sexual completeness, to receive the only real self-surrender possible for simulsexuals. *That* bizarre, sterile union is today, as a legal tolerance, only a fantastic dream of such enthusiasts as Ulrichs. It is likely so to remain, even were modern conceptions of social and sexual ethics more amenable. It abides a fantasy, not easily to be made more harmonious—even as a theory. The world revolts from such a suggestion. But if there can be no social or legal acceptance of intersexual marriage, the currents of constant and elevated uranian love find their way the world around, century by century, in obedience to high impulses of intersexuals and of their uncharted rights. Students of them, who have religious convictions on lines of Christian theologies, can even believe that such emotions and their mystic unities refer themselves to ties more enduring, more purely spiritual than those of our earth: their essence defined by Christ when he dismissed the idea of normal marriages for disembodied spirits, in the phrase "neither marrying nor giving in marriage; but all are as the angels of God in heaven."

CHAPTER XII.

Is the Uranian a Higher or a Lower Sex and Type in the Scale of Humanity?

A Vital Question. Probably the reader will say, as he reaches this short concluding chapter, that its title presents the most vitally interesting question that can be part of such a study: a query not well left for the last. But not so. The present writer has wished to emphasize certain practicalities of the Intersexual problem and condition, and throughout these pages considerably to subordinate cross-currents of the theoretical: as also to avoid concepts essentially in dispute among psychiatrists. If the supremacy of the Uranian—when at his best—were indisputably accepted by science, if in his finest examples he were popularly received in the human scheme as the much-advertised "Overman"—then his complex problem would be solved. But that is not yet the result of arguments. The Intersexual, psychically and psychiatrically, is a disputed equation. His friends do not too often agree with each other as to his status; even his enemies do not. Sometimes he would be glad to be saved from both.

Two Scientific Theories. Beyond doubt, much suggests the high-natured Uranian as representing a noble and gifted species of mankind; in touch with deeper and finer secrets of human—not to say Divine—personality. The enthusiastic theorist who admires certain races eminently simulsexual, who recalls the greatest names and noblest figures in the catalogue of homosexual men, is impatient that Uranistic supremacy in the world be not conceded at once. But cautious psychology wisely keeps the interrogation-point at the end of the tempting
question set at the top of this chapter. Most psychiatrists will insist on keeping it there; in spite of all the amiable wishes that one could answer the query by a clear and direct affirmative.

Two great camps, so to say, yet exist in the speci- alistic study of similosexualism. One group, including many strong names in scientific medicine and medical psychiatry, declare that the Uranian is a morbid human product, an aberration, an "abnormal." To hundreds of jurists he is indisputably a criminal; except if insane. Another group, equally dignified and firm, holds to the theory that uranism is the manifestation of a species of natural intersex; not technically pathological. Such views, as thus outlined, naturally consider the average Uranian, in his intellectual, moral, sexual, psychic and physical attributes, not as to what is generally called vicious, decadent or degenerate, etc. In each faction the arguments are sharp. Needs not to be said, that there are numerous contingents of psychiatric observers whose judgments halt between the two extremes, exhibiting various differences.

Who shall decide, when doctors disagree? The question in Shakespeare's familiar phrase is applicable here. The layman is not accepted as arbiter, nor is often capable thereto. At this stage of our study of Uranianism, and of tracing its psychic cartography, one may do well, either as physician or layman, thoughtfully to hesitate. Far more important than analysis is giving to the unhappy intersexual man or woman the sympathy, protection and freedom that the worthy types of them deserve. The future may be trusted to decide the wranglings of science; let us imitate the Good Samaritan. The most hesitant theorist at least can care for the intersexual marionette on the roadside; can drive away the prowlers that have stripped and beaten him; can bind up his wounds; can help him to continue his life-journey; all this often without stopping to discuss his place in the human or divine scheme — much less in crowning him an exiled King of Men.

This brief study will have been written to no sufficient purport, and many far more extensive studies can be read with indifferent results, if the observer does not realize that the ranks of indisputably similosexual mankind (over and above all else destractive or doubtful examples) present a great list of what we call superior types, including geniuses; in their moral mental and other dignity. The world owes a vast debt to men who have been homosexual. But in contrast to these, we have an equally indisputable and deceiving array of similosexual human beings so marked out by weakness, by depravity, by vice and crime, that the aggregate in such a review chills even a discriminating tolerance.

A summary of just this confusion and contrast may be cited here from the psychological romance already referred to in this study several times, on account of its aim at serious suggestiveness — "Imre: A Memorandum": The passage is a part of the narrative of one of the two protagonists (Oswald) in the tale, as to his bewildered refections on contrasts in uranian types:

... We walk the world's ways as men. We hew our ways, through it as men, with vigour, success, honour... one master-instinct unsuspected by society for, it may be, our lives long! We plough the globe's roughest seas as men, we rule its States as men, we direct its finance and commerce as men, we forge its steel as men, we grapple with all its sciences as men, we triumph in all its arts as men, we fill its greatest professions as men, we fight in the bravest ranks of its armies or we plan out its fiercest and most triumphant battles as men... in all this, in so much more, we are men! Why, it's a bitter paradox! one can say that we always have been, we always are, always will be, too much men! So super-male, so utterly receptive of what is not manly, so deaf from any feminine essences, that we cannot tolerate woman at all as a sexual factor!
Are we not the extreme of the male? Its supreme phase, its uttermost position — its climax of the aristocratic, the All-Man! And yet if love is to be only what the narrow, modern, Jewish-Christian ethics of to-day declare it, if what they insist upon be the only natural and pure expression of "the will to possess, the will to surrender,"
oh, then is the floating world quite right? For then we are indeed not men! But if not so, what are we? Answer that, who can?"

The more perplexed I became in all this wrenching (for it had grown to that by the time I had reached my majority), the more perplexed I became because so often in books, old ones or new, in the very chronicles of the criminal courts, I came face to face with the fact that though tens of thousands of men, in all epochs, of noblest natures, of most brilliant minds and gifts, of intense energies — scores of pure spirits, deep philosophers, bravest soldiers, highest poets and artists, had been such as myself in this mystic sex-organization or sexual-reorganization, that nevertheless of this same Race, the Race-Homosexual, had been also, and apparently ever would be, countless ignoble, trivial, baseborn, feeble-minded and feeble-bodied creatures! — the wretches — the very rubbish of humanity! Did not the noblest overlook of the record of Uranianism, the average facts about one, suggest that the most part of homosexual mankind had always belonged, always would belong, to the worthless or the wicked?

"These, these, terrified me, more! To think of them shamed me; these types of man-loving-men who, by thousands, live incapable of any noble ideals or lives. Ah, these patronizing, mischievous, ill-used, gross, wondrous beings! perverted and imperfect in moral nature and in even their bodily tissues! These homosexual legions that are the scourge-shield of society; good for nothing except the fire that purges the world of garbage and rubbish! A Heliogabalus, a Gilles de Rais, a Henri Très, a Marquis de Sade; the painted male prostitutes of the boulevards and twilight-glimmering squares; the effeminate artists, the slender and therseless musicians! The Lady; Nairych, rich young men of higher or lower society; twaddling aesthetic sophistries; stockling with perfume like cockroaches; the second-rate poets and the neoromantic, précieuse peddlers who rhyme forth their forced literary prophecies out of their mere human deca- dence, out of their narrowless sham of all that is a man's fancy, a man's heart, a man's love! The cynical debauchers of little boys, the pestiferous perverts of clean-minded lads in their teens; the white-haired satyrs of clubs and libraries!"

"What a contrast are these to the heroes and heroic intellects of Greece and Rome! To a Themistocles, an Aeschylus, an Aristides and a Klesmenes; to Socrates and Plato, and Saint Augustine; to Socrates and Boz, to Alexander, Julius Caesar Augustus, and Hadrian; to Sweden's Charles the Twelfth, to Frederick the Great, to indomitable Tilly, the austere Gordon, the illustrious Macaulay, to great Oriental princes; to the brightest lyrist and dramatists of old Helas and Ialias; to Shakespeare, to Marlowe also; as we can well believe, Platon, Grilloperzu, Heliker, Byron, Whitman, to an Isaac Newton, a Justin Bieber — to the masterly Jerome Duncan, the classic-soleil Winckelmann; to Mirabeau, Beethoven, to Bavaria's unhappy King Ludwig; to an endless procession of "exceptional men," from epoch to epoch! As to these and innumerable others, whose hidden, and inner lives have proved without shadow of doubt however rigidly suppressed by "popular information" or by inferences vivid enough to silence scornful denial, that they belonged to Us.

"That redeeming Rest-of-us! That Rest, ever and ever again, typified Uranians so high-minded, often of such deserved honour from all that world which has either known nothing of their sexual lives, or else has perceived vaguely, and with a teach, redundant pardon! Could one really believe in God as making men to live at all and love at all, and yet at the same time believe that this love is not created, nor by God, nor of God's own divinest Nature, rightfully, eternally — in millions of hearts? ... Could one believe that the eternal human essence is in its texture today so different from itself of immemorial time before now, whether Greek, Latin, Persian, or English? Could one somehow find in his spirit we dread through this, not at the idea of facing God, as his Judge, at any instant? Could one feel at moments such strength of confidence that what was in him so was righteousness? — oh, could all this be — and yet must a man slander before himself as a monster, a solitary, and peculiar being — diseased, leprous, monstrous — one that must stagger along the road of life, ever justly blessing and ever the more worried, till Death would meet him, and say "Come enough! Be free of all! Meet and best thing of all, be free of — thyself."

"Is our Race good or evil-rem? Is it dubious or carnal? If that last be true, why then all these other men, the Normalists — are we, our severest judges those others whether good or bad, whether vessels of honour or dishonour, who are not in their love-instincts as we are — the millions against our tens of thousands, even if some of us are to be respected — why they do right to cast us out of society? For, after all, we must be just a vitiated breed! We must perhaps be judged only by our commoner mass."

cf. "Have a Memorandum" by Xavier Mayne.
Moreover the student remarks that, admitting all more solidly valuable traits and gifts of the Uranian, he tends to shine brightest most frequently in merely what is aesthetic, ornamental, superficially intellectual; rather than in the deep-esteem or highest ethical life. Certainly now and then we find the example that counts for much in ethics. Some Uranians are ethically on a supreme human plane. But intellectually great, superbly gifted, the Uranian tends to be not morally well-poised, not morally aggressive, not altruistic. The Uranian susceptibility in fact seems a part of the unsolvable riddle of the moral value of the Beautiful in our human life; of the eternal duel between our merely human ideals of Beauty and of Good.

The question of the Uranian as tending —at her best—to present an advance toward a superior and idealized development of humanity has naturally largely the same aspects, pro and contra, as in the case of the Uranian. The transference of the problem to the feminine Intersex has however many considerations that cannot find place in the present study.

The Uranian as a Philosopher and Christian. Fortunately, the Uranian does not often claim too proudly to decide his world-riddle; nor to arrogate to the masculine Intersex, even at its best, more than is prudent; however alluring the arguments. Instead, we find his highest type anxious to make of himself the best being, morally and socially and intellectually, that he can: to live in the world and to pass from it feeling that it has been good for him and the world to be of it. The philosophic (or emotionally Christian) spirit is no uncommon thing in the male Intersex: from Socrates as from Christ, through all the ages. Instances are legion. The hours of suffering and bitterness, of relative solitude, of punishment because of the inter-sexual nature’s workings, all these should not weaken the Uranian’s striving to live as a creation near to a Divine Oversoul. Human intolerance of him when society is plainly unjust, can even make him look forward to death with a calm sense of trust in it, with a philosophic welcome for it; while that mood and attitude need not urge him toward any rash act to end his mortal career. So come to the higher Uranian, and so stays, at least faith in himself and his existence, and a respect for it. Often he can live a troubled life through, and can die, with a conviction that he or his betters in the same inter-sexual fellowship—are born and live near to the Heart of Existence, are placed for their happiness or unhappiness higher on the mystic ladder of Life, than is even the finest natural and loveliest-lived Dionian.

So much depends on the personal experiences, on the individual equation as in almost all of this Life.

Is he right? Is he wrong?

Perhaps he is. Perhaps he is right. Let us not fillip that chance from him, so far as the heterosexuality’s ironical smiles, scorn, or too impatient arguments, can
do so—clear and decisive—as may seem the opposition of
various systems of logic and inference and analysis that
deprecate the philistine's higher ideas of himself. We
know—the wisest, the best of us—too little of man, we
guess. To calmly at a God, we are too uncertain of any
abstract Right, of any abstract Wrong, of finalities in
heights or depths in this life or any other, to determine
such a complex and profound human and social problem.
In exploring the long chain of creation that stretches out
between Perfection and Imperfection, let us be willing to
leave us superficial our certainty of the relationships of
the Uranian as to what is ultimate in the vast scheme
of cosmic organization. Instead, let us make it our prac-
tical business, as individuals and fellow-mortals, whether
Uranians ourselves or not, to climb higher with all our
best wills and works and everywhere and eternally to
help human nature to climb.

The following study of the life and literary produc-
tivity of the poet August von Platen-Hallermund, in their
relations to aspects of the homosexual instinct, was
originally prepared for separate publication, as a mono-
graph. Its appropriateness to inclusion in "The Intersexes,"-
and many requests that it should make part of this vol-
me have decided its author so to add it here as a final
chapter. It may yet be convenient to make some detached
use of it; hence a separate pagination is given to it,
below that for "The Intersexes."