to ill-placed levity contains useful matters for lay-reading, the author gives the following sketch of an Uranian's "love at sight". The narrator is spoken of as a young secon of a noble family of the Continent; and the object of his passion is a German or Austrian army-officer.

Instance: Typical Case of Uranistic "Love at Sight": me as to my looks; my bearing indeed is noted for its genuine masculinity. But, for all that, I have a soul like a woman's. I am a man; but I love another man, burningly, passionately, to death itself. I know too it is a mad hopeless struggle that I have kept up against my all too-tender nature, since my boyhood's years. So I have given up struggling against my fate.

"I was young, free, rich but not happy... I fell in love with a man whose name I did not know. It came over me like a flash of lightning when I saw him for the first time. It was in a café; my eye caught sight of a dignified officer. He had an illustrated paper before him, but his glance was far from it; visibly he was sunk in deep thought. My first idea was of what preoccupied him... the noble profile with lines so strong and definite... everything about him suggested intellect and will-power... Finally he got up and went away; and I followed him, compelled by an irresistible force. How is it possible that one human creature can exert such a violent influence over another of like sex? I had never had any experience like this. The fresh air brought me to my senses: "You are a fool!" I said to myself, and went home. But from that evening he and I met often, in the street, in social life; though the stars went against me, for I could never find any suitable opportunity to get into a nearer relation with the man—even if I did get his photograph... I believed that he was an Uranian-sufferer, as was I. We greeted one another at times. By my way of looking at him, he must soon have known that he was unspeakably dear to my heart."

"At last we were at a brilliant ball, and in the same quadrille... We came to the figure "Trenis", where the men, so to say, embrace; in order to turn about in a circle, while the ladies on their side do the same. I would have said something different to him; instead, I could only murmur. "This is the best moment of the dance!" He answered. "Be still, he still, dear fellow!—we will get away from here at once!" I could hardly wait till the quadrille ended. Ceremoniously I left my glittering partner. What was Hecuba to me? I hurried to the dressing-rooms, for my fur-coat. He came upon my heels and put on his cloak. We left the vestibule, got into the same carriage, and fell into each other's arms. Neither of us could utter a word. At last God had given me a friend to my soul!... He and I have lived together now more than three years, like a married pair. We have never had one quarrel. Rudolf is somewhat jealous, but is kindness and thoughtfulness itself. When he goes to the annual military manoeuvres, I follow him; if he should be stationed elsewhere I shall go with him to the end of the world—to the Equinoxes!... We are happy without misgivings or remorse. There is a happiness that knows no end."

The Strength of the Tie of Dionistic Friendship on the part of his unsuspecting Dionist friend has been mentioned. "Jack, I could not care for you more: if you were a woman!" lightly exclaims some affectionate Dionian — "though, thank God, you are not one!" He wrings the hand of the silent Jack, whose heart is pierced by the bitter irony of that "Thank God, you are not one!" from the lips of the man he loves with a woman's heart, under the mask of a male friendship. Another painful aspect of an "undeclared" intimacy between two friends can long-continue with
...a double concealment. This phase is treated in the English novellette, "Imre: A Memorandum." A virile urano-dionistic type sometimes struggles with an uranistic sentiment, which he detects, cannot understand, fights down fiercely. A striking study of this sort of psychologic tragedy is made in a French novel by Mme. Alfred Valette, whose pen-name is "Rachilde"; the story "Les Hors-Nature" being originally published in the well-known Paris periodical, "La Mercure de France." A magazine in which French uranistic fiction has long been a feature, including stories by Eckhard and others. Aside from disclosures or suppressions of a romance, many broken intimacies between men occur when the Dionian after he has become more or less uranistic in his emotions for his friend, is led back to his normal sexual interests by falling in love with a woman, and decides on marriage; realizing that it must mean a breach with the too-sensitive Uranian. Miserable indeed is the Uranian then, unless he can rise to a less sexual plane of sentiment. He is abandoned, his dream is over! He cannot blame anyone. He can, he should, simply submit. But what shall console him? How can he surrender the man he loves, even when it is for the other's happiness? In a later chapter, "The Uranian in Relation to Marriage," one or two instances of this struggle are given.

**Uranians as Valued Friends of Women.** Not able to love a woman sexually, the Uranian not a woman-hater, and who is in fact fond of the society of charming and interesting women, is frequently precisely their most valued, useful and beloved friend. The Uranian can be the "model" friend of the other sex. To them he is dispassionate yet cordial, perceptive and sensitive to their emotions, as is no Dionian. Many are the speculations in social circles, why some attractive, superior man does not choose himself a wife, become pledged to some girl whose preference for him is as marked, as is his admiration for her. So warm an Intimacy, but to no clear result! Is there a secret bar? Does she not love him enough? Does he not love her?

**The Tragic or Comic Results of the Uranian Attitude as her friends, cannot understand why the man's affection stays where it does, no disclosure of warmer feeling upon her admirer's lips. Unfortunately, sometimes it crosses hers; to meet his deepest regret and embarrassment. Now and then, tragic, or tragic-comic, results of the silence of the Uranian, are heard of: more dramatic if the recalcitrant male is suspected to be cynically indifferent. In such cases feminine revenge can go cruelly far. The mystery of the death of Monaldeschi, the secretary of Queen Christina of Sweden, whom she ordered be beheaded with scandalous precipitation one night, during her famous visit to France, lately has been partly attributed to this cause. Similar stories are told of the abrupt and cruel strokes of pseudo state-justice by Catherine II of Russia, not to mention other romantic sovereigns of more ardent than patience. A few seasons ago, in Lisbon, took place such an affair, that made much scandal at the time. Among the brilliant literary men of the city, was one L.— renowned for his beauty and charming manners, but outspoken in his aversion to any sexual relations with women, and equally frank in simiprophilic intimacies. One of the most beautiful of the Lisbon court was a young woman whose services as model to a well-known French painter have made her face and figure the common property of Europe. She made repeated advances to L— with no success. As her interest warmed, came his plainer avoidance of her. At last occurred her ardent offer; and his cold refusal. One summer evening, toward midnight, L— was returning from his club. A close carriage overtook him. Two strong negroes stepped down from the box, and one of them asked L— if he would speak to a lady in the carriage. The unwary L— advanced. He was gagged, tied, thrown into the vehicle and driven.
away with its occupants—two ladies. One of them was
the slighted Venus, the other a lady-friend who also felt
aggrieved against the Uranian gentleman. L— was taken
to the residence of the friend. There he was literally
ravished to exhaustion! Towards morning he was conveyed
to one of the remoter spots of the Campolide, and left,
still bound and gagged, on a bench, where he was found
by a watchman and taken home. The affair was the talk
of the Portuguese clubs for weeks. The heroine left
Lisbon, with her establishment and friend, the same day.

The antipathy of a completely Uranian
man to bodily contact with a woman, not
merely his physical insensibility, or his
aesthetic coldness cannot be "explained" or "reasoned
away". Not more can we explain many primary instincts
in human nature, by argument. But one element of the
sub-conscious kind in this aversion, in many cases is
the Uranian's sense of a woman as physically a sort of
"nuclear" thing. She seems to the Uranian far less
wholesome, than a man. Her embrace and reception
seems to him full of secret impurity; even if he knows
her to be most attentive to all manner of toilette-proces-
ses; absolutely free of disease. He feels, too, a disgust
at the sexual periods of women. Her pregnancy is a
repulsion. There is the dread of venereal diseases. Not
inappropriately may here be mentioned the theory of many
Uranians that their intercourse is a valuable check against
the over-population of the globe. The Uranian sexualism
has thus a theoretic connection with the malthusian
doctrines. Many homosexuals claim that for this end
simuliusexual relations should be encouraged; just as we
have seen that under the Mosaic Code, and facing the
problem of the increase of the Jews against the Canaan-
ites, it was a felony because more or less a hindrance to
the desired census.

How is the

As to what brings to the Uranian his
Uranian Physi-
cally Satisfied, physical gratification and appeasement ab-
surd popular notions are plentiful enough, including those
grounded on the ideas of bodily hermaphroditism. There
is a general ignorance of this matter among otherwise
educated people. The law confuses physical expressions of
simuliusualism, both active and passive. There cannot, of
course, be precisely the same bodily conjunction, even when
coitus analis or buccal coition are the processes, as when the
opposite sexes unite. But the Uranian is satisfied without
such perfect physical union. Nudr embraces and close
contacts generally as a rule suffice for all the pleasurable
sensations of normal sexual intercourse. More close embraces,
or a coit. inter fem. is usually adequate toward complete
orgasm by him. Often less than that is needed. For, one
must remember that the Uranian passion is informed
much by a sort of idealism, far more vivid and nervous
than the sensation of normalists. The Uranian's instinct
demands less of the actual physique. Usual as are buccal
 Uranianism, mutual masturbation and so on, they are not
invariably instinctive to Uranian. In his more refined
class he is intensely sensitive to a spiritual possession of
his friend, his psychic conquest of the beauty of the
male. Imagination has a powerful share in even the
physical pleasure of all superior simuliusualism. The bod-
ily aspects of simuliusual loves and their harm or good
as compared with effects of normal sexual gratifications
by Dionians, will be treated in an Appendix to this
study.

Of "Active" and

There are two salient phases and temp-
"Passive"
Uranianism.
eraments in simuliusualism, often not

Uranianism.
by exterior detail; as has been noted. In one,
the simuliusualist always inclines to give himself up;
institively makes the surrender, psychic and physical
as does a woman, avoids exertion. He leaves most to his
partner, even while he has strong desires and enjoyments.
Here is the "passive" temperament, of course. The "active" type, in which the individual feels inclined always to be the aggressor, physically to dominate, has been somewhat specially illustrated in the foregoing examples. In the following group we can observe this more feminine temperament. There is no rule of preliminary judgment on the psychiatrist's part, though in delicate physiques and weak morale generally is met a more passive than active temperament. On the other hand, a vigorously masculine physique, a bearded pasha or some athletic warrior or bronzed sailor, may always have the desire to be passive, rather than active, in homosexual intercourse. The differences, divergences from a fully virile type, even to physical effeminization, are important in the passivist. Especially by passive uranians, when physical rapport is in question, is anal coition desired. I cite here an example from "Psychopathia Sexualis".

Instance: Passive Uranus.

"Mr. C.—, not in public life, comes from a neuropathic father and a very nervous mother. One brother suffered from paranoia, and another one is physically degenerate. Three sisters, younger, are wholly normal. Mr. C.— is neuropathic, has a slight "tic." C.— was talented in music, poetry, and interested himself in the theater. Toward scientific studies, especially mathematics he was not at all talented, and with trouble got past his school-examinations. As far back as he can remember, he felt himself attracted to masculine individuals. In the beginning he had "passionate enthusiasms" for older schoolmates. With entry into puberty, he fell in love with a male teacher, a guest of his parents. His feeling was toward the feminine role. His sexual dreams, etc. directed themselves only to male persons and passively. C.— declares that he feels himself physically like a woman. As a boy he played exclusively with dolls, and later was interested in women's affairs. felt an aversion to male interests. He most liked the company of young girls, because they were "sympathetic", etc. He dislikes smoking and drinking spirituous liquors. He has specially cared for cooking and embroidery. Never has had strong libido. Seldom had sexual relations with men while growing up. His "ideal" was such a relationship, himself in the female role. The idea of coit. cum null. repelled him with horror. Since reading "Psychopathia Sexualis", he has been terrified about himself, at the chances of legal punishment (if caught in intercourse with males) and has succeeded in keeping clear of sexual intercourse with men. This abstinence has induced pollutions and neurasthenia. On this account. C.— has sought medical aid. C.— has a vigorous beard, and except for delicate features and a remarkably fine skin, he shows no signs of departure from the virile type. Genitalia normal, except the want of due descent of scrotum. In his deportment, on the street, walk and general bearing, there is nothing striking, though he is tormented with dread of his sexual peculiarity being remarked. On this account he is shy of people. If he hears coarse conversation he blushes like a girl. Once when somebody was talking of contrary sexualism, he fainted. Music puts him into a nervous perspiration. On close inspection, Mr. C.— appears psychically feminine; quite too timid, in a girlish way, and wanting independence of character. The nervous restlessness, "tic", and moderate neurasthenic indications, betray the really constitutional neuropathic type."

The Uranian Impulse Respects no Class; Pervader of station in life, and interesting excess All Social, Moral, Mental, Grades. As exalted ranks. I select here such a case, from the psycho-pathologist last mentioned: condensing somewhat the memorandum:

Instance. "B— a waiter by occupation, single, was sent to me by his family-physician; with whom B—
had fallen in love, as suffering from contrary-sexualism. B— willingly and with decency described his vita antea et sexualis. specially: glad at last to obtain an authoritative opinion as to his sexual condition, which has seemed to himself diseased. B— cannot give any information as to his grandparents. His father was a quick-tempered, excitable man, a potator, and much given to sexuality. After this father had had twenty-four children by the same wife, he separated from her; and then three times made his house-keeper pregnant! The mother of B— is a healthy woman. Of many sisters, six are alive, several are ill with nervous maladies, but none is abnormal sexually, except one sister who has a sexual aversion to men. B— was a sickly child. His sexual life began at eight years. ... At twelve years he began falling in love with men, mostly those in the thirties and with mustaches. At that early time, ereto et pollutio. From that date, daily masturbate, in thinking about some man with whom he was in love. Most special satisfaction if penem viri in os arrigere: at this ejaculatio, with extreme enjoyment. Only twelve times till now this satisfaction. He has never felt any disgust for the private parts of another man, but quite the contrary. Pederasty (coitus analis) is disgusting to him, in the highest degree, and he has never allowed it. But he feels inclined always to the passive role in his perverted sexuality. His love for a sympathetic man is unlimited. He is willing to do anything for such. He shivers with excitement and delight if he merely sees such a man. When B— was nineteen he allowed himself rather often to be induced by his comrades to visit brothels of women. He had no pleasure in such coitus and only in the actual moment of ejaculation was he sexually relieved... But he has twice been a father. The last child, a girl, of eight begins to show perverse sexualism, which much troubles him. He wonders if there is no help again it. C— declares that he always has the feelings of a woman when in the sexual role with men. In order to attain erection when with a woman he was always forced to call up the image of some man that he loved. He has always believed that his sexual perversion rose in the wish of his father to have him born a girl... Drinking, smoking, masculine occupations and amusements he has never had any taste for; on the contrary he likes sewing and cookery and whenever he could do so, he used to dress-up as a girl, and he was often ridiculed because of his liking for dolls when a child. His interest in circuses is for the male performers... He has never had any sense of feminine charms... The patient is graceful in build, has slight growths of hair on the cheeks, and slight moustache (which did not come till he was twenty-eight). Except as to a slightly wavering walk nothing betrays his womanish nature... His demeanour in the highest degree is decent. Genitalia large, well-developed, normally hirsute; posteriori masculine, etc.

Male Prostitution Generally Passive. In two later chapters of this book will be illustrated the uraniamism which while debased ideologically and effeminized physically is associated with irresponsible social life, an absolute vagabondage included, and is largely passive. As may be inferred the male prostitute is much of this class, whether he be completely simuliusual or not. He has the "professional" disadvantage of being obliged to avoid the open publicity of solicitation, etc. of the female prostitutes. How readily he overcomes that set-back, and utilizes his chances toward blackmailing-schemes, we shall soon see in examining homosexual prostitution.

Can the Uranian Be "Cured"? We have thus glanced at various phases of the second Intersex, without making special classifications such as will be the subject of our further studies. Accepting generalities of the sort are we to conclude that Uranian mankind is "curable"? The
word presupposes something too much. The question of change in the Uranian depends on how far his nature is completely inborn; how far it may be bred in temperamental and nerve; how far absolute intersex; in what degree there has been prenatal condition. How much of the manifestation is a cultivation, by the individual, how much is a psychic process associated even with physiologic traits?—though, as we have pointed out a typical physique is not essential. Can we “cure” Nature? Can we make the leopard change his spots?

The Primary Errors in Diagnosis. We must here, particularly meet here the popular notion, but of even the scientific mind, time and again: viz, that the Uranian suffers from a nervous disease; that his status is indisputably “pathological;” that his outward type determines his sex; and that in consequence of being intersexual he is morally vicious, degenerate, and criminal. We have seen how modern law, in many parts of the world, still makes him the latter type. We see how statute-books visit on him the penalty of his “contrary” intersexual condition, with truculent severity. But all this is acting toward a man much as if the man were to be punished because he has a leg or arm shorter than his next-door neighbour, or prefers vegetable diet to fleshmeats. Of “moral cure” often there should be no question, because no need. Complete, inborn, intersexual uranianism cannot be “cured”. The shame of a gross blunder falls to the psychiatrist who promises a “cure” of what is not a disease. Too many a doctor, otherwise intelligent and honest, advises marriage as a “remedy”; or experimentally commits his patient to courses of useless “normal” sexuality. In vain does the real, innate Uranian seek to feel as to woman the absorbingly aesthetic, the intellectual, the sexual drawing awakened in him by a male. The male is the only natural completion of his Ego. In vain does such an Uranian seek to overcome his horror corporis feminae, even if as to women he have intellectual interests, close friendships, kind affections. In vain is made by him the experiment of marriage. Complete, natural similisexualism is no real abnormality, no disease. It is changeable and changeable in Nature. Undoubtedly a well-gratified, skilful, virile psychiatrist should strive to “cure” an imperfect, fainful and superficial simulisexualism; to correct minds and bodies really morbid. Acquired and surface diversions of sexual instinct, frequently can be so corrected. But to the inbred Uranian coming to a physician for help, a psychiatrist can best give sympathy, enlightenment, moral encouragements to self-respect, counsels against anything obviously degenerative to soul or body, in such mystic, disturbing, tyrannic instincts. The intersexual type must be stimulated toward an elevated intellectual and ideal plane, in his sexualism. He must be helped to make the most of himself, before God and man. He must be warned from cowardly wishes for death; urged to carry his burden bravely, till death shall seek him and (let us try to believe) lay it aside for him. This—due aid to the physique of a “patient” is all that most psychiatrists can do. Ignorantly unjust sentiments of society against legitimate satisfaction of simulisexual instincts, the want of equitable laws for man, woman and intersex, will slowly be bettered. Meantime must the man who is homosexual be taught that he is not more criminal or monstrous than the “normalist”. Common-sense, science, mankind together demand this sort of medical-psychiatric sentiment; and in time social ideas and laws, the world around, will endorse such logical, humane acceptances.

When only is the Uranian capable of “unnatural” sexuality? In fact only in one way can the real Uranian be guilty of “unnatural” acts of simulisexualism; for we are of course putting aside such obvious offences against nature and humanity as bestiality or the debauchment or physical injury to
minors, a forcible sexual intercourse, and so on. Unnatural condition for an Uranian comes when involuntarily he attempts "normal" intercourse, with a woman: with the sex that by nature's decree repels him, that often he loathes in any corporeal relationship. Prostitute, mistress or wife — then is he indeed guilty of a sin against Nature, violates his sexual Ego, as does the normalist, the completely masculine man, sin against his nature in sexual relations with other than a woman.

The Highest Type of Uranian often does not want to be "cured", nor seek a "Cure" when once enlightened as to himself, and is clear about his moral position. Such intersexuals in a large proportion have no desire to change psychology or lot, unless perhaps such wishes come in hours of bitterness, under social persecution and injustice, or when some unhappy passion overflows. But often not even then would the Uranian be other than he is! He suffers. For his own sake, and for the sake of others he wishes that their lot were better. But there is likely to be firm in his soul the conviction that the impulse in him is pure, is perhaps the truest and highest sort of love: that in the Scriptural phrase, it is a "thing of God". Races, laws, society long may persist in repudiating or punishing it. But the world will progress slowly to wider sexual insights. Coming generations will redeem a present-day and ignorant intolerance of similosexual impulses, when united to sound ethical concepts, to superior intelligences and to respectable lives.

CHAPTER VI.

The Uraniad, or Feminine Complement of the Uranian: Her General Physical and Psychological Diagnosis: Types and Biographies.

The Uraniad Defined. In reaching the second of the intersexes, sometimes termed the Third Sex, our first inquiry is for its clear general definition, as in the case of the Uranian. Such definition follows closely the phraseology of the description of the Uranian. For the Uraniad is a human being more or less perfectly, even distinctively, feminine as to physique, and often of superior sensibilities, intellectual, moral and aesthetic, and psychically most feminine in a long series of aspects; but who by either an inborn or an acquired preference feels the passion of sexual love only for the female type. She desires sexually that sex to which she seems to belong by so many aspects, but to which she does not absolutely belong.

Such is the outline of this mysterious and third Intersex: one presenting, in turn, strange problems: being feminine, yet not adequately woman. According to the great determinative of sex, the instincts of sexual love. The more we study this curious product of human nature, we realize more amazedly into what a further demesne of intersexual singularities we have entered.

The present book is not intended as so full a study of Uraniadism as of Uranian humanity. Outside of this chapter, what will be said of the Uraniad, must be restricted, under various classified headings, to supplements to the chapters that deal with male similosexualism. By