CHAPTER V.

The Uranian, or Uning; His General Physical and Psychical Diagnosis: Types and Biographies.

Definition of the Uranian. An Uranian, or Uning, a member of the Intersex previously set apart from the major sexes, may be defined as a human being that is more or less perfectly, even distinctively, masculine in physique; often a virile type of fine intellectual, moral and aesthetic sensibilities; but who, through an inborn or later-developed prejudice, feels sexual passion for the male human species. His vita sexualis revert to, now vaguely, now with vigorous definition, for no hint at its existence. Thus Alexander Scipio, in writing of depravities of his cousin, the grotesque effeminate Heliogabalus, speaks of such men as "Heliogabalus as a third kind of human being." Dion Chrysostomus, also, declared Heliogabalus a blending of man and woman. In the Scriptures there is an allusion that the term "Uranian" or "Uning" has been explained as to its classical derivation. It is not a new term, but a corruption of the Hebrew "Uning" and "Uning" came into definite psychological use in the middle of the nineteenth century, through the pamphlets on the topic of similitudinous, by Karl Emil Ulrichs, a homosexual German advocate. Ulrichs's studies of the sexual problem attracted much attention. Though lacking literary method and adequate self-poise, they have been of pioneering importance in the topic. Ulrichs reaffirmed and demanded recognition and freedom for the platonic Venusian sexual passion, in our modern social life.

Ancient Queries. The existence and characteristics of the human sexes, Uranian and of his feminine complement, Uranian, have already been referred back to the mysterious question of Intersexes between the distinctly male and female ones. This is no recent query. Plato speaks in "The Banquet" that a third sex, hermaphrodite in type, had existed; but had lapsed. Aristotle in his "Rhetoric" indicates a notion that there was at least one such sex; as part of the premises when Aristotle reasoned sexual manifestation, including love of one man for another. Yet even such comprehensive reasoners, when arguing on similitudinous love in men, fail to set up an independent, continued Secondary Sex. The early philosophic thinkers on psychology, of the type of Lucretius, the natural philosophers, even the most profound of the classic speculativists of Rome, did not for a long time even use the term "a third kind of human being." Dion Chrysostomus, also, declared Heliogabalus a blending of man and woman. In the Scriptures there is an allusion that Uranian has been more as a third sex, or at least as not being distinctly Distinguished responsible only to masculine sexual instincts for his passions, would undoubtedly
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By the Nature of the Uranian has been more as a third sex, or at least as not being distinctly responsible only to masculine sexual instincts for his passions, would undoubtedly
have been earlier current, had not the error been made in thinking that sex while it is qualified by intellectual character, must be determined by the body, and its only function is.

A more correct idea is that even an athlete, or a soldier, or a porter, six feet high, built like a Hercules, virile enough in every muscle and nerve, as a creature apart from strictly male habits.

beings, if his sexual desires and admirations inclined to man, not woman. Not fully a man, not fully a woman; he is an Uranian or Uranian. In like manner a brilliant jurist, philosopher, physician, ecclesiastic, a prince of finance or of trade, a titanic worker in the literary and aesthetic professions, if strictly-classed, may be semi-Uranian.

His sexualism demands completeness of his individuality, through a man. His passionate admirations, his physical instincts, draw him to men, not to women, and so you call him as Uranian, or Uranian.

Racial Statistics. Of the racial distribution of the Uranian and Uranian, there are conflicting ideas. One is likely to believe that in ancient social epochs, with their open showing of the uranistic nature, especially in Greek and Roman civilizations, there were more simili-sexual men nowadays, in proportion to normal. This idea is commonly met as especially an English conventionalism, and the notion cannot be well sustained. The Orient is more or less simili-sexual now than of old. The Orient races certainly are now not less Uranian than long ago, in classic and Renaissance periods, when the Orient was less hid. The concealment of homosexuality, by reason of social disgrace and legal punishment does not make its being now a whit less common, the world round.

A human instinct, invincible and inevitable; especially in conjunction with aesthetic, military and nervously-sensitive peoples. We cannot make it definitely the cause of natural

In a people, though its worse characteristics coincide with that decadence.

A proportion of Uranian is largest in what can be called the "Philharmonic"—or male-loving—Zone, a belt of races and populations, topographically reckoned. The statistical proportion is still largest in Egypt. In Turkey, Persia, part of Arabia, and so on, there has been set a rate of one Uranian in 60; with this rate, made larger through the Oriental tendency to bisexuality, or simili-sexualism in men not distinctly Uranian.

In modern Italy, where dionysian-uranian are not a type—in all classes racially, one may say—will the proportion has been set at one in sixty-five: the bisexualism of the erotic impulse, an indulging in looking for now the male now the female in the same sex, is an important aspect. In Germany, it is put at one in thirty-five near to two per cent. In France, it is reckoned at one in fifty; in England at one in sixty; in Austria at one in seventy; in Russia at one in seventy-five to eighty (a low estimate); in Spain and high-settled countries, at one in sixty-five; and in the United States of North America at one in about fifty.

A physician, long busied with practice in neurotic and sexual studies, a Bavarian, tells the writer that in his list of clients some "fifteen complete cases," that is to say, those who are wholly simili-sexual; and who though heterosexual for most part of their lives, are "given to sexual relations with men," An Italian consulting physician, a writer on sexology tells me that he has "more than a hundred Uranian among his clients, two of them married; but has traced bisexuality in constant evidence. A German doctor who was himself uranistic, knowing of one hundred simili-sexual men in
his city, a town of about twenty-seven thousand inhabitants. The number of Uranians of all shades and characters, from the honoured, aristocratic citizen, to the prostitute of the lowest type, in such capitals as Paris, Brussels, Berlin, Munich, (where simulism is more openly even than in Milan, Lisbon, or Naples, in Vienna, Rome, London, New York and so on, constituting a set in each place at thousands. The vulgar and repulsive evidences of this fact are before the eyes of the observant traveller. Contrary to what might be expected, there is a large Uranistic population in rural life; there is part of it is not thoroughly simulosexual. In France, Spain and Austria, the peasantry are strongly homosexually.

As for the simulosexual instinct in the more or less barbarous and primitive races of the world today, have already discussed the inborn tendency to it. A historical measure cannot be established here. A contemporary fact is that three races of the world, constantly in near relations to one or another people and civilizations, but often little affected by such environments, the Gipsy and the North-American Negro, are all extensively simulosexual. The Jew, always exotic in temperament, is so frequently Uranian, or uranistic, that there is sort of a generic proverb—"so many Jews, so many simulosexualists." The Gipsy makes no distinction between his sex when his passion is excited. He is especially a pederast. The North-American negro, whether in the plantations or in the cities, gives way to the impulse freely, although the stridency of female morality makes the race appear to counteract such an impulse.

Degrees of Uranism in Men: Between fully Uranian nature and the male sex. But there also is the type who, while

strongly simulosexual still feels sexual admiration, often vigorously and romantically, for woman. He seeks, greater or less passion and satisfaction, sexual with her, even to marrying for love; not to casualties. In such a type, two impulses exist: for male and male sex, certainly is approached, fully reached. This type, "uranistic" but not has been categorized by psychiatry as the Uranian, or "Virilized Uranian." It is a subtly phase. It is constantly met. The next degree goes toward a complete manliness of sex. It is represented by the individual almost wholly in sexual as a rule, turns with aversion from the kind with masculine types; but who now "lapses" toward the male, surrenders to infrasexualism. These lapses occur either with individuals, to whom he is mysteriously attracted, others (more impersonally) during special periods—occurrences of his life. The thoroughly masculine man out of any sort of simulosexual tendency, term Dionian, Dionid, or Dionist. Hence such qualifying phrases in speaking of modified The psychiatric literature of the time makes other distinctions. In fact it has set forth rather constant subdivisions", according to the nature and force individual simulosexual tendencies. These minuter can be dismissed by the average reader as needless. The complete Uranian, the Dionian-Uranian (similar) Uranian-Dionian cover all essential variation intersex and entire masculinity. They take the degrees of simulosexual love and its physical affection, in hundreds of instances of complete or partial Such types are Alexander the Great, Martial, John, Rafaello, Oscar Wilde, Robespierre, William, Nero, Lord Byron, Sir Isaac Newton, Gilles de David, Jonathan, Pope Alexander VI, General Tilly, Eugene of Savoy, Henri III. Shakespeare, Platen,
Cellini, Heliogabalus, Jérôme Duquesnoy, St. Augustine, John Stuart Mill, gymnasts, acrobats, riders, equilibrists and so on. Molière, Frederick the Great, Michel-Angelo, Charles XII. The sexual organs are, as a rule, wholly normal; often of Sweden, Peter the Great, Montaigne, Pansanius, Benvenuto Cellini. The special virility of aspect. The sexual powers of the Socrates, Homer, Abu Nuwas, Hadrian, the Caesars. Some of the sexual powers are not to be assumed as in any way less vigorous than in all men of good bodily health. The physical desire for satisfaction of the sexual instinct is strong, especially if in suppression, it is turbulent. There is the prevalence of bodily hermaphroditism in the Uranian, and men, met under all environments, in all professions, with that ridiculous idea is a rooted popular one. Your neighbour and friend who bathes with you in the Others are not partially uranistic: with the admixture of Dionysian, of normal masculinity, in a firmer or weaker balance, as the countercheck. Thus in Heliogabalus, Henry III of France, in the gifted poet August von Platow, in the mighty genius of Michel Angelo, in the brilliany of Frederick the Great, in Hadrian, we have complete Uranians. Their sexual desire was only to the male. In Lord Byron, Nero, Benvenuto Cellini, Allah's notice. They are not all to be expected, nor masculine sexualism, but mixed, illogically, with powerful peculiarities that belong to the Uranian. Some of Similosexual instincts. In such cases, the individual seems to be fairly split into two. Now one sexual instinct comes forward, now the other. In examples of alike: the pelvis: conical thighs; and a general roundness and completeness of the osseous structure: breadth of buttocks; the third, or Uranian-Dionian group, of whom the strength is noticeable. The breast tends to curve, after the other arm are cylindrical, even when strong, rather than the arm. The hands and feet are small. The skin is fine and frequently less hairy than the normal man's. Another rather more frequent skin-idiom is the dampness of the skin which characterizes almost the man's skin, especially when a man is nervous or excited, is warm or taking hard exercise. The growth of scalp-hair and beard, or absence, are not significant. The throat is rather round and graceful than massive and virile in power and movements. A considerable proportion of Uranian, whether complete or dionistic, is professional athletes. A peculiarity that has given rise to the idea that an
Uranian neither swallows nor expectorates saliva as easily as the normal man, and the Adam-sapple does not project as in the average mature man’s throat. The voice of the Uranian is emphatically a trait: being low, soft, full and agreeable, rather than with the metallic, creaking, ringing of manlier types; not seldom it has a persuasive sweetness. The ability to sing with a soprano quality is not at deal with the abstract and practical, rather than the more concrete, or with the aesthetic and emotional. Many exceptions point out the rule. The Uranian is likely to be successful in philosophy, in mathematics, mechanics, and so on, but in letters, arts, and finer applications of science. He is often highly appreciative of what goes on in these fields, yet not productive in them. But in the more aesthetic professions his work has won the wonder of the world since it began. The practicing physician, consulted by simulacrum clients, hoping to understand their own abnormalities better, or to be treated for them as for a disease, is continually meeting. The man of letters, the artist, the sculptor, the musician, architect, the actor and singer, or instrumentalist. Numberless are homosexuals whose gifts, business or professions keep them busy in occupations where they deal with practical aesthetics, or with distinctly aesthetic results; the sternest mind-work. The intellectualism of the Uranian type is brilliant. It has dazzled the world forever with its genius. But it often wants elasticity, and bristles in initial conceptions and in hard applications of reason and analysis.

The ethical nature of the Uranian varies greatly. It ranges from the finest moral and spiritual feelings and practices to the feeblest sense of morals of any kind: much as is the case with the Dionian man. There is no truth in the idea that the simulacrum is necessarily morally bad, or feels even the least indifference toward religions. Too many lofty types of all philosophies, all creeds, too many respected officials and
model private citizens have lived and died uranistic, for this error to stand. But the fact is proved every day in society, that the more sensuous the Uranian and the more circumscribed his mental horizon, just so weakened or damped is his moral sense. His distinctively simulisexual instincts, when his general equipment otherwise is sound, seem to have uncertain bearings on his conduct; while the converse is true of the less fortunate and respectable Uranian. Socrates was simulisexual. Not readily can we dismiss the idea that Christ was such—and saints many have been Uranians. But so were Philippe de Orleans, Caligula, de Sade; so is the blackmailing satyr that prostitutes himself for a shilling, incidentally to rob, to murder, to ruin socially some unlucky victim. The reader has seen that he must throw away the unscientific idea that the homosexual, in loving the male with his sexual love, is seeking to satisfy his passion physically, necessarily is committing offense against Nature or an individual morality. He acts absolutely according to Nature, simply working out his fixed, legitimate, sexual sentiment and necessity, exactly as the dionistic man seeks female society to the same end. In the most conclusively Uranian-type homosexuality is inborn; with its concurrent utter sexual indifference to women. Frequently there is an utter horror of such intercourse, a distressing nervous inability toward it. Uranianism has its own excuses for existing, the general ethical furnishment of the man often is analyzable much or wholly apart.

The Wonderfully Complex Nerve Build of the Uranian that we find more striking data. The uranistic nature, as a German writer has admirably pointed out, is the most sensitive, fine-strung, exquisitely emotional one yet known. We find the homosexual turning emphatically to the aesthetic professions, with alert senses to all that is beautiful. His vivid impressionability, his creative powers are so su-

- 82 -
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The Wonderfully Complex Nervous Organ of the Uranian. But it is in the nervous fabric of the Uranian that we find more striking data. The urasic nature, as a German writer has admirably pointed out, is the most sensitive, fine-strung, exquisitely emotional one yet known. We find the homosexual turning empathically to the aesthetic professions, with alert senses to all that is beautiful. His vivid impressionability, his creative powers are so su-
World-Child. (As indicated, the best type of Uranian is not typically pederastic.) He is spontaneously benevolent, tender-hearted, and pacific; with a large and philosophic or other tolerance. His instinct for the aesthetic side of paganism is strong. He is often intensely fond of Nature, even to adoration of her most sombre phases: as if in solitary walks and life with her he harks back to some great and elementary sympathy between Nature and his instincts. He is generally, but not typically, a tasteful and even “finicky” dresser. He is fond of jewellery and ornaments, beautiful and valuable or not such, according to his aesthetic education. It is significant in him, that while as a type, he tends to avoid giving pain to anyone, or seeing it, he is another indication of the feminine texture of the uranistic psychosis: often passionately interested in the deliberately brutal sports. He can love the bull-fight, the boxing-ring, the cock-pit, the fierce sort of foot-ball struggles so common in the United States of North America; he is found hunting even guillotinings and hangings: this, along with an almost childish pleasure in simple, trivial, wholesome things. The uranistic temperament is especially mercurial: now wildly gay, now sombre, easily changed. Though great statesmen have been Uranians, in all grades, the quality of patriotic feeling is likely to be lacking. One part of the world, one race, is almost as acceptable as another, even the native one, with great adaptiveness to foreign environment. Ever, too, occurs the tendency to excess of emotion, to unbalanced moods, to sentiments ill-grounded, to effects lacking causes, to traitorous impulses. Manly will is largely absent.

The Sexual Nature of the Uranian. But when we approach the distinguishing sex-element of the Uranian, especially of the absolute, inherent type—what shall one say that adequately analyses, or at least describes, this profound problem? Its traits have been outlined in a preceding chapter. The psychologic singularities of such temperaments are hard to put before the average reader in a clarity positive enough, if he be hostile to any such topic. Perhaps the clearest descriptions come when we tell the reader to take any and every phase of admiration, of attraction and sexual love, which a normal, amorous man feels for a woman, and to translate that into the uranistic passion; into sexual love for a man or woman, on the part of a man. There is the same impressionability to the outward beauty. There is the same sense of swimming in a sea of it daily, of letting it play on the eyes, the ideals, the sexual nerves. There is the same falling in love “at sight”, vehemently, or lightly, worthily or unworthily; the same loving in constancy or in inconstancy. There are the same ripenings of calm interest and vague friendship into vivid passion and physical desire. There are the same struggles, hopes, tears, self-sacrifices, workings for good or ill on the nature of the lover; the same joys, jealousies, despairs; and too often as we shall see) the same tragedies of slow or of fiercely swift culmination. All, all, are to be “translated” from their normal relations in distinctly masculine natures, into the sexually feminine instincts and experiences of the male-loving Uranian heart.

The “Curse.” But, alas! between conditions kindly or Uranian’s Necessary Consequence adverse that meet the normal man in love, of his “Curate,” and which the Uranian encounters, exists the “Mask.” One terribly significant difference: tyranny during modern eras of faiths, morals and laws. It may be called the curse upon the Uranian. For, the “normal” man can speak without shame of his passion to the woman who inspires it. Even if she reject it, she is not insulted by it, if it be worthy; spiritual enough and sincere in her eyes. The woman-lover can demand the sympathy of his confidential friend, he can receive such sympathy if he will. He can be the object of sympathy to even the outside world; for his secret can be guessed by it without disgrace on any ground of "unnat-
nal” emotion. But the Uranian must often “go through” the most overwhelming, soul-prostrating of loves, finding his nerves and mind and body beaten down under the passion, his days and nights vivified or poisoned by it, all without his doing anything so persistently as to hide his sentiment forever from the object of it! To hide it from his closest friends, from suspicion by the world! Hide it he must. Accounted a diseased human thing, an outcast from men, a beast, if his secret be proved; hopeless often of its toleration for an instant by the being that, often under the name of friendship, he loves with all the fire of intersex; fighting the emotion in himself in bewilderment or shame; perhaps living side by side with some stranger that is more than any mere friend to him; playing his part like a man, frequently without one human confidant in the wide world, who can pass his social life! Ever the Mask, the shuddering concealment, the anguish of hidden passion that burns his life away! Not always; for sometimes, as if by a Divine grace, the Uranian love is accepted; or at least its psychical side is pardoned and tolerated by the man to whom it goes out. But this presupposes either a peculiarly deep regard and broad-minded nature in the dionian object—if he be decidedly dionistic, as is likely to be the case in the finer grades of uranian loves; or else he is (most luckily for the Uranian) imbued with an uranistic element himself. Fortunate then is the Uranian, or half-fortunate! He can at least be honest. For he can at least receive sympathy and brotherly pity—human respect and regard. Perhaps he wins more, and so becomes unspeakably blessed. But often he is hopeless as he is helpless, and wears his mask with the smiling hypocrisy of anxious self-protection. He sits in his club and hears simul-sexualism, not merely in gross and unworthy forms but in many ideals, mocked as infancy. He listens to the coarsest jests, at the expense of the Uranian nature, when some accident brings a “case” to public notice. He must deny his ability to understand how a man can fall in love with another man.” Particularly, as one invaluable sham, must he take mis to appear sexually interested in women, to be intimate with women, to seem to relish open, and frequently obscene, sexual talk about women. This last is much in his programme for hiding sexual indifference or downright physical aversion to women. The Mask, ever the Mask! It becomes like the natural face of the wearer.

What this “masking” of his real self is to any Uranian temperament naturally expansive, emotional, unfriendly to checks, one can imagine. It is astonishing that it is so successfully worn, sometimes all through life. It begets in the Uranistic type that bitter humour, ironic wit, self-mockery, that are often so entertaining to those who do not know what is covered.

The Dionian as Attracted to the Finer Type of Uranian: Their Affection Sometimes Stronger than the Dionian - Horror on “Discovery.”

The “normal” man is likely to be drawn specially and even tenderly to Uranians of the finer individuality. He is even won to the rather feminine types, as a friend; unaware of the subtle intersexual magnetism. It is very often precisely the hidden femininity of psychos in the Uranian that wins the virile Dionian. The Dionian friend is unable to explain why his feeling for the Uranian is so sentimental, so tender. Deep and lasting dionian friendships with Uranians are many; whether the Dionian “understands” them or not. And although often the dionian friend, when some unguarded moment or false hope betrays the secret, turns in horror and disgust from the Uranian, this is not always the end. Often the friendship survives the psychologic shock. “I cannot understand what you confess to me! I never shall understand it! I shudder at it!” sometimes exclaims the Dionian in such an hour, “but I cannot break our friendship! Let us never speak of that again! Help me to forget it. Let us go on as if that never had been
spoken or known", Occasionally the uranistic love calms into friendship on both sides, at last. So comes a peace enduring. But often the passion grows, and must be borne as best the Uranian can bear it, hidden in silence.

The Uranian by Nature not Constant. It has often been noted by psychiatrists that the uranistic nature is emphatically inconstant. This is most true of the Uranian whose passionate attachments are more physical than spiritual. He loves easily and loves many. He readily recovers from unfortunate episodes. He is feminine in "loving love." But the more idealistic Uranian often abides faithful to one passion through life, to a sentiment borne with him into his tomb.

The Bewildered "Why am I? What am I? Outwardly as Question; and Answer, a man, inwardly in so much a man! Able to keep my character and sex as a man before the world and yet with this sexual nature of a woman in me. Why am I cursed thus? What ails me? Am I sick, mad?" So cries some "inborn" Uranian, bewildered and wretched, when he is alone and can throw down the Mask. So demands he of the confidential physician, if he has decided to visit one, hoping to be "cured" of his psychologic disorder. Too frequently the doctor, ignorant but confident, talks to him as were he indeed "diseased", "to be cured": often advises marriage. But any doctor, really anxious to lead the querist not to feel himself solitary, or morally depraved because of his mysterious sexual nature, can give no better reply in most instances than—"Friend, you are what you are—an Uranian, one of the Intersex-race. You cannot be cured. You are not alone. There are thousands, tens of thousands, of you. Fear man, if you must; but fear not to face God who has made your kind as it is. Strive to be the best mortal being that you possibly can be."

Various Preliminary Examples of Types of Uranian Natures and Experiences in Everyday Life. Following are the first two a good instance of complete and inborn uranistic intersexuality. It is furnished from the memoranda of an American physician.

The outward social relations with the feminine world are to be noticed.

"B. R.—, thirty-one years of age, unmarried, of American and English parentage, by profession an original designer for a firm of silversmiths, came to consult me with respect to his sexual condition. R—is the son of a father whose sexual nature R-- knows nothing more than that his father was extremely potent, and in early life very fond of women, and was a nervous, high-strung man, of excellent disposition. R— does not think that he had special nervous weaknesses, though this R— does not know. He died eight years ago, R—'s mother, who still lives, is a sufferer from general nervous weakness, is much confined to her room, spends a good deal of time in health-resorts for the nervous, complains of insomnia, and during the first years of her marriage with R—'s father had hysterical attacks. There were three children; two other sons died early. R— has no pathologic data as to his grandparents. One aunt, on the mother's side, suffered during the early part of her life with paranoia, but R— says that she has entirely outgrown them, being now a (married) woman of about fifty-three. R— was heard it said that his mother was disappointed that he was not born a girl; but his mother has always told him that this feeling "never was the case." In outward aspect R—is thoroughly manly. He is tall, muscular, without being specially athletic: he fences, boxes, shoots and bicycles much. He is fond of outdoor sport in moderation, along with his vivid interest in aesthetics. He is of course, practically artistic by temperament and profession. Also is musical,
plays the violin well, and is member of a prominent singing-club; has a fine baritone voice and a speaking-voice of round, pleasing quality but entirely masculine, like everything else external to the patient. Wears a full moustache, and has worn the so-called "Greek beard" occasionally. The facial hair grows fast, requires daily shaving. Thick hair on head. Skin otherwise, except the pubes, almost hairless. Figure, bearing, general appearance, etc., normally manly. Genitalia entirely normal. Strong potency affirmed.

"Ever since R— was a boy, and much under puberty, he was sexually drawn to boys and men rather than to the other sex. Was fond of girls, and as he grew older always took much pleasure in female society; goes out socially a great deal now. He is much liked by women (R— dances well) and has intimate friendly relations with them, but feels entire disinclination to sexual interest in women, which in the case of those of immoral life and lower intellectualism amounts to great aversion. Has several times, in early life, attempted coitus cum mulieribus, but either could not become sexually excited at all, or with difficulty and with not the least enjoyment accomplished the act. During at least ten years has not tried it again, having an instinctive horror corporis puellae. Dislikes kissing women, even relatives, embraces them at all, etc. Otherwise R— feels himself, and is, perfectly normal toward women.

"As a boy, R— admired pictures and statues of men, handsome men, much more than pictures of pretty girls and beautiful women. Fell in love passionately, at nine, with a handsome rather refined young groom in his father's employ; used to be kissed, embraced, etc., by this young man, with "indescribable pleasure"; and was sexually much excited by such contact. The groom himself was heterosexual (a man of twenty-six or twenty-seven years) and was sent away from the place because of his intrigues with a woman-servant, that had lasted months. But nevertheless the groom also was sometimes excited when caressing R—, so that once or twice there was masturba- tion, between them with ejaculation, on the part of the older participant. Once, after looking at a photograph of a famous male statue, R— does not recall which one, he "could not sleep for several nights" on account of thinking of the picture and longing to have it; was affected by his vague sexual ideas of embraces, kisses, etc., from such a type of man. At a little beyond thirteen, R— was sexually potent, he is sure; when fully fourteen was extremely so. Constant excitement as to male beauty, dreams of sexual sort, ejaculatio and the like, Never as to females. At sixteen, when home from boarding-school one summer, he had another violent flame—for a young physician in attendance on his mother. He could not eat or sleep, haunted the street where the physician lived, and so on. But he had learned by this time to hide carefully his feelings, because he heard such sentiments laughed at, and called "girlish" "perverted" and so on, by schoolmates. At fourteen, R— was sent away to a school, where he stayed three years. It was the same story with him in this school. He had several intimate friendships that were first and last strongly sexual. He was always cold to the talk about girls among his mates, and was constantly brooding rhapsodically over what it would be to have such "friendships" as he learned about from classical books, and miscellaneous reading. He found in this school one friend who was as similosexual a lad as himself, though quite manly otherwise, and had such ideals of masculine "friendships". He formed a close tie with R— including sexual intercourse (masturbation, sex, at a certain time) R— says that, like most schools, this one was "a regular forcing-house" for early similosexualism. E.g., the "relation between one of the tutors and one older student was so well known to the pupils that nobody could understand why
it was not broken-up by the head-master. After the friend mentioned left school, R— was inconsolable, though he had grown alert as to hiding his feelings. 'A new pupil came, with whose good looks, talents and character R— was fascinated, and with whom he was able to form a new, enthusiastic "friendship." He then was "cured" of his sentiment for the first youth. The new friendship however gave R— deep wretchedness; for though it was close and affectionate, young X— was not homosexual "enough," and so R— nearly lost his intimacy by venturing too far in that direction. With difficulty R— removed the impression, and thereafter hid its real passion. He hid it the better because of other similar sexual relations with good-looking schoolmates, more or less of his own nature, at the same time."

"In the art-school abroad, to which R— went for professional study, he became more and more alarmed about his sexual mystery, his utter indifference to women in "that" way, and his "susceptibility" for the male type. He had been troubled, even terrified, at this state of things before, as he realized its abnormality, and had heard what such a feeling was considered by men about him. He learned of the criminality of it in law, and so forth. He heard much more about it in the European city where he now was studying; enough to know that there was a vast deal of it in the world, even if it was spoken of as disgusting and unnatural. It was at this time, that R— made most attempts, by frequenting women, to bring himself into heterosexual order; but with no success. About this time, in deep trouble, he formed a friendship with a fellow-student who was "like himself." The sympathy and the sexual relation between R— and this student (not inter-femora, and occasionally onan. bucal) made R— more tranquil physically and mentally for awhile. The friend was perfectly satisfied with his own psychic organization. He told R— that he was "foolish to worry," that "thousands of men were so," and that it was only a question of concealment and custom. R— was, however, morally more and more in unrest: believing himself vicious, criminal, and also dreading the reactions that came: fearful of the mystery: of his increasing horror femin. etc. He had intense pleasure, however, in all the sexual acts with his friend. The latter went to Italy some months before R— had finished his art-course, and there R— lives. The friendship is still warm though they only occasionally meet, and it remains also sexual. In all sexual roles, R— is temperamentally rather active than passive. Coit. analysis, actively or passively, is usually disgusting to him."

"While abroad, and since returning to the American city where he lives, R— saw more or less of male prostitution, including juvenile, but always was disgusted with it. Only once, since returning to America, has he had relations with a same type: abstaining not only because he dreads scandal, blackmail etc., but in real sexual loathing. Once his physical repression led him to make such a "connection"; it gave him more sense of shame and physical and moral disgust than relief. In fact, all R—'s impulses so far as one can infer are of the most moral, decent and refined sort. He also says that "very seldom" in his life has he been able to maintain a sexual passion for any length of time when his intellectual and moral interest in the man has failed."

"On his return, R— became at once very busy and successful. He has a fine mind, and he was always a superior student in other than his art-education. He was quite unhappy sexually, and in constant nervous excitement, till he came into touch with a respectable element of American similitude life, and made a sexual intimacy with a young jurist of the city. This friend was considerably dominant, though he was sufficiently uranistic also to be on sexual terms with R—; and had some idea of the general temperament of R—'s kind."