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“Life that vibrates in every breathing form,
“Truth that looks out over the window sill,
“And Love that is calling us home out of the storm.”

—Gore-Booth, “The Shepherd of Eternity.”

MARRIAGE

WE confess to a feeling of considerable astonishment when people attribute to us the idea that in every married couple the one partner is a brutal tyrant and the other a cringing slave. How could anyone be so foolish! What we do say is that the conventional masculine character is somewhat truculent, and the conventional feminine character somewhat tame—and that the recognition of sex in any way—and especially in the conspicuous way of marriage, is wrong and reprehensible, as tending to emphasize that difference and to perpetuate these defects. It is not the fact of marriage that creates them: it is rather that it is only a person who has been taught to tolerate the distinction and its tendency to produce defects, who will be capable of marriage.

Marriage is objectionable only because it is an emphatic acceptance of the difference of the sexes upon which is traditionally, conventionally, and, for all I know, naturally, based a difference of character which it must be the object of all who desire to leave each individual free to cultivate the real or supposed virtues of the opposite sex, to eradicate.

Marriage does not create a tyrant and a slave. But no one will stoop to marriage who passionately desires to eradicate a system which tinges character with “manly” or “womanly” defects.

I. C.

H. PARIS AND JANE CARLYLE

WHO was the French lady who styled herself in literature “H. Paris”? was she George Sand or another? An unpublished letter of Jane Carlyle’s in the Edinburgh Library speaks of what she calls:—
“. . . The insipid offspring of that crack-

brained enthusiast who calls herself H. Paris, . . . ‘*La femme libre et l’émancipation de la femme*’ . . . “I find” she proceeds “that [in H. Paris’ view] the only possibility of emancipation for *femme* lies in her having *le saint courage de rester vierge*—glad tidings of great joy for Robertson! ‘*guerroyez donc, si vous pouvez, contre les hommes. Mais, pour qu’ils doivent accepter votre défi, prouvez-leur, avant tout, que vous avez appris . . . à vous passer d’eux!*’ (25 Sept. 1845).

Might not Jane Carlyle have profitably taken that advice of the despised “H. Paris”? The tragedy of her own existence lay precisely in the fact that along with great talents and a still greater belief in them, she had contracted the conventional view that sacrifice of herself and her talents to a “man” was the proper thing. On the contrary, the right career for her was to stand on her own feet, with some admiring and affectionate untalented creature to keep house for her and scold the servants. Such a life would have brought out the best in Jane Welsh. The wrong-headed notion which had been instilled into her, that a “woman’s” duty and happiness is to minister to a “man”, proved the ruin of her: and to such a pitch that she was ready at last to leave Carlyle—until dissuaded by Mazzini.

She had no great genius. Her letters are the best in the language:—but one cannot make a living by telling the world how Mrs. Leigh Hunt borrowed eggs and realized no obligation to return them. And that dreary *Dialogue between a Watch and a Canary*, which is about all we possess of her literary efforts, indicates no genius or talent at all. It is an arid and acrid exercise, devoid of sympathetic feeling and full of peevish acidity. She had, however, a brilliant practical faculty, and would have made an excellent *chef de bureau* if she had not deliberately stifled her life

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under the impression that her rôle ought to be a clinging and comforting one. That love meant self-amputation was her creed : and one is not surprised that she was ultimately dissatisfied with the operation.

FACTORIES

FROM each black cavern mouth leaning into dark sky
The thick furl of smoke comes dragging ;
A hundred chimneys stark against the cloud
That work-day travail brings, smirching the far-wise
blue

And the golden sun of summer heaven.
The siren's sudden shrill brings holiday,
And from dark doors the sullen captives come
To taste a little while poor wrested pleasures.
With drugged faces, spiritless and dull,
From the day's working, from the striding wheels,
From noise of empty shrieking voices and from grind-
ing machines,
In a strange stupor they come stumbling out
To seek another darkness and the changing lights
And a white storied screen to which they flame
In momentary ardours,
And the hot muffled clasp of groping hands. . . .
Only one pauses at the factory door
And feels the sudden glory of the sun
Struggling through clouding smoke to the loud street.
And as she stands there mute her memory stirs
In a tired yearning ;
Stirs to the thought of low-lying fields,
Sun-gold clusters of buttercups, dandelions like round
yellow shillings,
Audacious in the scented green flats of meadows ;
The long brown river that trails secluded
Between fringed low-hanging banks,
And oh, the cool mud bed, soft and gentle to white
dipping feet,
Green-grey through pale water, like little scudding fish
That go hiding and swaying through their dark
underground halls ;
Carts laden with sweet hay creaking over a dusty
road,
Hay yellow as the amber in unattainable shop-
windows ;
O the rough delight of hay heaped in thick piles
So that one lies hugging great armfuls of it.

All this she is adoring with her dark opaque eyes,
Forgetting the harsh streets and the belched tongue of
smoke

Black from the factory chimney.

Then she goes,
To seek another darkness where she may dream
Watching pictures on white flatness.

—ELISABETH MUMFORD in THE INDEPENDENT

RIGHTS OF WOMEN IN INDIA

(By SHARDA JAILAL, in The Indian Social
Reformer, 29th Sept., 1934)

THE ANCIENT laws were all made by man and he reserved for himself all the privileges and rights and gave to women only duties. It is according to the law of nature if one class gets the upper hand over another, it always wants to dominate it and rule it. In every ancient system of law, therefore, it is found that women have been ignored in the matter of rights relating to property and social position. I will take the instance of Hindu Law.

The principles of this law were no doubt framed by eminent jurists like Manu. The rules they laid down were probably suited to the state of society of those days, but it is too much to believe that they laid down the law for all time to come and wanted to fetter progress of society and civilization by inflexible rules. There is one very important principle laid down by the Hindu jurists which has not received sufficient recognition at the hands of the legislature of today, and that principle is that rules of law should always conform to the state of society for which they are intended. The Smritees when they were written claimed no divine origin and merely laid down rules of conduct for that age, and it was only after several hundred years that the Brahmans invested them with divine origin and claimed that the rules incorporated in them could not be altered. A sort of religious sanction was given to those rules, with the result that they have become very rigid and unchangeable.

Thus the disabilities which were considered necessary to impose upon women when the Smritees were made have continued up to the present day. For instance, women can inherit no part of the ancestral property ; they are not members of the joint Hindu family. Male collaterals have preference over them in matters of inheritance and succession. They have not the right to adopt anything without authority from their husbands.

I shall dwell at length upon the iniquities involved in this differentiation between the rights of men and

women later. Apart from this differentiation being a slur upon the capacities of women, it acts as a great hindrance to their advancement and progress. Everywhere in the world there is a movement to put women on the same level with men in matters of political, social and legal rights concerning property, etc. In most of the Western countries equality between man and woman is an accomplished fact. It is only in countries like India that distinction is still observed between man and woman.

Hindu women have the right to become doctors, lawyers and engineers ; they are given the right and are considered fit to follow these professions ; but in the family they are not considered capable of holding property and they have no individuality of their own. This is an anomaly which must be got rid of. Now Indian women have begun to get equal education and they are fighting and suffering equally with others in the political sphere. There is no reason why they should be treated as inferior to men in any respect and be kept under any disabilities in the legal or social sphere. These legal disabilities on women are not only the cause of their degradation but they are a hindrance to the advancement of a nation. Man and woman are the two forces which must unite and work together, but if women are treated as a mere chattel or a nonentity, how can a country or nation progress ? In all Western countries the movement of giving equal social and political rights to women was started long ago and now they are fighting shoulder to shoulder with men. The rules of law in India have denied any status to women and they are considered to be incapable of holding property. These facts naturally have a very demoralising effect on Indian women. How can a nation be expected to progress when one half is suffering from such suppression at the hands of the other half, instead of their both joining together and working for the advancement of the whole ?

I shall draw attention to some of the disabilities to which a woman is subject under the Hindu Law. When the husband remarries and deserts his wife she has no remedy against him and has to suffer quietly. If polygamy were made illegal, a husband would have to show just cause to divorce his wife and marry again. Law should be equitable and restrict the man from remarrying in the lifetime of a wife. You all must be aware that the Government has passed a Special Marriage Act which provides higher marital rights for women. Both parties can get a divorce on just cause and it makes polygamy illegal. An inter-

caste or intercommunal marriage is recognised only under this act. We ought to make Civil marriages popular. Religious ceremonies can also be performed according to the personal sentiment. A Hindu woman after marriage passes under the full authority of her husband and his relatives. The equitable law would be to give her equal rights as well. Unfortunately all that she gets after marriage is a conditional right to maintenance if she lives with her husband. In the case of a minor widow the right of guardianship devolves upon the husband's relatives, but they are under no the liability to maintain her ; so much so that a man is not bound to maintain his son's widow or grand-children.

Next I come to the law of adoption. A man has full freedom to adopt when he pleases, but the woman cannot adopt without the express authority of her husband and she adopts as his agent and for him. Of course, the special privilege of being adopted is given to males only.

Under the law of guardianship the primary right over the minor children vests in the father. Next to a father, a mother is the natural guardian of her minor children. Thus the father's right is so strong that he can deprive the mother of her right and appoint any outsider to be the guardian of his children. What more unjust principle of law can there be which allows the father to snatch the children away from the mother and put them in the hands of an outsider ? A joint Hindu family consists of its coparceners, every one of them having an equal right in the ancestral property. Women cannot be coparceners. Women are considered to be incapable of holding property. If they do inherit they only get a life estate with no power to transfer it. 'Stridhana' is the woman's own property which she may get from her father or other relatives on the occasion of her marriage, but the husband has a right to seize that from her. And she cannot alienate it without the consent of her husband.

Now I shall deal with the Islamic law, which has been more liberal to women. They have been given the right to inherit and hold property in their own name and right. A distinction in that Law has been made regarding women, in that their share of inheritance has been fixed at one half of the share which goes to the male members of the same pedigree. But the customary law which applied to Mohammedans deprived them even of this limited privilege. Mohammedan women who are governed by the customary law have been assigned the same position

and status which Hindu women have in Hindu Law. Another significant fact in Mohammedan Law is that the husband can pronounce a divorce upon his wife without the intervention of the court; but the wife, if she wants a divorce, must approach a Qazi and make out a proper case for his intervention. And now even the post of Qazi has been abolished so that the woman has to apply to a court if she wants a divorce.

It is a matter for congratulation that we women, though brought up under such a demoralising atmosphere, have begun to realise the unfairness of our legal disabilities. From time immemorial we know that no outsider will come to our rescue. It is for us to unite together and raise an agitation and show to the other sex that we are bent on getting our just due. We are not asking for any concessions but we want to have our rights. We are holding conferences to discuss its proportion that the legal disabilities of Hindu women must be removed, and that in the case of Muslim women, Islamic law should operate in place of customary law. Recently the Women's Conference called upon the Government to appoint a Commission with a strong representation of women on its personnel, to study and report on this question.

FUTILE REPRODUCTION

“ What are we in the world for? The creation of beauty, the discovery of beauty, the realization of beauty. What else? Well, knowledge, says that gargyle Professor Pumpnickel. Very well; write ‘truth’ for ‘beauty,’ if you will, and you have summed up the whole business of man. Are the bees for beauty, for truth? No, just for existence. Existence, propagation, death, birth, existence, propagation, death, birth, existence, propagation, death on and on through the centuries. Why this passion to reproduce oneself rather than to fulfil oneself? Not bees only: men and women. The birth-rate is going down! We are lost! What shall we do ‘without children, more children, still more children, bungalows, more bungalows? Here is a lovely corner of England,* but there are no ugly little houses in it! Why aren't we spreading? Why aren't we having more and more families, so that we can keep on and on and on . . . reproducing?”

“I suppose we are afraid of ourselves. . . . All our hands busy under the table passing the sixpence

* Hawes water (Ed. Urania)

to each other, all of us trying to get the sixpence into somebody else's hand, so that . . . it shall not be we who are responsible, not our hands which shall give away the secret . . . ?

“So when we are asked ‘What did you do with life?’ we can answer quickly ‘Passed it on, Lord.’”

(“Reginald” in *Two People* (A. A. MILNE).)

“To see beauty, to adore, to give expression to one's adoration, is there ecstasy to compare with it?”

(*Ibid.* But perhaps “the bees” have ecstasy in tasting, adoring and expressing this adoration of the fragrance of nectar!)

APPRECIATION

We are very grateful to those readers who have most kindly responded to our request for communications. It is indeed a great encouragement to have their approval, and we now print a selection from the letters to hand. It should be remarked that Principal Cousins is engaged in a highly interesting endeavour—the provision at the Callege at Madanapallam, Madras Presidency, of an education free from prejudices and conventional hindrances. That seems to us an undertaking worthy of all support: and doubtless financial help will, especially at this early and critical stage, be very welcome.

The Revd. Constance Andrews in also engaged in a notable effort. “The White Army of Peace,” if it numbered in its ranks every one who hates the horrible business of War, would make war an impossibility by the very fact of its existence.

*From the Minister of the Church
of the New Age,*

Moss Side, Manchester, G. B.

“WHEN I received a copy of *Urania*, I felt it was almost too good to be true that such a journal was being published. We thank you and others associated with you most heartily.

“I am thoroughly in agreement with the teaching, and founded the church of the New Age on the principles you advocate in such a wonderful way. . . . In great admiration of your work.

yours sincerely,

(sd.) CONSTANCE E. ANDREWS.

*From Principal Cousins, D. Litt., The College,
Madanapalle, India*

“I AM always happy to receive ‘*Urania*’ as its point of view is my own.”

(sd.) JAMES H. COUSINS,

*Principal, The College, Madanapalle,
Madras Presidency, India.*

MAIDEN-HAIR

It hung and clung
Like a slab fashioned to her shapely head;
Heavy, compact and smooth and bright and red.
Just like a joyous clod of soil, new-turned,
—Ruddy and silky from the delving spade—
Not a wave in it, no dry frizzles there
No grooves of the passing comb
It hung and clung
Compact
A slice of Mother Earth
Virginal.

D. H. Cornish.

“ANNA AND ELIZABETH”

LAST year, for the first time in the history of motion pictures in Japan there was a European week, when two German pictures of outstanding merit were shown by Towa Shoji Goshi Kaisha.

Mr. and Mrs. Kawakite of this distributing agency, who have introduced European films for the past seven years, have been pioneers in this undertaking. Through their efforts, the public has gradually become interested in the peculiar qualities of French and German productions. Many good pictures are promised in the immediate future.

Anna and Elizabeth is the title of a Tobis film presenting Dorothea Wieck and Hertha Thiele, who were so successful as pupil and teacher in *Maedchen in Uniform*. This is the second and perhaps the last film in which they act together as Miss Wieck is now in Hollywood.

The story of *Anna and Elizabeth* is unusual and psychological. The director treats the theme in an artistic manner. A German critic has said that a new conception of the art of the film is received through this picture.

Anna (Hertha Thiele) is a young and humble girl of a small village near lake Garda in South Italy. Elizabeth, (Dorothea Wieck), is the chatelaine of Castle Ehlendorf. Beautiful, but hysterical on account of her lame feet, she hates every one, because they look upon her with pity. One day her only friend,

Testa, a young musician who is ill, tells her of Anna, who is said to have restored her dead brother to life and cured an old woman of a crooked neck. Elizabeth is inspired by Testa's talk and asks that Anna be brought to her. At sight, Elizabeth feels something deep in her heart. She at once believes in Anna and loves her. Anna, however, tries to escape, telling her that she cannot perform miracles, as she is but a farmer's daughter. But Elizabeth prays for a miracle, and in her pleading with Anna she rises from her wheel-chair, and walks.

Then Elizabeth in her attachment to Anna becomes more and more devoted to her, and begins to love her in a strange manner. She even forgets her only friend, Testa. But Anna, confined to the castle, longs for her own life. When she fails to cure Testa of his illness, she runs away. Elizabeth, having prayed Anna to come back in vain, is hopeless and forlorn, and throws herself into Lake Garda.

IN TURKEY

TEN years of the Republic have sufficed to change Turkey from a mixed modern-medieval State into a modern society. What has been broken up by Ghazi Kemal Pasha is the Oriental middle age.

Though every section of the population has felt his moulding hand, it is perhaps his influence on women's habit and life that will most profoundly affect Turkey's future. It is at any rate the most striking symbol of modernity and of the departures from medieval standards and conventions. Yet it is to be observed that there has been no direct legislation bearing upon women, except the laws establishing monogamy and civil marriage and legal divorce, which equally bear upon men. The changes have come about by suggestion, persuasion, example, and not by code. The male sex has had to be legislated for, not the female. Men were ordered to adopt the hat on a certain day. The women without an order have first thinned, then lifted, then thrown aside the veil.

Women too have entered actively and extensively into all branches of the new life. They are magistrates, municipal councillors, chief accountants in Ministries, historical experts in close touch with the Ghazi, advocates, surgeons, dentists, typists, post office clerks, educationists, nurses. In sport, they have become pilots in the just-formed civil aviation, skiers in the Mount Olympus of Asia at Brusa in Turkey's Switzerland, swimmers, oarswomen. The girls' schools hold vast mass exhibitions of the new eurhythmic

gymnastics, and in the light attire of shirts and sweaters mark the difference of the times from the days of the harem.

Manchester Guardian, 16th Oct. '33

NEW BOOKS

WINIFRED HOLTBY, whose *Astonishing Island* gave us all so much innocent laughter a year or two ago, has written *Women and a Changing Civilization*, and we most cordially commend it to our readers. John Lane publishes it at half-a-crown. The Author is contemptuous of those merely physical differences which have been allowed so foolishly, so cruelly and so long to determine the position of souls in a feminine envelope. One reviewer says that these differences "annoy" Miss Holtby, and apparently thinks that she ought not to be annoyed: because nothing on earth can remove them. But that is precisely why they are annoying. It is quite on the cards that before long science will be equal to the task of removing these differences: and then they will be much less "annoying".

Another book is announced called *Princess in Uniform*. It purports to recount the military career of Princess Dadeshkeliani, now resident in Paris, who disguised herself and served in the famous "Savage" Division commanded by the Grand Duke Michael.

POSTSCRIPTUM TO THE RUBAIYAT
OF OMAR KHAYYAM.

Then having had thy sad, complaining Say,
Thou, too, hast struck Thy Tent and gone away
And left the Problems that bewildered Thee,
An irksome Heritage to vex Our Day.

But though perplexed by Sorrow, Death and Sin,
We dread Them not, but even here begin
Our final Triumph while with Him We walk
Who tells Us He, and We, and God are Kin.

ANNABELLA MILNE.

THE DECLINE AND FALL OF THE
HUMAN RACE

(HOWARD SPRING—in *The Evening Standard*)

NINE out of ten people, asked whether the world's

population is growing or declining, would say without hesitation that it is growing. The Malthusian idea that men and women will become more and more numerous till the question of feeding them baffles ingenuity is, in general, vaguely accepted as true enough. There are even those who naively wonder whether we are not already near the danger point, conveniently forgetting the burned crops of wheat, the coffee dumped into the sea, and the cotton ploughed back into the soil that bore it.

Now comes Dr. Enid Charles with a book called "The Twilight of Parenthood" (Watts and Co., 7s. 6d.), in which the view is taken that, so far from man's future being a scrimmage for a foothold of soil and a mouthful of food, the human race is on the road to ruin.

"Very few people realise," she says, "that a population can continue to increase for some time while its fertility and mortality are such that ultimate extinction would be inevitable if they remained unchanged. Even fewer people realise that this is the state of affairs in many civilised countries to-day, including the United States and Great Britain."

Dr. Charles is not given to figures of speech, though passionately addicted to every other sort of figure; but perhaps she will not mind my explaining in a simple way the essence of her theory. You may have a humming-top buzzing merrily, with its maximum speed of rotation still to be attained; yet it would be mathematically possible to prove, if you knew the force of the original impulse, the weight of the top, and so forth, that the top must inevitably run down unless a new impulse is applied to it.

So Dr. Charles claims to be able to prove, statistically, that, though the population of the world is now increasing, it has reached a condition in which decline is inevitable. She claims further that the decline is not a remote certainty, but a present problem. "In the cities of England, the United States, Germany and Scandinavia there are not enough babies being born to replace the present generation."

Statistics, proverbially, can "prove anything," and I am not sufficiently equipped either as a statistician or mathematician to say whether in this book Dr. Charles has proved anything or nothing. I can only state her conclusions and say that I found them as fascinating as the language in which she presents them is repellent.

I will give only one example of this language, but the reader must be warned that the book is stiff with it. "As Lord Bledisloe remarks," says Dr. Charles,

"mankind could continue to grow in numbers at the present rate for more than a century without reaching the limits of ecological necessity." Now what Lord Bledisloe really said, good man, was this: "The world can continue to increase its population at the present rate for at least another century without any risk of food shortage." But wherever it is possible to use jargon instead of English Dr. Charles is all for jargon and the sense well lost.

Well, then, to Dr. Charles's argument. Her main point is that uneducated people are content with crude and meaningless statistics. They read that in a given year there were more births than deaths, and conclude that all is well. They do not analyse the births. They do not say: How many are girl-babies? How many of those girls will survive? How many will have children, between the ages of 15 and 45?

Analysing these and many other factors which you must take on trust or get from her book, she reaches the conclusion that the industrialised world is a biological failure because it has lost the capacity to reproduce itself.

Industrialism is the villain to Dr. Charles, and short of a complete change in our habits she sees no hope for us. When the necessity to face up to that change is forced upon us she thinks some interesting things may happen: "As the producers of an essential and scarce commodity, women may then be able to enforce their own terms for its production. . . . They may use their new position of power to monopolise large spheres of government and professional activity, to deprive men of property rights, and restrict their social function to routine occupations such as the care of children and the home."

That sounds a bad look-out for men, but there's worse to come. "Sooner or later we may expect that sex-determination and artificial insemination will be a commonplace of child-bearing, so that girl babies could be produced in the main with sufficient males to form a small and serf-like class,"

Can't you imagine what a joy it's going to be to read the literature compiled by Dr. Charles's matriarchy? If I'm one of the serfs I hope they won't make me librarian!

LES FINLANDAISES

Il m'a fallu aller vivre en Finlande, au cœur de l'hiver, par 63° L. N., pour goûter l'agrément qu'il y a d'être battu par une femme. Il semble qu'on ne puisse pénétrer le mystère de l'âme finnoise si l'on

n'a point fréquenté ces étuves de la campagne, appelées *saunas*, où, après avoir livré son corps à une vapeur de 60 à 70°, on l'abandonne aux soins d'une servante qui vous le fouette à tour de bras au moyen d'une botte de rameaux de bouleau.

Chaque jour, il faut passer par là; c'est une coutume à laquelle n'échappent ni le champion olympique, ne le bûcheron, ni M. le président de la République. Je la note au seuil de cette étude parce qu'elle donne, en quelque sorte, le *la* de la mélodie des mœurs finlandaises.

La Finlande est le premier pays d'Europe où la femme ait pris noble et forte conscience du rôle qu'elle avait à jouer dans la vie sociale, dans le gouvernement et l'administration de l'Etat. Il serait plaisant d'imaginer que l'habitude qu'avaient conservée les hommes de se livrer aux coups de leur servante n'eût pas été étrangère à la conquête du pouvoir par les femmes. De graves sociologues souriront de mon propos; d'autres le prendront en biais et iront lui chercher un sens que je n'ai jamais entendu lui donner.

Il n'en reste pas moins qu'aux yeux de l'observateur étranger l'étuve finlandaise est riche en enseignements. Quand un peuple, depuis le plus loin de l'histoire de ses mœurs, s'est plu au bain de vapeur, hommes et femmes mêlés, il en résulte une grande sérénité dans les rapports d'un sexe à l'autre. Filles et garçons, dans l'appareil de l'innocence, étaient là où s'accoutumaient dès l'enfance à se considérer sans pudeur; l'eau projetée sur des cailloux portés au rouge et vivement transformée en une vapeur torride ouvrait à toutes écluses les glandes de la sueur; les bras, les dos ruisselaient; l'esprit s'allégeait des lourds poisons de l'urée; la pensée s'aiguissait et s'affinait. La-dessus, les rameaux de bouleau entraient en jeu, chacun se fouettait soi-même, ou fouettait son voisin, sa voisine; les servantes s'affairaient et leurs coups étaient les plus violents parce qu'il était dans les devoirs de leur service de les appliquer consciencieusement. Tout cela était mené avec un grand sérieux, comme un rite, comme une cérémonie quotidienne de purification.

On me dit que le bain de vapeur qui réunit hommes et femmes dans la même pièce ne se pratique plus guère que dans les provinces éloignées de la côte et des lignes de chemin de fer. Cela est possible, mais je sais bien que, chez les hôtes qui m'ont reçu, c'est toujours une femme qui m'a fustigé.

Faut-il s'étonner qu'en un tel pays la femme soit depuis long-temps à égalité de droits avec l'homme?

Dès l'enfance, elle était avec lui dans la vapeur de la *sauna* ; elle grandissait en familiarité avec l'image nue de celui qui devait être plus tard son adversaire ou son partenaire dans les jeux de la politique. Et lorsque vint son heure de participer aux choses du pouvoir, elle était délivrée de ces mille germes d'antagonisme qui se développent entre les êtres que sépare l'obsédant préjugé de l'inégalité des sexes.

Voilà comment, il y a cinquante ans, les femmes de Finlande étaient tout naturellement préparées à la bataille pour leur émancipation, quand aujourd'hui encore les Françaises en sont à demander, sans rien casser, sans même aller brûler le palais du Sénat, le droit d'être leurs conseillers municipaux.

Qu'on ne me fasse pas dire ce que je ne pense pas. Je ne dis pas qu'il est nécessaire que Français et Françaises passent ensemble par la vapeur à 70° pour arriver à l'égalité des droits politiques ; je dis que notre esprit de galanterie, notre propension à "rendre hommage aux dames" dans les circonstances les plus terre à terre de la vie de chaque jour entretiennent la plupart des Françaises dans l'illusion qu'elles mènent les choses de leur pays par l'effet de je ne sais quel pouvoir occulte, alors qu'elles ne mènent rien du tout, à preuve la misère politique où la France est tombée en ces derniers temps.

En Finlande, nulle galanterie au sens dégradant que ce mot a pris au XX^e Siècle. Allez donc tourner des madrigaux à ces miliciennes, mobilisables au nombre de 45.000, chargées d'assurer la nourriture, le vêtement, les soins médicaux des soldats en campagne ! J'en ai vu de ravissantes sous le drap d'uniforme ; à l'ombre des visières de casquettes, j'ai aperçu des yeux clairs au regard très doux ; il ne me serait pas venu à l'esprit de m'écrier à leur vue : "Ah ! mademoiselle, comme vous êtes jolie !" Il me semblait que j'avais affaire à des personnes pour qui les expressions où nous mêlons le compliment, la flatterie et l'illusion toute verbale d'une caresse n'eussent aucun sens.

Je cherche, par cet exemple, à faire entendre comment il est dans la nature des mœurs de Finlande que l'homme ne se considère pas, en présence de la femme, comme en état de légitime attaque, alors que cet état est celui où le Français se plaît d'ordinaire.

Ceci dit, la Finlandaise, et surtout la Finnoise de l'Est, sans apport de sang scandinave, est tendre et sentimentale, toute portée à considérer l'envers poétique des choses après en avoir affronté la réalité brutale. Il semblerait que les femmes du pays socialement le plus évolué de l'Europe fussent égale-

ment partagées entre la dureté de vivre et la douceur de se laisser vivre. Elles se jettent de toute leur énergie, qui est grande, dans des combats dont elles estiment qu'ils ont pour enjeu la civilisation, et elles se donnent de toute leur âme aux jeux du clair de lune sur les eaux d'un de leurs lacs admirables ; elles ont traité l'alcool en ennemi public, elles l'ont traqué, harcelé, elles l'ont, sinon abattu, du moins mis à mal, et elles s'enivrent de silence et de solitude dans le mystère de leurs forêts sans limites.

J'ai connu des Finlandaises dont l'intelligence eût passé au regard de certains Français mal avertis pour masculine, mâle, virile, au sens mauvais que nous donnons à ces qualificatifs quand nous les appliquons aux manifestations du génie de la femme. Il est bien vrai qu'elles parlaient très pertinemment d'hygiène sociale, de réforme agraire et de construction socialiste. Notre conversation se prolongeait parfois fort avant dans la nuit à la douce chaleur d'un vaste fourneau de briques. Nos propos ne quittaient point le plan du réel ; il s'agissait de chiffres, de statistiques, de budgets.

Mais quand, pour gagner la piste neigeuse où m'attendait l'auto du retour, nous longions la rive de quelque lac pris dans les glaces : "Ecoutez, me disaient-elles ; les roseaux racontent une histoire."

Nous nous arrêtions, nous tendions l'oreille ; les roseaux secs s'entre-choquaient, la pointe de leurs feuilles balancées par le vent caressait la neige. Mes compagnes retenaient leur souffle ; elles écoutaient de toute leur âme. Et, si compétentes qu'elles fussent en statistiques et en budgets, elles entendaient dans la nuit la voix des plantes.

Cela pour les malintentionnés qui vont répétant que le féminisme anéantit les dons de sensibilité de la femme.

(Maurice Bedel, in *Le Journal* (Paris), 12 Sept., 1934)

HERE AND THERE

A PARTY of six women who set off to climb Scafell, in the Lake District, found an exhausted man up Rossett Ghyll on Sunday and carried him three miles down the mountain slopes to Dungeon Ghyll Hotel.

The place where he was found is 2,000 ft. above sea level. The party who found him consisted of Mrs. Boyle, of Ambleside, (who is leader of the Lakeland Folk Dancers) Mrs. Reed, of Windermere, Miss Daisy Mason, of Selside, Miss Ratcliffe, of Kendal, Miss C. Taylor, of Kendal, and Miss Hall, of Trout-

beck Bridge. Two of the party went back to the hotel and a stretcher was sent out to meet the others who were carrying the man. He was wet through and exhausted from exposure. He proved to be a Mr. Gibson Hill, a medical student, of King's College, London. When they found him he was lying unconscious and his hands were swollen. He was delirious and his pulse was very weak. They gave him some coffee, and gradually he began to recover. They decided that they must get him moved, so they carried him prone down the track, which was full of mud holes. They cut and bruised their shins and ankles and had to stop every 20 yards to get their breath. It was terribly difficult. It took them two and three-quarter hours to reach the grass slope at the bottom.

He told them that he had collapsed on Saturday morning, having probably been walking about all through the night in a delirious manner owing to the fact that he was mist-bound. Dr. G. A. Johnston, who attended him later, told them that if they had not brought him down he would have died in two hours.—*Cumberland News*.

Glands

"The other night, Mr. Gerald Heard had a reassuring word to offer on the subject of glands. It seems—I hadn't heard of it—that many men of science, observing the connection between the state of certain glands and the behaviour and condition of the owners of those glands, had been strongly inclined to think that the glands were the masters and the men the servants ; that a man was the mere creature of his pituitary or suprarenal, without any particular responsibility for his actions. Thinking this over, I do remember some such defence being set up on behalf of very wealthy murderers in the United States, but I took no heed, supposing it to be an example of American humour. At all events, according to Mr. Heard, the tide has turned, and the glands have been put in their place again. Whereon I reflect : what a lot of trouble ignorance sometimes saves us. I never knew that it had been settled that the Siege of Troy was a Sun Myth till I read Dr. Schliemann's account of his finding and exploration of the sacked and burnt city. I had not heard that it was nonsense to talk of writing in the time of the Patriarch Abraham ; till I saw that written tablets, dating back a thousand years or so before the conjectured date of Abraham, had been discovered at a place called Tell-

el-Amarna."—*A. Machen in The Independent*.

* * * * *

"As to sex being in itself a mark of imperfect individuality, for years I have seen that . . . our ideas of another life were fatally vitiated by the halfness of our present ideals"

Lady Welby to Dr. Schiller, ("Other Dimensions")

Beauty at Westminster

An M. P. remarked last week, in the course of a speech in the House itself, that, "looking round her," she could not imagine why women got married at all.

Our Aim

Why not be content to take the facts of "life as they are, and make the best of them?" people sagely ask us. But that is precisely what we are doing!

Nazification

The Nazi authorities have been beaten in their attempts to "Nazify" the average German girl. That is the conclusion which emerges from the results of a "Competition of Professions," a report on which has been issued by Gertrud Marten, of the Association of German Girls, reports Reuter. The examiners in this competition found that:—

1. There was a complete lack of interest in politics and economics.
2. There was almost total ignorance of the ideals of the Third Reich.
3. Sewing and darning (important points in the Nazi training for housewives) were not generally included among "favourite subjects"!
4. Little knowledge was shown of the ways to mend clothes, brooms and china.
5. The importance of the Saar plebiscite was not generally realised!

The report says, however, that the girls showed a strongly developed sense of colour and form, and that all agreed they enjoyed cooking.

Cumberland Evening News. (4 July, 1934)

STAR-DUST

VI. PSYCHOLOGY

I. MOTORING (U.S.) :—

American women appear to be better drivers than the men.

One of the largest American insurance companies has just conducted an investigation which has brought about this result :

1. 75 per cent of women drivers insured did no more than occasionally scratch paint during 2 months.
2. Of the rest no more than half had serious accidents.
3. 40 per cent. of men drivers had accidents ranging from the slight to the serious.
4. More than half the rest were involved in very serious accidents.

The report adds : "Women do not seem to develop that over-confidence and power of aggression that seems to cause many of the accidents happening to men.

"Most women having accidents seem to be young, but their youthful carelessness does not seem to exist for very long."

The Bureau of Motor Vehicles, a Philadelphia association which has for some time been collecting statistics, has just issued a report showing that women drivers in the United States have a far better record than men. Of all licence holders women number 18 per cent. Last year they were involved in only 6 per cent. of all, and only 4 per cent. of fatal accidents. They are said to be more alert yet more cautious, more ready in intuitive action, and more obedient to laws and regulations.

Morning Post, 8th March, 1934.

VII. DRESS.

I. TROUSERS (CANBERRA, AUSTRALIA) :—

The Roman Catholic priest was entering a church here to officiate at a wedding when he noticed a girl

waiting at the door wearing trousers.

"Go home," he told her, "and get properly dressed." She went. This is the latest incident in the "war against the female trouser brigade," now being waged in Australia. The campaign opened in the Senate whose the President (Lynch) issued orders that no women in trousers were to be admitted to Parliament House. Now operations have been extended to bathing costumes. Representations have been made by the Sutherland (New South Wales) Council to the Government seeking powers to prosecute "persons who parade in public streets and parks in bathing costume."

VIII. LAW.

I. BATONNIER (FRANCE) :—

Women have been barristers in France for years, but it was not until the other day that a woman was elected bâtonnier, or leader of the bar. Every provincial "tribunal" has its local bar and elects its bâtonnier every year, and the barristers of La Roche-sur-Yon, in the Vendée, have just chosen a woman as their chief. Her name is Maître Pignet—lady barristers are called "Maître", in spite of their sex, and indeed this one will inaugurate the further grammatical anomaly of being addressed as "Madame le bâtonnier." She has been at the bar for thirteen years, and she modestly attributes her election purely to this seniority over the other two "avocats," who, together with four probationers or stagiaires, constitute the full force of the bar at La Roche-sur-Yon. However, elected she has been, and feminism marks another victory.—*Observer*, 15th. Oct. '33

XIII. MEDICINE.

I. SCHOLARSHIP (ENGLAND) :—

For the first time in the history of the London College of Dental Surgery a girl student has won its most coveted award—the Saunders Scholarship. The girl, Miss Stamper, of Bramston Road, N. W., also won three other prizes. *It has been decided to close the College to women.*—*Everyman*, Nov. 3. '33

NOTICE

OWING to the continued high level of prices, it has been decided to go to press three times in 1935 as in recent years, instead of six times. For convenience of reference each issue will be treated as a double number, comprising the two issues which would otherwise have appeared separately. It is hoped that normal conditions will be resumed in due course.

PLEASE WRITE !

WE would again venture very warmly and cordially to urge those who respond to the ideal of freedom advocated by this little paper to do us the favour of intimating their concurrence with us. Votes are to be had for the asking—seats in legislatures are open—but there is a vista before us of a spiritual progress which far transcends all political matters. It is the abolition of the "manly" and the "womanly."

Will you not help to sweep them into the museum of antiques ?

Don't you care for the union of all fine qualities in one splendid ideal ? If you think it magnificent but impracticable, please write to tell us so, and say why !

TO OUR FRIENDS

URANIA denotes the company of those who are firmly determined to ignore the dual organization of humanity in all its manifestations.

They are convinced that this duality has resulted in the formation of two warped and imperfect types. They are further convinced that in order to get rid of this state of things no measures of "emancipation" or "equality" will suffice, which do not begin by a complete refusal to recognize or tolerate the duality itself.

If the world is to see sweetness and independence combined in the same individual, *all* recognition of that duality must be given up. For it inevitably brings in its train the suggestion of the conventional distortions of character which are based on it.

There are no "men" or "women" in Urania.

"*All' eisin hós angeloí.*"

A register is kept of those who hold these principles, and all who are entered in it will receive this leaflet while funds admit. Names should be sent to J. Wade, York House, Portugal Street, London, W. C. ; E. Roper, 14 Frognal Gardens, London, N. W. ; D. H. Cornish, 33, Kildare Terrace, Bayswater London, W. ; T. Baty, 3 Paper Buildings Temple, London, E. C.

Will those who are already readers and who would like us to continue sending them copies, kindly do us the favour of sending a post-card to one of the above addresses ? We should much appreciate suggestions and criticisms.

DISTRIBUTOR'S NOTE

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"EVE'S SOUR APPLES"
IRENE CLYDE

WHY not *Eve's Sour Apple* ? Well, there is not enough of one Apple to go round all Eve's descendants ! Each has founed his or her development warped and hindered by the refusal to be allowed to be what he or she admires. Admiration without the possibility of imitation spells sheer dishonour.

And this dishonour is at the root of the connotation of unpleasantness and shame which has throughout the ages accompanied the idea of sex.

Such is the Author's thesis. It is presented with an attractive wealth of illustration, in the forcible style with which the readers of *Urania* and "I. C." are familiar.

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