The sporadic courage of a-woman-duellist, with rapier, broadsword and pistol, is essentially of the military kind. The French Communal struggles in 1870-71, developed many amazingly courageous women-soldiers, who defended barricades and fought like tigresses. But such amazons were of doubtful moral courage, often killing and burning for the mere frantic nervous pleasure of such a debauch of blood. Many of these unsexed women were simulsexual — sapphistic prostitutes, or similar, in instincts and habits. On the other hand, many were entirely normal sexually.

In fact, the woman-soldier whose type and history might be taken as presupposing her being an Uranian, but whose simulsexualism should not be affirmed without conclusive knowledge, is one of constant recurrence. Captain Rosa Castellanos, a heroine of the recent Spanish-American War in Cuba, was a conspicuous example of the woman-warrior. One of the recently-deceased pensionnaires of the Hôtel des Invalides in Paris, Madame D——, had fought with great distinction in the Napoleonic campaigns, had received formal right to wear male clothing (of course including her uniform) and died at a great age, in the national institution named. Very recently came to newspaper notice quite as striking a military woman. One of the magistrates presiding in the chief criminal court of Toulon summoned as witness in a robbery-affair Madame I—— mentioned as a widow, employed at La Verrière. The justice was rather surprised when a gentleman presented “himself,” correctly attired as such, in frock-coat and overcoat, and so on. But Madame I——, for she it was, explained that during thirty-seven years she had worn only male clothing, by special permission from the French Government, because of her notable service in the Franco-Prussian War, in which she had taken part with honour and danger, as a spy and in the ranks. Madame I—— gave no other than a masculine impression of herself; she smoked and drank moderately. She declared her age as about sixty-four. She had been a witness in the trial of Marshal Bazaine.

The annals of all military nations are full of examples of women-soldiers. They have marched in the ranks with common soldiery, they have commanded with skill as officers; this, in a great proportion of instances, without detection of sex; till wounded or dead on the field or in the hospital. They have defended trench and bastion against the Ottomans in Hungary, the Spaniards in Holland, the Moor in Spain, the invader in Italy, and to a particular extent have served Poland. The hundred wars of Germany and Austria have found women fighting shoulder to shoulder by their brothers, with pike or musket, serving the cannon instead of rocking children to sleep or sweeping kitchens. The latest frontier-fighting in Albanian, Macedonian and Turkish localities has striking examples of female soldiering, several officers being women.

A Fighting Urania— The career of Catalina de Eraus, a noted Spanish soldier-urania, is a story of curious interest in Spanish warfare in the Sixteenth and Seventeenth Centuries. Catalina de Eraus, called the “Nonja Alferez,” "The Fighting Nun" was born in San-Sebastian in 1585. There appears to be nothing in her origin or earliest life to influence toward her becoming the man-woman that she grew up to be. In her childhood she was committed to a relative, the abbess of a convent, for her bringing-up; and till she was about fifteen Catalina wore a nun’s habit. She was expected to adopt a religious vocation, the last one that circumstances suggest as natural to her. Catalina was an unruly little novice; slapped and fought with the sisters; and finally decided to escape the convent for a purely secular life, and to be incidentally as wholly masculine as possible. She hid in a wood several days, having a page’s dress at hand. When she emerged from
this forest-intermezzo, Catalina de Eranso had disappeared; she was the page "Francisco Loyola". She was daring enough to go at once toward San-Sebastian, and to take a place as servant in the family of a citizen of distinction. Unrecognized as to identity or sex, Catalina remained in this post, till one day her father came to make a visit to her master, with the particular object of talking over the long-discussed disappearance of his daughter. She was not recognized when she met her parent in the hallway. But no sooner was she closeted with his host, than Catalina thought it prudent to disappear from the house and San-Sebastian; first taking a handsome sum of money (not hers) as provision for the way. She became a cabin-boy on a large galleon, owned by an uncle, Captain Estevan Egano, who had scarcely ever seen her, and so did not recognize her as a relative or a girl. He became extremely fond of Catalina— or "Francisco"— and made her his personal servant. Catalina remained with him as such, till she grew tired of him. Therewith she decamped without warning; again with a considerable forced-laden, from her affectionate kinsman and master. She took ship for South-America and arrived in Panama. The rest of her life was mostly to be passed in the Western World. By this time Catalina was a fine, manly personage indeed, in every external. She was servant, house-porter and other things, for different masters. She was much liked, though continually fighting with fellow-employees. She was the object of several love-affairs, and of marriage-proposals which she declined. She continued to conceal her sex. After a while she went to Lima. In the city of Concepcion, Catalina had a brother, engaged as a secretary to the Governor. Here begins a queerly romantic part of Catalina's career. The brother did not know her. Apparently homossexual, he quite speedily fell in love with the good-looking "boy"— whom he met at some entertainment. He made the "boy" his companion. Catalina, undoubtedly was physically feminine to some extent, more or less abnormal enough to deceive women as to her masculinity of body, but one doubts that she was able to "explain herself", to her brother as being fully male. A war with one of the native tribes broke out, and Catalina enlisted. She fought with distinction, and captured a lost standard. She was made an ensign. Her brother was in the army with her, and their intimacy was still close; but he did not yet know of their kinship. For five years, Catalina remained in active service as an ensign. In every way she demonstrated herself, in camp and mess, as a man of bold spirit. She was a fine swords-woman. After taking part in several duels, she fought one of peculiar savagery, with "seconds" on both sides taking their share. It occurred in total darkness. She left her enemy dead. When her brother came to help her to recover from her wounds, she disclosed her secret; and that she was his sister, Catalina de Eranso. Such a success in male travesty surpasses many improbabilities of the stage. After this duel and consequent disclosure, Catalina deserted. She went to Tucuman, in the Argentine territory. She suffered much hardship, and yet managed to keep well, and was attractive enough for the daughter of a wealthy native land-owner to fall in love with her. But, unfortunately, just then a high ecclesiastic in the country to which she had fled chose Catalina as a model husband for his niece. Catalina was not willing to be married, though certainly she could have played the husband well, and had duped many female friends before this date. There must have been something incorrigibly opposed to "settling down" in her temperament. So, on this occasion, Catalina affianced herself to both young ladies; received rich presents; and when as the weddings drew near, she fled. This episode ended in the first confession of Catalina that she was a woman; except the admission made to her brother. In course of further adventures, of a new term of military-service, and associations with robbers and rascals of all grades twice she
was sentenced to death, once being reprieved when at the very gallows she was involved in a fierce night-quarrel in a gaming-house in Guananga. She was demanded by the police, but fought the officers like a tigress. The Bishop of the place protected her, and when in his care, a fugitive from justice, she confessed her story to him. He was thrown into such consternation and admiration as few ecclesiastics experience. He begged Catalina to resume her womanly station in life. She consented, and entered a cloister. Her kind adviser, dying while she was in this humour, she passed to another convent, in Lima. After two years of this retirement, she decided to return to Spain. During the voyage, she wrote her autobiography. There is no reason to suppose its details much exaggerated; many of even the most extraordinary facts have been verified. In Spain, she became a sort of wonder. Her story was noised abroad all Europe. Still, she does not seem to have been as notorious a visitor as she expected to find herself. She went to Rome, and was received by the Pope. She entertained him with her autobiography, was forgiven her sins, and received papal license to wear male attire, a permission that she had not much troubled herself about till then. After Rome, she went to Naples. She managed to get into a scandalous street-fight, with ready blade, as usual. From that time, her history is wholly unknown. It is not clear whether she returned to South America, nor where so restless a mortal died. Her appearance during her Roman visit was described in a letter from the noted Italian traveller, Pietro Della Valle. He speaks of her as a tall, strong, dark, and “much-like” person of some thirty-five or forty years, “in no wise suggesting a woman.”

An Heroic Soldieress, Franziska Skanagatta, as found in the famous Franziska Skanagatta, one of the heroines of modern Austrian history. She was educated in the Military Academy at Wiener-Neustadt, in Austria, without being detected as a girl; as she managed to be enrolled in the name of a brother who was dead. Maturine into a fine, athletic young soldier, Franziska was made an officer. She entered upon a completely military career. She was a superb horsewoman, swordsman, shot, and all else, and had a commanding presence. She went into regular and hard service, and took part in the Austrian portion of the anti-Napoleonic struggle — with high honour. Her best intimate friend was a young officer, passionately attached to her, but unaware of her sex. The officer was justified as to his profound feeling for Franziska, and she felt a deep reluctance to expose the fact which would have relieved him. At length, after being severely wounded she told the secret to him. She therewith left the army, allowing her sex to be known generally. With oaths to her courage and career, she went to Vienna, where the Emperor decorated her, and confirmed her military honours. She married her friend of the camp, in what proved to be happy wedlock. She was married in full uniform, but after the ceremony she never resumed male attire. She became gradually feminized, had several children, and her family is represented to-day in Austria. A portrait and memorial to Franziska Skanagatta are always shown to visitors to the great Wiener-Neustadt Military Academy.

Angela Postowyto- tow, the Heroine of Poland.

No nobler type of the woman-soldier occurs than the famous Angela Postowyto- tow, a participant in the latest of the Polish insurrections. Of excellent family, patriotic and strong-natured, of deep religious feeling, she took part in field, in council and in camp, as soldier and officer in the uprising — with splendid enthusiasm — a sort of contemporary Jeanne Darc. Of great personal beauty, in her uniform she was one of the handsomest and most romantic figures in the Polish army. If she was feminosexual in her nature is not clear. She appears indeed rather as a sexless creature, rapt
in work for her unfortunate country, when sons failed in Poland and daughters took their places. She was adored by her companion-in-arms, General Langiewicz, but “could not give him more than warm and uninterrupted friendship.” In the battles of Charsbrz and of Busk, in which Angela was one of the glories of those days, she was severely wounded, leading her troop of young Polish patriots. Very presently she was forced to fly, with so many other refugees. She died some years later, an exile in Switzerland, in the arms of General Langiewicz. A virgin-warrior, indeed, her memory is imperishable in Poland. There were several female-officers of equal virility and heroism, in the same melancholy campaign.

A Female Cavalry-Colonel. In the Russian Department of Wiatta, at the town of Zalibuga, recently was unveiled a memorial erected to the honour of the heroic soldier-maiden Nadeschda Andreevna Durowa. She died in 1866, at an advanced age. She served with great distinction in the anti-Napoleonic campaigns, especially in 1812, under the name of “Alexandrov.” She was advanced to the colonelcy of a Lithuanian regiment, won numerous attentions from her superiors on account of her brave and skilful leadership, and was decorated with many orders. She did not withdraw from her profession till her services were not needed. She then betook herself to active literary work. Her sketches, historical studies and personal reminiscences of periods of her service and other observations were widely popular. She lived to be eighty-three years of age, and died with general respect. The unveiling of the monument to “Colonel Durowa” was accompanied by a full military-mass, and the Russian army was represented by special delegates.

These warrior-uraniais remind us, verily, of Schiller’s lines, in his “Jungfrau von Orleans” where the heroic

Maid exclaims:

“Nicht mein Geschlecht beschwöre! Nenne mich nicht Weib!
Gleich wie die Körperlosen Geister, die nicht frieden.
Auf falsche Weise, schliesse ich mich an kein Geschlecht der Menschen an.”...

The Urania as An English classic poet has written an amusing bit of verse on “The Lady at Sea.” Experiences of marine travel discourage first ideas that feminine sailormanship could ever be of much practical use. As a matter of fact, a considerable proportion of sailors have been curiously like Uranias, in merchant-marines, and even war-service. In some countries industrious in coast-fisheries, women take a liberal share of the regular work of navigating craft: often on voyages of duration and hard weather. In Brittany, Normandy, Norway, Denmark and Sweden, in Finland and along the North Sea, and in several Eastern ports, the ships are womaned, as well as manned. About forty certificates now are held by Frenchwomen, as being “able seamen,” fully experienced in their calling. On the Brittany coast nearly three-thousand women are officially certified as competent seamen, with no concealment of their sex, but under the restriction from the French government against promotion to any command. One steamer in the Turkish coast-service, is wholly “manned” by women-sailors, though not entirely so officered. In Denmark, the occupation of a pilot is followed by numerous women, under due legal certificates. On the Greek island of Hima, near Rhodes, the majority of the women are sailors for a livelihood. pari passu with the men of the place; and rival the latter as divers. In this Greek island prevails too the curious custom that a girl is not quite marrigeable till she has made three voyages, and has attested her skill in sponge-fishing. In Santa-Barbara, another community abundant in female sailors, an appropriate fact has been the care of the lighthouse by the old mother of a family of thirteen women, each one a sailor! In Japan and China,
many women are well-trained professional hands on the native coast-ships. Some Chinese ports have a large fleet of women-manned boats. Lately in Bristol an excellent seaman disclosed her sex as feminine to a hospital-doctor, as a secret for many years undetected. The second officer of an American ship, personally known to a friend of the writer of this study, is a woman; which fact seems not even suspected by her ship-mates, after years of service.

Many of the se examples are undoubtedly not so much those of the Uranian completely, amatively such, as either of “asexuals”; or of women more or less masculinized in body, temperament, nerves and intellects. But they illustrate departure from the feminine toward an Intersex of manifest individuality, and of characteristically similiar-sexual impulses in love-desire.

**Women - Acr Milkats.** Female acrobats, women-riders in circuses and so on, are feminine-sexual in a considerable proportion. Communications that the writer has received from a physician with a considerable clientele of acrobatic women, indicate several who prefer peculiarly feminine women as object of sexual intercourse. The most intimate friend of a female royal personage of great beauty, much spoken of as feminine-sexual, was a “star” of the Continental ring; a magnificent equestrienne, she was said to be also of abnormal physical development. The intimacy was close enough to add to the gossip about one of the most gifted and unhappy of sovereigns who ever mounted, not horses, which she loved, but a throne that she hated. The severer athletic and acrobatic professions are however emphatically those in which sexual impulses of any sort must be most carefully controlled; even to severe repression of their physical gratifications.

**CHAPTER IX.**

The Uranian and Uraniad in the Distinctively Ethical, Religious and Intellectual Life; and in the Distinctively æsthetic Professions and Environments: Types and Biographies.

In intellectual developments of civilization, through letters, science, philosophy, religion, in the liberal arts, in all phases of aesthetics, we find the Uranian to be either worker or amateur. Turning to homosexuals classically famous in such careers, as philosophers, religious teachers, scientists, poets, romancers, dramatists, musicians, painters, sculptors, actors, architects, they are bewilderingly numerous. Readers who know only the more conventional sorts of biography, where all the *vita sexualis* of a man can be “edited away” especially if abnormal—easily become skeptical when told that such and such a personage has been Uranian. But sooner or later one can satisfy himself that countless such statements are true.

**Socrates and Plato.** In philosophy and ethics, clarifying the profoundest principles of social and aesthetic life, Plato remains foremost; forever incorporated with Socrates. It is hardly needful to point out the Greek homosexuality pervading the Platonic-Socratic attitude toward love. An exalted pederasty, but manifestly pederasty; the physical passion for a beautiful youth, as well as the love for what in him wins intellectual and moral admiration—these are fundamental to the Socratic system. Platonism is anything but “platonic”, as excluded from the “Phaedrus”, the “Lysis” and the analytical “Banquet”. Corresponding indifference to heterosexual love, the sense of its triviality compared with the man-to-man passion, are marked in Plato. The reader has only to take one of