

CHAPTER V.

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

Definition of the Uranian. An Uranian, or Urning, 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 preference feels sexual passion for the male human species. His *vita sexualis* reverts, now vaguely, now with vigorous definiteness to the sex to which he seems naturally to belong but does not fully belong, by strict psychological classification. His sexual preference may quite exclude any desire for the female sex; or may exist concurrently with that instinct.

The term "Uranian" or "Urning" has been explained as to its classical derivation. It is not a new terminology, at least the use of the word "Urning" is not. "Urning" came into definite psychologic use in the middle of the nineteenth century, through the pamphlets on the topic of similisexualism, 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. Venus-

Uranian sexual passion, in our modern social life.

Ancient Queries. The existence and characteristics of the Uranian and of his feminine complement, Uraniad, have already been referred back to the mysterious question of Intersexes between the distinctly male and female ones. This is no recent query. Plato declares in "The Banquet" that a third sex, hermaphrodite in type, had existed; but had lapsed. Aristotle in his "Ethics" indicates a notion that there was at least one for sex; as part of the premises when Aristotle reasons on sexual manifestations, including love of one man for another. Yet even such comprehensive reasoners, when looking on similisexual love in men, fail to set up an *inter* continued Secondary Sex. The early philosophic thinkers on psychology, of the type of Lucretius and the natural philosophers, even the most profound of classic speculatists of Rome, did not for a long time form in so many words the basis of an existing intersex as the explanation of man's intersexual instincts. Some writers hint at its existence. Thus Alexander Seneque, in writing of depravities of his cousin, the grotesquely effeminate Heliogabalus, speaks of such men as Heliogabalus as "a third kind of human being". Dionysius, also, declared Heliogabalus a blending of man and woman. In the Scriptures there is an allusion that we refer to such an Oriental theory: where in the First Book of Samuel, Chap. XX, v. 30) Saul throws out the scornful allusion to Jonathan (beyond doubt a homosexual Urning man) as being the "son of the perverse, rebellious woman", a phrase which has a peculiar underlying sexual meaning.

Why the Nature of the Uranian has not been more properly Distinguished. The theory of the Urning, or Uranian, as a third sex, or at least as not being responsible only to masculine sexual instincts for his passions, would undoubtedly

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have been earlier current, had not the error been made in thinking that sex while it is qualified by intellectual characteristics must be *determined* by the body, and its origin instead of by the sexual instinct. A more correct idea placed 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 human 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 Urning. In like manner a brilliant jurist, philosopher, physician, ecclesiastic, a prince, a financier or of trade, a titanite worker in the literary or aesthetic professions, if strictly-classed, may be semi-Uranian. His sexualism demands completeness of his individuality through a man. His passionial admirations, his physical instincts, draw him to men, not to women, and so do we call him as Uranian, or Urning.

Racial Statistics and Distribution of the Uranian and Uranism. Of the racial distribution of the Uranian in relation to "normal" population, whether at past epochs of social history, or now, there are conflicting ideas. One is likely to think that in ancient social epochs, with their open showing of the uranistic nature, especially in Greek and Roman civilizations, there were more similisexual men than nowadays, in proportion to normal. This idea is consistently met as especially an English conventionalism. The notion cannot be well sustained. The Orient is more or less similisexual now than of old. The European races certainly are now not less Uranistic than long ago, in classic and Renaissance periods, when the impulse was less hid. The concealment of homosexuality, by means of social disgrace and legal punishment does not prevent its being now a whit less common, the world round, as a human instinct, invincible and inevitable; especially in connection with esthetic, military and nervously-sensitive peoples. We cannot make it definitely the cause of nation-

ness, of a general decline of intellect, morals and energy in a people, though its worsser characteristics may only to coincide with that decadence.

The proportion of Uranians is largest in what can be called the "Philarrenic"—or male-loving—Zone, a belt of European races and populations, topographically reckoned from the Mediterranean to the North Pole. The statistical proportion is still largest in the East. In Turkey, Persia, part of Arabia, and so on, it has been set a rate of one Uranid in 60; with this rate made larger through the Oriental tendency toward bisexuality—or similisexualism in men not distinctly Uranian. In modern Italy, where dionian-uranians are especially a type—in all classes racially, one may say—the proportion has been set at one in sixty-five: a result of the bisexuality of the erotic impulse, an inclination for now the male now the female in the same individual, is an important aspect. In Germany, it is put at being near to two per cent. In France, it is reckoned as being more than one per cent. In England at one in about seventy, or less. In Austria at one in seventy; in Russia at one in seventy-five to eighty (a low estimate); in Spain and Portugal, in the English-settled countries, at one in sixty-five; and in the United States of North America at one in about eighty.

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 Uranians" that is to say, those who are *wholly* similisexual; and some who though heterosexual for most part of their lives, nevertheless are "given to sexual relations with Uranians". An Italian consulting physician, a writer on the pathology states to me that he has "more than a dozen thorough Uranians among his clients, two of whom are married; but has traced bisexuality in constant connection with Uranism". A German doctor who was himself uranistic, and knowing of one hundred similisexual 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 Rome, Brussels, Berlin, Munich, (where similesexuality is rampant even more openly than in Milan, Lisbon or Naples) in Vienna, Rome, London, New York and so on, can be set, in each place, at thousands. The vulgar and repetitive evidences of this fact are before the eyes of every observant traveller. Contrary to what might be expected there is a large Uranistic population in rural life; the greater part of it is not thoroughly similesexual. In France, Italy, Spain and Austria, the peasantry are strongly homos-

As for the similesexual instinct in the more or less barbarous and primitive races of the world today, we have already discussed the inborn tendency to it. An exact statistical measure can not be established here. A different fact is that three races of the world, constantly in near relations to one or another people and civilization, but often little affected by such environments, the Gipsy and the North-American Negro, are all exclusively similesexual. The Jew, always erotic in temperament, is so frequently Uranian, or uranistic, that there is a sort of psychiatric proverb-- "so many Jews, so many similesexualists". The Gipsy makes no distinction of sex when his passion is excited. He is especially prone to pederasty. The North-American negro, whether on the plantations or in the cities, gives way to the impulse freely, although the striking laxity of female morality in the race would appear to counteract such an inborn instinct.

Degrees of Uranianism in Men:
The Complete Uranian, Dionian, & Uranian-Dionian, Graded Uranian. Between fully Uranian nature and the less perfect phases there are at least three important degrees. A complete, an absolute Uranian, feels sexual attraction only toward the male sex. But there also is the type who, while

strongly similesexual still feels sexual admiration, often vigorously and romantically, for woman. He seeks, with greater or less passion and satisfaction, sexual relations with her, even to marrying for love; not to casualities. In such a type, two impulses exist: for the normal man and male sex certainly is approached, but not fully reached. This type, "uranistic" but not Uranian, has been categorized by psychiatry as the Uranian, or "Virilized Uranian". It is a subtly transitional phase. It is constantly met. The next degree goes toward a complete manliness of sex. It is represented by the individual almost wholly male in sexual nature, who as a rule, turns with aversion from relations of the kind with masculine types; but who now and then "lapses" toward the male, surrenders to infrequent similesexualism. These lapses occur either with certain individuals, to whom he is mysteriously attracted, or with others (more impersonally) during special periods--the currents of his life. The thoroughly masculine type is the man out of any sort of similesexual tendency, and is termed Dionian, Dionid, or Dionist. Hence the use of such qualifying phrases in speaking of modified Uranianism. The psychiatric literature of the time makes no further distinctions. In fact it has set forth rather considerable subdivisions", according to the nature and force of the individual similesexual tendencies. These minuter gradations can be dismissed by the average reader as needless and unprecise. The complete Uranian, the Dionian-Uranian (similar) Uranian-Dionian cover all essential gradations between intersex and entire masculinity. They take up all the degrees of similesexual love and its physical manifestations, in hundreds of instances of complete or partial Uranianism. Such types are Alexander the Great, Martial, Napoleon, Min, Rafaello, Oscar Wilde, Robespierre, William Shakespeare, Nero, Lord Byron, Sir Isaac Newton, Gilles de Retz, David, Jonathan, Pope Alexander VI, General Tilly, Eugene of Savoy, Henri III, Shakespeare, Platen,

Cellini, Heliogabalus, Jérôme Duquesnoy, St. Augustine, Molière, Frederick the Great, Michel-Angelo, Charles X of Sweden, Peter the Great, Montaigne, Pausanias, Beethoven, Tchaikovsky, Grillparzer, Erasmus, Bishop Atherton, Waterford, Winkelmann, Servetus, Gonsalvo de Cordova, Socrates, Hölderlin, Abu Nuwas, Hadrian, the Caesars, Alexander I of Russia: innumerable other indisputable instances of the emotion among, especially, notable men and men: met under all environments, in all professions and social standings. Some have been Uranians *in toto*. Others are but partially uranistic: with the admixture of Dionism, 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 Platen, in the mighty genius of Michel Angelo, in the brilliant intellectuality of Frederick the Great, in Hadrian, we have complete Uranians. Their sexual desire was *only* toward the male. In Lord Byron, Nero, Benvenuto Cellini, Albigians, Julius Caesar and Charles XII we have a strong masculine sexualism, but mixed, illogically, with powerful similisexual 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 almost complete and normal manliness of sex-instinct (but not wholly so) we have the third, or Uranian-Dionian group. One race, the Italian seems to be particularly imparted in sexual pleasure, inclining to masculine or feminine uranian without effeminacy, to an idiomatic, a racial extent.

Analysis of the Typical The Uranian Physique. Nothing in the Uranistic physique necessarily differs in the least from the normal man. What is more, a magnificently masculine physique often conceals the sex—the intersex—from observation. The Uranian is frequently athletic, robust, virile in power and movements. A considerable proportion of Uranians, whether complete or dionistic, are professional athletes

gymnasts, aerobats, riders, equilibrists and so on. The sexual organs are, as a rule, woefully normal: often of special virility of aspect. The sexual powers of the Uranian 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 a prevalence of bodily hermaphroditism in the Uranian, though that ridiculous idea is a rooted popular one. Your next-door neighbour and friend who bathes with you in the sea, displaying his perfect masculinity of form and of character, may be wholly Uranistic in his sexual life.

In Departure From a Quite Different Type. There are, however, certain minor bodily peculiarities that belong in a greater or lesser frequency and number to the Uranian. Some of these meet in one instance, but not in another one: while occasionally an individual presents nearly all to the observer's notice. They are not all to be expected, nor do they any blend in one type, but they all have been found to coincide with the presence of the instinct. They include a heaviness of the osseous structure: breadth of buttocks and pelvis: conical thighs: and a general roundness and softness of the corporeal outlines. Grace rather than strength is noticeable. The breast tends to curve, after a feminine mould: there is often a decided contour to the bosom suggesting female breasts. The fore-arm and the upper arm are cylindrical, even when strong, rather than tapering. The hands and feet and ears are small. The skin is thin and frequently less hairy than the normal man's. Another rather more frequent skin-idiom is the absence of the masculine odour which characterizes almost every man's skin, especially when a man is nervously or fully excited, is warm or taking hard exercise. The thickness of scalp-hair and beard, or absence, are not significant. The throat is rather round and graceful than massive. A peculiarity that has given rise to the idea that an

Uranian neither swallows nor expectorates saliva as often as the normal man) and the "Adam's-apple" does not project as in the average mature man's throat. The voice of the Uranian is emphatically a trait: being low and full and agreeable, rather than with the metallic, comparing of manlier types: not seldom, it has a persuasive sweetness. The ability to sing with a soprano quality, or at least higher in the vocal scale than most men, is not infrequent; but this is not a distinctive trait, contrary to another false notion. The Uranid head is often small, and the features fine and regular, rather than coarse and square, and it frequently has the quality common to Greek beauty of being transferable to a female figure, with some slight reduction in the size of the features. A particular trait in the Uranian anatomy, though not distinctive to it, is the eye: likely to be remarkably brilliant, and expressive of softer emotion and aesthetic sensitiveness, rather than sharp and commanding. In the military Uranian this trait is not so striking. The especially penetrating glance of the Uranian is a mysterious "faculty" about which German psychiatry has written a good deal. Undeniable is the fact that one Uranian can often guess at the nature of another Uranian, in any part of the world, by the exchange of a passing look. There is much of this quality in any expressive eye; but there also exists here a constantly verified Uranian trait. The gait of the Uranian is easy and graceful, occasionally too short-stepping, rather than bold, or with a strong stride. The general constitution of the adult uranistic race, by the way, is vigorous, at least not more subject to disease than the normal male one. The Uranian physical and intellectual powers last out their time well, often strikingly long. There is a tendency toward longevity; with strong sexual inclinations, till late in years.

The Intellectual, Temperamental, and Nervous Individualities of Uranians. **The Intellectual and Aesthetic Tendency Common.** When we examine the intellectual, moral, temperamental, nervous traits of the Uranian, we have further indices. No class of humanity makes a finer intellectual showing, example by example, of one grade or of another. But we detect a deficiency of robustly originative intellectualism, where the mind does not deal with the abstract and practical, rather than with 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, in abstract mechanics, and so on, than in letters, arts, and lighter 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 often won the wonder of the world since it began. The practicing physician, consulted by similesexual clients, hoping to understand their own abnormalisms better, or to be treated for them as for a disease, is continually meeting the man of letters, the artist, the sculptor, the musician, the architect, the actor and singer, or instrumentalist. Numbers are homosexuals whose gifts, business or professions keep them busy in occupations where they deal with practical aesthetics, or with distinctly aesthetic results; not the sterner mind-work. The intellectuality of the uranistic type is brilliant. It has dazzled the world forever with its genius. But it often wants elasticity, and brute force in initial conceptions and in hard applications of reason and analysis.

The Uranian's Widely-Graded Moral Nature. 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 similesexual 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 Uranian, 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 debased is his moral sense. His distinctively similisexual 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 similisexual. Not readily can we dismiss the idea that Christ was such—and saints many have been Uranians. But so were Philippe of Orléans, Caligula, de Sade; so is the blackmailing catamite 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, in seeking to satisfy his passion physically, necessarily is committing offence 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. But it is in the nervous fabric of the Uranian that we find more striking data. The Uranian 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-

preme, that one may say that the world of poetry, the graphic and plastic arts, most especially music (that most neurotic of all arts) and belles-lettres of all sorts are plethoric by the distinctively similisexual genius. Here he is ever inventive, originative. History, biography, every psychiatric physician, can confirm this. Its chief contrast may be thought, by some, to occur with the fact that the soldier is so notably similisexual; that so many great military men have been Uranians. But the military profession is really one that is highly aesthetic and nervous, as well as one that throws the Uranian into intimate, exclusive, and admiring relations with men. It fosters philarenism, frequently dignifying it. Aesthetics are to the Uranian the breath of life. No wonder that we find him as author, painter, sculptor, composer, singer, actor; whatever demands nerves and concentrated idealism, pouring forth his genius from one epoch of the world to the next. Genius and madness are old allies. We need not be surprised to find that the Uranian often confirms that painful mystery.

Characteristic Traits, Types, Tastes, Temperaments, etc. of the Uranian. In part associated with the nervous organization of the Uranian, in part more of his general temperament, are also these matters. The Uranian shows a marked tendency to support illnesses more readily than most other individuals, with a feminine ability to bear physical pain. Mental anguish works with severity on him. Outward surroundings are of importance to him; they affect his nervous status keenly. He is usually orderly, often has feminine tastes more or less developed, such as cookery, needlework, and the like. This fact is curiously combined in military individualities, an odd "inconsistency". The Uranian is likely to be passionately fond of children and animals; they are frequently surprisingly attracted to him, as if by some mystic understanding. But the Uranian is to be counted a creature not far aloof from the eternal

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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 psychos) 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 haunting 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", inborn 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 youth, 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, fears, 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". The Uranian's Necessary Concealment of his "Unmatural" Tastes. The "Mask". But, alas! between conditions kindly or adverse that meet the normal man in love, and which the Uranian encounters, exists one terribly significant difference; tyrannic 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-

ural "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 probed; 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, so 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 Uranistic love is accepted; or at least its psychical side is pardoned and tolerated by the man to whom it goes out. But this pre-supposes 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 simlisexuality, not merely in gross and unworthy forms but in manly ideals, mocked as infamy. 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 pains 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's 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 Question: and Answer. "Why am I? What am I? Outwardly as 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. Succeeding chapters of this book will offer classified observations of Uranians. Examples of a more general sort are the following. The first is a good instance of complete and inborn uranistic intersexualism. 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 education, 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 of 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— has 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 from them, 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 masturb. mut. between them with ejacul. 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 intense 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 similesexual 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 (masturb. mut. et coit. inter femora, sed non in an. et non irrumatio) R— says that, like most schools, this one was "a regular foreing-house" for early similesexualism. 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 similisexual relations with good-looking schoolmates, more or less of his own nature, at same time".

"In the art-school abroad, to which R— was sent 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, had 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 (coit. inter femora, and occasionally onan. buccal.) 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 W— 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. analis, 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 such a 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 similisexual life, and made a sexual intimacy with a young jurist of the city. This friend was considerably dionian, 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".