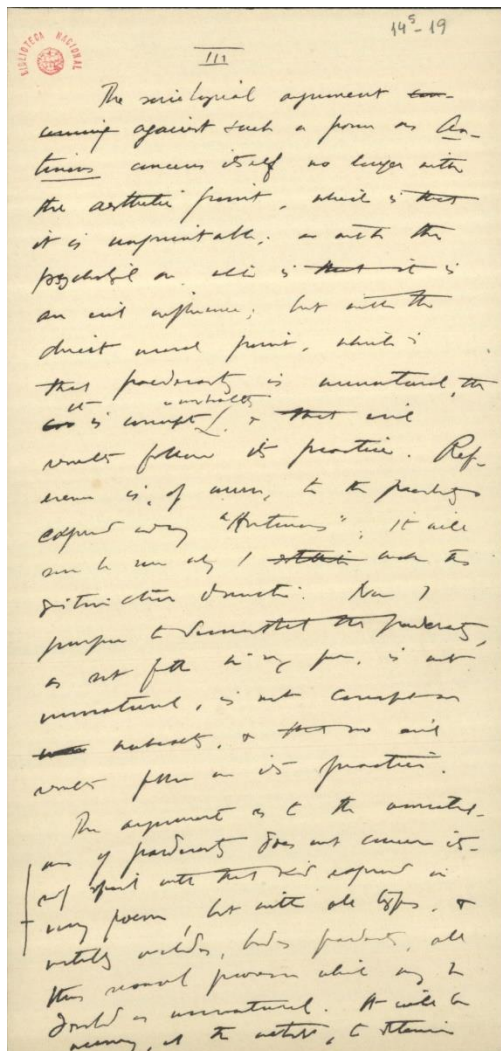
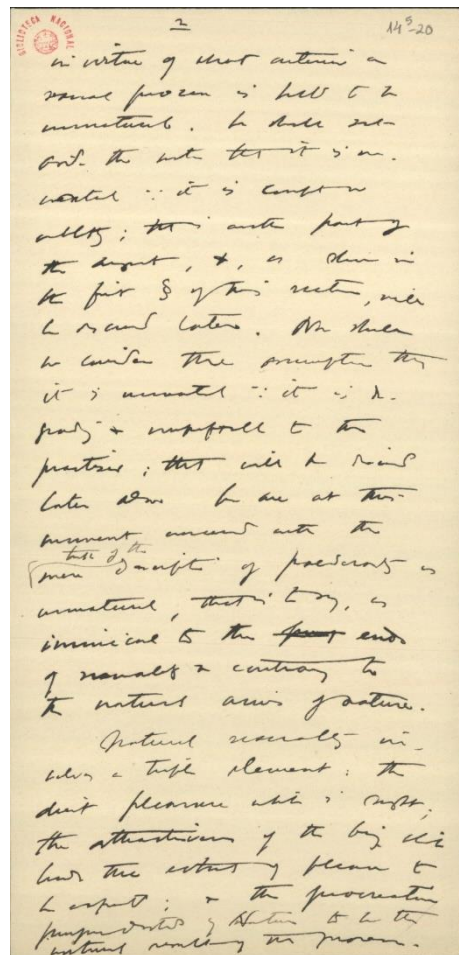


III



The sociological argument concerning against such a poem as Antinous concerns itself no longer with the aesthetic point, which is that it is unprintable; or with the psychological one, which is that it is an evil influence; but with the direct moral point, which is that pederasty is unnatural, that ~~it~~ it is corrupt or unhealthy and that evil results follow its practice. Reference is, of course, to the pederasty expressed across "Antinous"; it will soon be seen why I establish work this distinctive distinction. Now I propose to demonstrate that pederasty, as set forth in my poem, is not unnatural, is not corrupt as ~~unna~~ unbeauty, and that no evil results follow in its practice.

The argument as to the unnaturalness of pederasty does not concern itself spoil with that kind expressed in my poem, but with all types, and naturally includes, besides pederasty, all those sensual poems which may be described as unnatural. It will be necessary, in the aesthetics, to determine



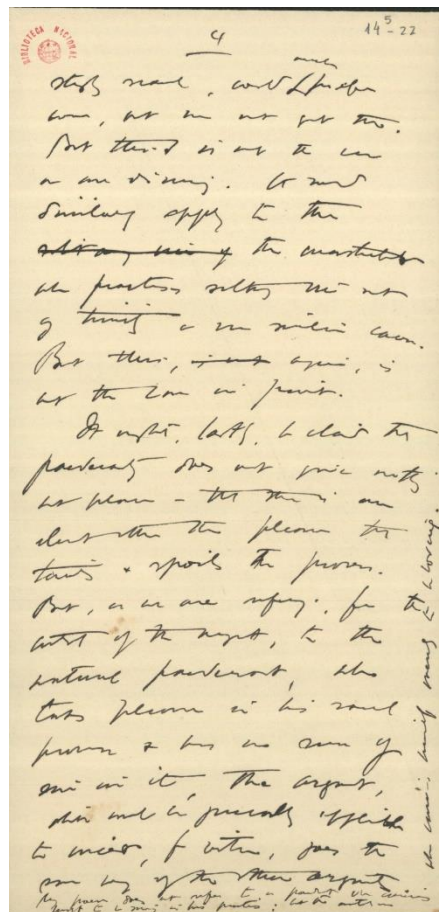
in virtue of what anterior or sexual process is held to be unnatural. We shall set aside the notion that it is unnatural because it is corrupt or unhealthy; that is another part of the argument, and, as shown in the first § of this section, will be discarded later. Nor shall we consider the assumption that it is unnatural because it is degrading and unprofitable to the practiser; that will be discarded later also. We are at this moment concerned with the truth of the mere description of paederasty as unnatural, that is to say, as inimical to the ~~pure~~ ends of sensuality or contrary to the natural aims of nature.

Natural sexuality involves a typical element: the direct pleasure which is sought; the attractiveness of the being which bonds the extant of pleasure to be expected; and the procreative purpose directed by Nature to be the natural result of the process.

3
14⁵-21

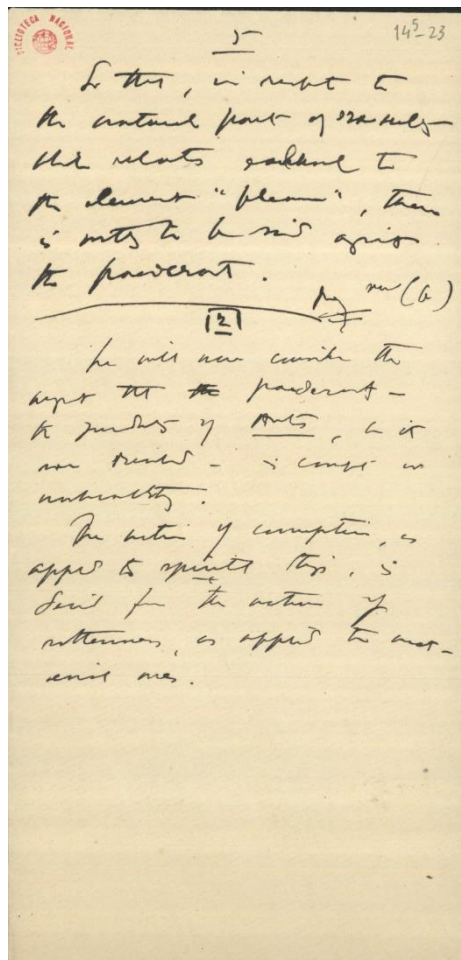
It cannot be claimed against paederasty, or even against any sexual purpose permission perverse or perversion, or even against any human art, that it is not carried out for pleasure or gratification of some sort. Least of all can such a caveat be entered against any sexual perverse. Thus But paederasty It may be claimed The only claim that can might be put against a certain sexual pleasure is not that it is not pleasure, but that it is not sexual; this cannot stand against any sexual poets, normal or abnormal, homo- or heterosexual. It may claim that it does not give all pleasure, or complete pleasure; that is to say, that it is a substitute for a great pleasure. The argument would be cogent if applied to the paederasty of seniles or †, who could are

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strangely sexual, would much properly come, |*when we must get there|. But this is not the case we are discussing. It would similarly apply to the ~~any~~ ~~vein of~~ masturbation when practitioners † are not of timidity or one similar case. But this, ~~is not~~ again, is not the case in point.

It might, lastly, be claimed that paederasty does not give nothing but pleasure - that there is an almost other than pleasure that traits and spoils the process. But, as we are referring, for the artist of the argument, to the natural paederasty, who takes pleasure in his sexual process and has no sense of vice in it, the argument, which would be generally applied to incest, for instance, goes the same way of the other argument. My poem does not refer to a paederast who conceives paederasty to be rising in his poetics; but to another one who conceives himself merely to be boring.



So that, in respect to the natural part of sexuality which relates exclusively to the element "pleasure", there is nothing to be said against the paederast. Now (a)

2

We will now consider the argument that ~~the~~ paederasty - the paederasts of Antinous, be it now described - is corrupt or unhealthy.

The notion of corruption, as applied to spiritual things, is derived from the nature of ruthlessness, as applied to material ones.

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