you (*generally* reckoning the matter) selfish or unselfish, as a rule? Cynical or kindly-natured?

Do you forgive easily, or are you brooding and rather revengeful if injured? Do quarrels and injuries "pass away" from your mind easily, or brood?

Are you quick-tempered? easily given to outbreaks and violence?

Have you an inclination to a settled, dogmatic religious faith? — to a "supernatural religion," of one kind or another? Are you firmly convinced, or do you wish to be so, of the soul's immortality? Of a future state, of a relation between this life and some other one? Do you *fear* Death?

Have you a strong *will*-power, real resolution in important matters, due decision in things unimportant? Do you "dream more than act," so far as concerns success in life? Have you much physical courage?

Do you find that you easily control other people, or that they easily guide and control you?

Are you, on the whole, egotistical, vain, rather self-satisfied? Or not so?

Are you naturally frank, open, and given to showing and being what you think and are — apart from sexual traits?

Are you easily depressed or melancholy? If so, do such moods spring from a special cause? Or do they come quite apart therefrom — with little direct explanation? Are you decidedly "moody"?

Have you ever been conscious of a passing or lasting relish for obscene humour, petty indecencies? Are you spontaneously profane?

What is your impression of your nature as to jealousy from sentimental causes? Also as to envy, suspicion, or confidence?

Is your general demeanor restless or quiet? Are you inclined to be alone, and to reflect much on things?

Are you a talkative person, or one who is a better listener than talker?

Do you incline to any little eccentricities of manner, and to affectations? — to mysticisms in trifles?

Do you feel inclined toward a life in one place, to a fixed

home, to one pleasant, "settled" circle of friends, rather than to even a brilliant but wandering social life? Or is any one pleasant place and circle "about the same" to you?

Are you orderly or disorderly, by inclination and habits, in your way of daily life, your dress, work, hours, and so on?

Do you incline to wealth for the sake of luxury? — or are you temperamentally satisfied with comfort in a simpler way?

Is your mind *more* receptive than productive? Or the other type?

Do you think your present mature abilities are more for the abstract or for the concrete? For the useful or for the ornamental in life?

Are you *now* naturally better at mathematical processes, science, and at things worked out by close formulas? Or are they all difficult for you?

Is your memory nowadays good? Your application? Are you good at reaching conclusions in philosophic planes?

Would you say that you are instinctively logical? Or do you rather jump at conclusions, incline to them by impulse and wish? — so that often you fly in the face of logic?

Have you strong tastes for the arts? Is a special one preferred? Practised? If so, which one?

Which art now really *affects* you most?

Are you strongly affected by music? If so by what sort? Do you prefer operatic or more abstract music (as symphonic, sonata, chamber-music)? Are you peculiarly fond of Wagner? Do you particularly like modern Russian music? — Hungarian? Who are your favorite composers? Does music ever seem to you to have a really "mysterious" message to *you* — nervously, spiritually, emotionally, or otherwise?

Do you discover that music has a sexual effect on you during or after hearing it?

Do you most admire landscapes or figures in painting, etc.? If the latter, do you feel most interested in male or female subjects — especially if they are nudes?

Have you much taste toward sculpture? If so, do you prefer male or female subjects, especially if nude? Does Greek sculpture of the male or female nude especially appeal to you?

Do you find that pictures or sculptures exert a sexual effect on you? — causing secret desires, with any physical signs?

Do you think that the male or the female human figure in general is the more attractive, symmetrical, etc.

Have you literary tastes, or do you not care much for reading, as compared with other distractions and amusements? Have you practical talents for literature?

Do you prefer to read prose or poetry, history, biography, travel and other more solid literature? Or do you "like nothing so much as a good novel"? Does it strongly impress you, as you read such a book?

Does the theater deeply interest and affect you? If so, what sort of drama do you prefer?

Have you talent for acting yourself? If so, in what vein?

Would you be willing to say that you have marked imaginative powers, strong fancies, can enter vividly into lives of others, and so on?

Do you instinctively like, or by cultivation have you learned to like, *brutal* sports and spectacles? — such as prize-fights, bull-fights, a fierce football match, a dog-fight, and so on? Have you ever felt a certain *sexual* thrill rising, when watching any such scene, or a street-fight? — feeling sudden erection etc.?

Have you a strong feeling for Nature, as distinct from art? For wild and solitary Nature, especially, and for impressive landscapes?

Have you ever felt under such or other circumstances the sense of being yourself a special, intimate part of wild Nature? a sort of tree, a beast, a bird, a torrent?

What sort of natural landscape do you most prefer — land or sea, wild or calm?

Do you like rural solitude, and to be by yourself now and then, or much of the time? In fact, is it a sort of *demand* of your nature?

Do you drive, ride, hunt, fence, box, play, tennis, billiards, or what other sport with most pleasure?

Are you fond of animals, wild and tame? Have you ever noticed what might seem to be a particular liking on their part, at first sight, for you? — a sort of "mutual understanding"?

Do you smoke, or care for strong drinks, for gambling? Do you instinctively use strong exclamations?

Do you think, on the whole, that your tastes are more feminine or masculine?

Do you take great interest in your personal appearance and dress? Do you care decidedly for ornaments, jewels and jewellery; for bright colours; for what is *pretty* rather than *handsome*?

Have you ever for the sake of external matters (such as dress, ornaments or other aids to bodily attractiveness) wished that you were of another sex than your own?

Have you ever wished that you could change your sex because of more serious reasons? If so, for what ones?

Do you, all things or most things considered, "feel satisfied" with life, and think that you have, or have had, your fair share of this world's happiness, and peace? Or the contrary opinion?

Have you ever attempted to bring death to yourself, or wished that your philosophic or religious views allowed it? If so, what held you back from advances toward suicide?

Do you think of yourself as a morally justified, responsibly-acting sort of human creature, apart from any sexual influences on you?

Do you feel so more or less because of your sexual impulses and *vita sexualis*?

Do you believe that the Similosexual when the *best* (but quite indisputably homosexual) examples are considered, presents a higher or a lower type of human nature?

APPENDIX B.

Some Physical Considerations of Uranianism and Uranidism.

As noted earlier, the preceding general study is not intended to go deeply into many psychological aspects, even less into distinctively physiological aspects of similitisexualism. For such data the reader is referred to many medical, legal or other sorts of works. Such matters are somewhat superfluous for casual lay-study. But a few elementary points, that mark similitisexual intercourse and its instincts may usefully be clarified here. The ignorance of many men and women as to especially the physical *pratique* of Uranianism is almost ludicrous.

The similitisexual act, coition between masculine types, Uranian or Dionian-Uranian, is not necessarily what is technically called "sodomy," i. e. anal coitus, any more than is such what we have seen pointed out in our volume as pederastic. Nor do a majority of Uranians incline to womanish manhood, or wish to have sexual satisfactions with very unripe youths, children, with distinctly degenerate physical types, etc. Even desire for eccentric acts is not universal. Such tastes are not often met in the finer similitisexuals. The mere bodily embrace between the Uranian and the male type for whom he feels passion, — often the embrace not even made — is frequently sufficient to produce the full measure of sexual pleasure and orgasm. The high nervous organization of the Uranian is here at its tensest. There is often horror for anal coitus, for buccal manism, etc. Mutual masturbation is frequently all that the Uranian ever accepts or desires. Or his passion, wholly idealized, does not seek a physical contact with that human being beloved with all his soul; turns in a troubled aversion from such bodily rapport, as from a desecration.

Again, similitisexual intercourse between mature Uranians, or Uranian-Dionians, usually is physically beneficial to them. This has always been the classic and the oriental theory. It is a stimulant and sedative to the Uranian body and mind, not a weakening or mischievous process. But intercourse with women often has an evil effect on the Uranian, in proportion to his being completely Uranian; not fractured with Dionism. In youth, in delicate health, similitisexual intercourse naturally can be harmful, just as to youth is normal sexualism. It weakens the young generative physique more or less seriously if indulged in to any excess, and creates neurosthenia, and organic disorders. But this excess depends on the individual constitution of a boy much more than is often thought. A lad need not suffer material harm from sexual practices with

other lads, or with mature men, provided he be robust, sexually precocious—and if there be no excess. This fact is attested by even professional male prostitutes, younger or older. The Uranian has a marked tendency to longevity.

On the contrary, as already been pointed out, female similitisexualism, the *pratique* of the Uranid, seems to be unfavourable to her physical and mental well-being, first and last, in comparison with the effects of Uranian passion. Her relation to it is covertly dangerous, either as girl or mature woman; and it frequently grows patently very harmful.

Contraction of sexual diseases, such as syphilis, in homosexualism though occasionally transmitted by similitisexual intercourse, is relatively rare and relatively of lighter form. The nature of the sexual contacts between homosexuals is considerably a deterrent.

The absurdity (so common) of fancying that masculine similitisexualism demands hermaphroditism or an abnormality of the physique for its origin and satisfaction, has been pointed out. The continuous practice of certain forms of homosexualism, including especially anal coition, does sometimes produce more or less important bodily disorders — enlargements of the anus, atrophied organs, inelastic muscles, weakened tissues, etc. But this is not a necessary consequence even of the most persistent habits of a passive kind.

The fact that in masculine or feminine similitisexualism there is no haunting dread of procreation, of pregnancy to come, has undoubtedly an emotional influence in the acts. The physis and psychic "surrenders" are the more complete.

The arguments that similitisexual love and its satisfactions are a natural or "unnatural" violation of existence, because heterosexual congress is associated with procreation; that homosexuality is a criminal waste of precious sexual feeling and material, etc., are of the least logical. One might as well say that men were to eat only when they *need* nourishment, as the end in view; or must not drink save when the body *requires* fluids; must not walk, talk, think, smell a perfume, or do much else, except when utility primarily is their motive. Sexual intercourse of normal sort, even between the married, is only fractionally for procreating; nor is there any wisdom in saying that it should become so. Nature is not a niggardly mother. She willingly gives man much more of appetite, material and occasion for his pleasures than she expects him to return. Furthermore, an old query may well be repeated: if similitisexuality may not have a perceptible relation to the great modern problem of over-population of the civilized globe, at least in great racial centers.

APPENDIX C.

Uranianism in the United States of North America.

For English-reading students of homosexuality there is relatively little literary material specializing aspects and statistics of homosexualism in the United States. This is somewhat singular, as important explorers or commentators in the homosexual instinct have been American; including Hammond, Crawford, Hamilton, and others. As to popular literature in the vernacular, to aid the American Uranian to understand his own case, or to understand conditions of homosexualism in other countries, this is still eminently lacking. The topic of homosexualism is *tabu* in the United States and in Canada, except through observations by and for medical students and physicians. In North America the notions of homosexual instincts are ludicrously (or pitifully) incorrect among intelligent laity, as a rule. Homosexualism is generally regarded as a "diseased," and "abnormal" state of the individual; as relatively a "rare" matter; as a moral, religious and anti-natural offense of the foulest sort among masculine adults; as inevitably part of complete or partial "degeneration." The North American, of native Anglo-Saxon descent and type, is usually as ignorant scientifically before whatever in philarranism comes to his notice, if he be layman or even physician, as is — the Englishman. In the United States, some useful German literature circulates, hazardingly and sparsely; and not with any real currency in social life. Even in order to own works of a medico-psychiatric sort, as the "Psychopathia Sexualis" of Dr. von Krafft-Ebing, or Dr. Moll's "Contra Sexualität," or Dr. Hirschfeld's studies, the volumes must be procured strictly on a physician's certificate!

Nevertheless of the enormous diffusion of Uranianism and of homosexual intercourse in the United States of America and in Canada, no possible doubt can exist, if the intelligent observer has resided there and has moved about in various social grades and circles of the larger cities. In the American, of East or West, there is a fusion of racial types and propensities not so immediately the case with his British cousin, who is more a type of pure long-transmitted Anglo-Saxon blood. In North Americans, the bloods of the Latin, Anglo-Saxon the Teutonic, the Scandinavian, the Slavic, the Magyar, and many other races blend to-day — more or less. Simili-

sexualism is of the mixture. The enormous purely, or fractionally, Germanic population of Eastern or Western districts and cities has a special bearing on homosexualism in North America. The wide agricultural "West," a welter of old races, representatives quite fresh from their European homes, is pervaded with Uranian tendencies. In the Southern States, the Creole type is not lacking the impulse, in spite of all its heterosexuality. The American negro has ever been homosexual, though the easy morality of the negro female is a counteractive. The North American Indian has also always inclined to practical homosexualism, as we learn from such valuable studies as the "Narrations" of the early Jesuits, and the modern observations of such writers on the topic as Karsch.

The Latin, or aboriginal Uranianism of Mexico, Central America, of South America and of the West-Indian Archipelago has been noted in the pages of our study.

Reverting to large cities of chiefly an American population (so far as their really yet exists an "American race") no matter how suppressed is the homosexual topic, they are centers of Uranianism. One finds the same practicalities as in Berlin, or Paris, or Vienna, except that there is far less generally an open male prostitution of civilian sort, and only in certain centers any military prostitution. Also we note that allusions to scandals, crimes, legal incidents connected with homosexuality are far less frequently printed that in Europe. There are blackmail-affairs and other scandals, tragedies or comedies, of Uranian sort. But they are not reported in the press as in Germany, or Italy or France, etc. In fact they seem to be the only personal scandals slurred by American journals.

The small military-element in most American cities, the difficulty and legal danger of making practical uses of resorts of many sorts for homosexual rendezvous, the fact that the American soldier is much better paid than any European one, much remove transatlantic military life from activity in prostitution.

Heredity, race-instinct, aesthetic sensitiveness, and the temperament — nervous and imaginative — of the high-class American tend to make him homosexual; or to experiment in the instinct, even when no hereditary impulse exists. This is not the case or cause with the Englishman, though it is somewhat such with the Celtic Breton. Again, the failure legally to regulate female prostitution in the United States increases the dread of diseases and makes the inclination to homosexuality more direct.

The thousand-and-one homosexual ties in social life — of all grades — between high-natured, respectable and moral types of American young men, or between types lower in the intellectual and ethical

scand, are to be traced every where. A special observer of youthful homosexuality in America has stated that the practices of uranian boys in school and so on are in his opinion "nowhere quite so general" as in the United States; and that, in his judgment, such youthful habits are "more racially mischievous than in England" owing to the highly neurotic types of American lads. This latter theory is interesting.

Certain smart clubs are well-known for their homosexual atmospheres, in New York, Boston, Washington, Chicago, New Orleans, St. Louis, and other centers. Resorts in the way of steam-baths and restaurants are plentifully known—to the initiated. With many such resorts there is no police-interference, though their proceedings and patronage, night by night, day by day, are perfectly plain. A special factor in homosexual uses of vapour-bath establishments (in larger cities) is the fact that in America these are kept open, and much patronized, during all night hours, and first morning ones; indeed some are never closed at all; in many examples a double staff of attendants being employed. In most such baths, each client has always a separate dressing room, usually with a couch. What "goes on" is under the guests' own lock and key, and without surveillance. New York, Boston, Washington, Chicago, St. Louis, San Francisco, Milwaukee, New Orleans, Philadelphia, are "homosexual capitals."

A distinguished European singer (homosexual) who has several times visited the United States, and is now familiar with every part of it, states that he "has never been in any country where the uranian element, was so widely-distributed, and averaged such high-class moral and intellectual types as in North America." A homosexual actor of Continental fame, not only for talent but beauty, has declared that after an exceptionally large experience in attentions, no other male public has ever so often written to him, or otherwise sought contact socially with him through homosexual passion for him, as the American homosexuals.

The frequency of social scandals connected with homosexuality in America has been mentioned. The married Uranian is constantly encountered in America. But perhaps because the "marriage of convenience," the "loveless marriage," is far less frequent in the United States than in British or Continental European society, as also because the American woman seems—as of race—less sexually ardent, scandals connecting uranianism and marriage are not plentiful.

As to the Uraniad, and her prevalence in the United States, the physicians who have studied her statistics and phrases incline to the dictum that she is rather less frequently met, owing to the peculiar nervous organization of the American woman, who seems often almost wholly without sexual desires—"a-sexual." Her constitutional elasticity, and habits of non-residence with her husband during long portions of the year (especially when she is abroad and he at home, or *vice-versa*) as also her tardy marriage, indicate this temper. But of course the uranian tendency is often encouraged by conditions of abstinence.

BIBLIOGRAPHICAL NOTE.

As mentioned by the author in the Preface to this study, he has decided, at the last hour before the completion of its present work, to omit entirely the very large and classified Bibliography prepared for it. In the process of completing the book, a wide literature in every department, containing all possible available information, opinions, allusions, considerations, whether ancient or modern, expressions both scientific or popular and whether professionally psychiatric or in belles-lettres—all came to be assiduously consulted and noted. Unfortunately it was not possible to add and to classify with even approximate completeness the scientific or belles-lettres publications on the topic that have appeared since the year 1900. This large omission from any Bibliographic Appendix would be serious. The author therefore, in closing his work, has decided (with great regret,) to sacrifice the entire Bibliography appropriate, rather than to present here merely its imperfect approach. In part for the same reason, as also because of the circumstances in which the book (after so long a delay) is put to press, an Index cannot be appended.

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