



# URANIA

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## "THE WELL OF LONELINESS" OR "CUT BY THE COUNTY".

THIS absurd world in which two perversely imperfect types must exist, in order that by their mutual craze for each other, the perverse imperfection may be renewed, is beginning to be found out for the sham it is. There will inevitably be spirits in each garb who prefer their own type to the other. Since it is generally agreed that the feminine type is the more attractive and agreeable—have we not reported Mr. Barry Pain's very normal *Queenie* as giving expression to the universal preference for a charming girl?—it follows that feminine attachments must be expected. That they do not find expression in the violent and brutally limited physical form styled by the world "perversion", is equally natural.

In Radclyffe Hall's novel they do. The fact is not insisted on in any detail by her. Seven words—"and that night they were not divided"—sum up the whole offending. In every respect but its implications, the book is virginal. Only one chance phrase about the fit of a boy's integuments strikes us as unpleasant—and it is as accidental as disagreeable. The whole story is delicate and touching and full of beautiful and sympathetic observation. But it ends on a false note. The heroine and her mate are rich, beautiful, celebrated, full of enthusiasm for art and life. They have even cultivated friends and devoted servants and yet they part, the one to marry and the other to dodder, because they cannot call on the Duchess! It is not convincing. Suppose even that they had no circle of acquaintance at all—surely, two loving spirits with books, music, painting, ideas, writing, could sustain each other on a desert island, let alone in Paris. The fact is, the book is propaganda: a plea for the social recognition of marriage between individuals of the same sex. And its force as a plea would be lost if the denial of that recognition were presented as bravely faced and serenely surmounted. No: the heroines must fade if they are cut by the county.

This is frankly ridiculous, and it immensely lessens the interest of the book. It becomes less a study of feminine love than a study of snobs.

The real *crux* of all problems of so called 'perversion' is not faced by the author. It lies in this, that the moralist and the novelist, in depicting a case of homogenous affection are prone to slip into attributing the distinctive shortcomings of the other sex to one of the pair. The 'perverted' girl must be masculine. The 'perverted' youth must be feeble and vain. That absurdly simplifies the problem. The novelist and the moralist are then dealing with the simple case of a disparity between soul and body—a disparity which exists, more or less, in every mortal that walks the earth. But the true difficulty arises when there is no such blight, when the two really are free from the defects conventionally attributed to the opposite sex. The Greeks did not depict their pairs of masculine lovers as including a timid and effeminate junior partner. There was no need for the Author to make her heroine a boy in skirts, bating as a child the flounces and ribbons and delicacies of girlhood. In fact, she has not succeeded, though she thought it necessary to try. Her heroine, though bold and splendid, is not rough or inconsiderate. But still Radclyffe Hall cannot refrain from depicting her as masculine in shape and tastes. She is a "mannish girl", as one of the parallel Scot's pair in the story is a "mannish" girl. The really difficult problem arises when neither of the pair is "mannish" and both are disposed to each other in an enthusiasm of maidenliness.

We have been accustomed to hear a great deal of "the attraction of opposites." But it is largely nonsense. Good and evil are opposites: and there is no attraction for good in evil. Even the silliest conventionalists see this. What is their ideal sweetheart for a girl? Not a gorilla-like brute; but something as nearly a girl as possible—a smooth and sweet Appollo Belvidere. Paris always cuts out Merelaus. It is just the same in Japan. On the stage it is ever the delicate and polished youth who is the adored of women.

The graceful does not admire the clumsy: the aristocrat is not attracted by the lout: the teetotaler is not enamoured of the drunkard. The "attraction of opposites" is simply the admiration of one person for the noble qualities which she has not herself got: and if she does not even attempt to have them herself, it is a grovelling sentiment, and one which makes the "love" of penny novels and cinemas disgusting.

There is no attraction for anybody in mannishness or effeminaey. It was a gratuitous concession to popular foolishness on Radclyffe Hall's part, to make her heroine a little mannish. Observe the contradiction that arises. The mannish girl is represented as loathing and spurning the feminine from her earliest years: and yet as possessed in later life by a passionate adoration of the feminine. Such a contradiction is possible in a man: because, when his eyes are opened to the glory of the feminine ideal, say when he is fifteen or sixteen, it is too late for him to admit the idea of adopting it—he can only adore. But for a woman, who scorns the feminine ideal, it is impossible to love it passionately without resigning her scorn, and thereby resigning her mannishness. Accordingly, the story does not ring true: for the heroine's "love" is painted as real adoration, not mere possessiveness. Yet she hated the signs of girlishness—and fell in love with girl after girl!

The human mind is queer: but it is not so queer as that!

But perhaps the lady's scorn was reserved for the futilities of femaleness: the stiff stays, the meaningless frills, the enforced timidities. Perhaps this is the right explanation: it was with a fellow-soldier that her attachment took outward form—and there were no frills or stays about that motor-driver. Still, the fact remains that Radclyffe Hall takes pains to insist on the masculine make-up of her heroine. And this is a profound artistic and psychological mistake. It was made by Marcel Prevot in *Les Vierges Fortes*, when (if you please) the lady destined by the author for prompt matrimony had to be distinguished by *les hanches majestueuses* and other details which may be forgotten. All such physiological details have nothing to do with

character. You might as well say that a lofty or a commanding character must be six feet tall, or that a robust understanding must be encased in a hardy frame. The lady with the coldest, hardest and least passionate nature known to me, could compete favourably with Prevot's fabled Helene (or was it Louise?) in the matter of *hanches*.

There was therefore no need to represent the heroine as physically of a masculine type. And it was a still greater artistic mistake, to invest her with masculine hardness.

Radclyffe Hall is indeed somewhat indulgent towards the masculine. Not only does she infuse something of the masculine defects in her heroine, but the two men of whom she speaks with most respect and whom she represents as most admirable—the father of the heroine, and the eventual husband of her sweetheart—she tells us in unmistakable terms to have been far from decent livers. The former "had sown his wild oats" to any extent; while the latter had had several erotic affairs and would have had more but for his "fastidiousness." We think she does less than justice to her favourite sex: many men are quite decent.

As that old savage, W. S. Landor, said, the most admirable and appealing love is that of girl for girl, without adventitious mixtures of masculinity. And we venture the hope that Radclyffe Hall will give us another book in which no imitation men need figure. For she has a wonderful pen. The descriptions of Nature are delightful: the insight into character is penetrating: her style is sympathetic and her language beautiful. An American critic, who most obviously had not read a page of the book, called it "wooden": that is the last word to use in relation to it. It is as organic as a tree—which also is wooden. It is gratifying to hear that the work has been judicially pronounced unobjectionable in New York. The London Magistrate who sat upon it in more senses than one, was perhaps misled by counsel, who urged that Sapphism was scarcely mentioned more than twice even in those improper sources, the Classics. He mentioned Juvenal; but can he ever have read Lucian? We think Sapphism contemptible: but we find "The Well of Loneliness" a triumph of art and delicacy.

## MARRIAGE AND CELIBACY

*The Intelligent Man's Guide to Marriage and Celibacy.* By Juanita Tanner. \$3.50. Indianapolis: The Bobbs-Merrill Co.

USING a pseudonym and calling herself the daughter of Ann Whitfield and John Tanner, characters in Bernard Shaw's "Man and Superman," Juanita Tanner here discusses sex issues with a view to providing "the intelligent man" with the means of deciding them for himself. Cleverly written, though often chatty and discursive, the volume deals with well-nigh all aspects of marriage and celibacy, its argument culminating in Miss Tanner's plea for "an intelligent exercise of choice." At the same time she looks forward to the period when the right of way will be given to "mental intercourse" as against its present formidable competitor. "To hold our ground against sex differences in the future," she says, "we must not only cease to stress them for individual gain, but we must forego any temptation to return to the physical level on which sex is important."

The family and the home, she claims, are dissolving before us whether we continue to sentimentalize over them or not; she insists that in many cases it is up to the individual to make good as an individual rather than as the member of a family. "With no new lives crowding in every moment we should begin at once to conserve the lives on hand. Children would be brought up carefully, with a consideration for their proper development now appallingly rare. Older people would be better treated, too; we should devote more time to making life safe and comfortable and prolonging it to the farthest possible limit. And you can just imagine what would happen to any one who suggested a war." Even if a few babies were born—say a hundred or a thousand every year—"would not our care for these babies, our valuation of them, be in inverse ratio to their numbers?" At this point the author stresses the decreasing birth-rates now noticeable, saying "increasing numbers of us are dodging parenthood from plain economic pressure." As a disbeliever in heredity she denies that there can be any certainty of superior qualities in parents being "handed down."

The present social trend, according to her, is as much towards prohibition of large families as towards a tax on childlessness; yet "the latter plan will soon be necessary unless we are to accept childlessness as the normal state for many people." So far as the family is to exist, for that possibility is not excluded from her argument, the ideal family in her opinion would be "not less than four children, all as nearly as possible of the same age"—a group which "should be evenly divided as to sex, since sex differences would be discouraged by having the group mixed."

Her thesis goes on to arraign sex as an excitant to private murder, and also as having a part with food in the root causes of war. To bring children into the world one at a time with blood and tears, only to be killed by the million with the same accompaniment, is, she maintains, "hardly an employment for intelligent people." Nor does she consider it hard "to see how abolition of sex tyranny might make for significant improvement in international and even in terracial relations." It is also claimed that "as we lose our sex handicaps, work should be lessened not merely by a fairer division of labor as women became self-supporting, but by possible advantages to be gained by co-operation." Consider also, she advises, how much more intelligent we might become if our minds were devoted to other problems than those of sex; and here comes a quotation from her grandfather to the effect that "all the worth-while things in the world, for the world, have been done by people who were able to disregard the claims of sexual necessity," followed by the statement that "an explorer or reformer is no more an ideal husband judged by the ordinary standards, than Joan of Arc, judged by those same standards, would have been an ideal wife." For this critic of sex, moreover, "to confine ourselves indefinitely to the home and the family, is to keep ourselves in the cradle."

And at the close of the volume which is really an arraignment of sex overdone, a plea for the mind as against nature-urge, and to that extent fairly defensible, Miss Tanner deals with the religious aspects of her theme and describes some of the effects of "lessened emphasis on sex in terms of our immortal souls." Here she reminds her

readers of "the connection between the cradle and the grave," saying that "it will be difficult to achieve immortality by conscious evolution while clinging fast to the customs of mortality." And her chapters come to a close with prediction that, the right course followed, we shall be "heir of the earth that may turn out to be heaven when we have learned to use instead of to abuse it." Bibliographical comments and lists are given in the appendix.

—Boston Transcript.

#### WOMAN AS A SOLDIER.

THAT she served in the war in the American Army, went to France, and took part in three big battles without her sex ever being discovered, is the claim of an Englishwoman, who was recently in England on a visit from New York. She is Muriel Cavendish, a former Southampton girl, who went to America four years before the war. Her husband, whom she married in 1920, died last year, and she was lately in Southampton to see her mother. Doubt has been cast upon this remarkable story, and she is engaged writing a book in an endeavour to prove its truth. "People frankly don't believe me when I say I served with the American forces as a man," Mrs. Cavendish said to an interviewer. "But it is perfectly true."

Anxious to do something more than ordinary war work, said Mrs. Cavendish, she decided to try to enlist in one of the infantry units as a private soldier. "By a stroke of luck," she remarked, "I came across a Californian who had been in the Army some weeks and who wanted to get home because his mother was on the point of death. Without disclosing my sex, of course, I suggested to him that he should let me change places with him, and he agreed. He had joined under an assumed name.

"I therefore took his papers, his uniform, and his identity. As he had just been transferred to another unit and was on the way to join it when I met him, there was no fear of my being recognised by any of his former comrades. We then shook hands, and I never saw him again. By this means I became a fully fledged private in the Army. Within a few months I was on draft

for France, and my secret was as well kept as ever."

Mrs. Cavendish states that she served on the Western Front for eight months, during which time she went "over the top" on three occasions. When the Armistice was signed she deserted in a French town, and confessed her story to a French girl with whom she had made friends. The girl gave her the clothes to enable her to resume her identity as a woman, and she reached home by obtaining a position as a stewardess on an Atlantic liner.

—Japan Times: 12 Aug. 1929.

#### MAN'S POSE AS HOUSEMAID.

THE story of how a man of 27 masqueraded as a house-maid for three months is reported from Auckland, New Zealand. Being out of work, the man decided to pose as a domestic servant for whose services there is plenty of demand in New Zealand. He adopted the Christian name of "June" and allowed his hair to grow until it became a curly mass of ringlets. To complete the disguise he wore a bangle. "June" obtained a situation as housemaid without difficulty, and speedily made "herself" a popular member of the household, not one of whom entertained the slightest suspicion of the masquerade. "She" dressed neatly, looked like a woman, assumed a feminine voice, was loved by the children in the house, and proved highly efficient at housework.

—Japan Times, July, 1929.

#### THE OPEN DOOR COUNCIL.

THE Open Door Council was formed 3 years ago to combat restrictions on the freedom of the woman wage-earner. There is a widespread tendency—under the name of "protection"—to increase such restriction: the International Labour Organisation of the League of Nations has of late been active in the matter. The International Labour Organisation, while it has done good work in proposing conventions which apply to men and women alike, becomes an international danger when it proposes special restrictions on the work of women. It may be likened to a factory where proposal for limiting the freedom of women, as a worker, are turned out by mass protection

methods. The Open Door Council wishes to make it clear that it is not opposed to the regulation of the conditions of work, the safe guarding of health, the forbidding of certain processes to the worker, provided such regulations are applied to all adults, male as well as female. It holds that the work of children and young persons should be subject to special restrictions. Great Britain is not the only country in which feminists are working on these lines, and it is believed that the time is now ripe for the formation of an international body pledged to opposed restrictive legislation.

#### AN EGYPTIAN LADY EDUCATIONIST.

Miss Zakiya Hanim Abdul Hamid Sulaiman Bey is the director of the kindergarten system of education in Egypt. She is a pioneer of the movement in her country and is one of the strongest advocates of women's cause in Egypt. After receiving her education in Cairo, Miss Zakiya Sulaiman went to England, and was for four years, from 1916 to 1920, at the Cheltenham Ladies' College. Thereafter she made an extensive tour on the Continent and studied the condition of education in various countries, especially that of the infant school in France and the Montessori system in Rome. In Egypt itself, kindergarten was first introduced in 1919, and the progress has been so rapid that to-day there are as many as six kindergarten schools proper and a kindergarten department attached to every primary school. A striking feature of these schools is the mixed classes, in which boys and girls up to the age of 8 years read together. The credit to introducing co-education first in Egypt also goes to Miss Zakiya Sulaiman, who is a great believer in co-education and hopes to see before long grown-up girls and boys reading together even in the universities. She is not in favour of direct introduction of co-education in the universities forthwith. She is of opinion that while separate classes for girls and boys accentuate sex differences, a hasty step may not give good results.

Miss Zakiya Sulaiman stated that the Egyptian woman was never kept in *purdah* in the manner in which the Mussalmans of India kept their women. Arabs having no *purdah*, it was introduced in Egypt for the first time by the

Turks whose *yashmak* is a double veil worn in public, the eyes being uncovered. With their *yashmak* on they could go about. But of late, along with the political awakening in Egypt, the social progress has been tremendous. Since the great war and the national upheaval (1919), whatever little *purdah* there was, it has completely vanished and the Egyptian woman to-day freely takes part in national movements. Miss Zakiya Sulaiman mentioned the name of Kassim Ainin as the first to start the woman movement in Egypt.

—Indian Social Reformer, 31 July, 1926.

#### COREAN FARM HANDS.

It is admitted that generally speaking Japanese women are good workers, and as a matter of fact in some districts there still prevails the custom for women to work in the open and the men at homes. This tendency is in marked evidence in farming and fishing villages, where it is not rare for the women to be physically stronger than the men. Taking note of this, one is naturally curious to know how Chosen fares in this respect. According to statistics, about 80 per cent. of the population of Chosen is engaged in agriculture (that is, 13 million out of 17 million inhabitants). Of these it is said only males work in the field, while women and children stay at home, and even the boys do nothing but play. In the homeland men and women, old and young, work in the fields. The result is apparent. Agricultural labour is insufficient and inefficient in Chosen and the harvest comparatively poor, while the homeland shows efficiency of labour and abundant harvest. Regretting this the Chosen Agricultural Association has decided to encourage Korean women to work harder and to assist the men in their work in the open, and as a first step has engaged Mr. Yi Kyu Wan, commissioner of the Oriental Development Company, to tour the country for a year giving lectures on the subject.

The time-honoured motto "man in the open and woman at home" seems no longer to hold good, first and foremost from economic and even moral reasons. While admitting there are many beautiful points in the traditional

domestic system in Chosen, it is undeniable that it has quite as many shortcomings inconsistent with the progress of the times, and there seems to be no tenable reason why Korean women should not work side by side with the men. For them to work harder is for the good of themselves and of the country, and there is no reason whatever why, once they are emancipated from the hearth, they should abandon their virtues as one casts off an old garment. Let them work with their men but let them at the same time retain their old virtues and acquire new ones.

—*Seoul Press.*

#### ARE AMAZONS ADMIRABLE?

To the Editor of the *Japan Advertiser*—

Few communications to your columns have been marked by the grace, sweet reasonableness and sound sense which distinguish the remarkable letter of Mr. T. Maruyama. But may I point out one thing? Surely, ideal excellence is one and indivisible, and a Japanese girl could only be improved by imitating and adopting whatever is distinctively good in the American girl's behavior and character. Your correspondent makes just one slip in his extraordinarily good English—he uses "manly" in the sense of "mannish." True, a girl can only be spoiled and "mannish" by adopting the masculine defects. But she can only be improved by adopting the masculine virtues (if any). A Japanese lady once observed to me, "But man is a 'noble' thing." Few Americans and few Europeans would say that a woman is not a "noble" thing; though certainly I have heard somebody talk about "sissies!" There is surely no reason why a woman should not be noble, candid and full of initiative and vigor.

AMAZON.

Tokio, March 14, 1919.

#### KINUE HITOMI.

UNTIL twenty or thirty years ago, every Japanese girl was taught to be extremely reserved in her manners. She was supposed to sit quietly on the tatami and do sewing. The introduction of western sports changed all this. Her place is no

longer limited to the kitchen. The cinder path or the swimming pool holds the promise of fame for her.

Miss Kinue Hitomi, who stands five feet and eight inches and who is as lithe as a leopard, is one of the most famous women in the field of international sports. With the official recognition of her world records in the running, broad jump and in the trithalon by the Federation Sports Feminine International recently, she now holds three world records by which fact she broke another world record.

Miss Hitomi is a staff member of the *Osaka Mainichi*. She is both a journalist and an athlete. She first creates a new world record and then reports it to her newspaper. She thus "manufactures news" in a most acceptable way. Our Japanese journalistic world should be proud of her.

—*Japan Times.*

#### SACRED MOUNTAIN.

THE TRADITIONAL "sacredness" of Mt. Sanjogadake, Yamate Province, which has been kept absolutely closed to women pilgrims for several centuries, has at last been "profaned" by two women mountaineers of Osaka.

These heroines are Mateue Okada 22 years old and Hideko Ishiwatari, 39 years of age. These mountaineers as soon as they were sported on the summit by the mountain keepers were persuaded to descend, out of deference to the traditional creed of the Mountain-pilgrims.

The mountain from the days of 1250 A.D. up to the early days of the Meiji era was superstitiously guarded against women, and those of the feminine sex who climbed it, it was said, would incur the permanent curse of the Mountain Gods, and their ascent of this Mount was forbidden by a Government order. The ban was, however, removed in the 6th year of Meiji, but no woman ever dared to try to ascend to the summit of that mountain.

—*Japan Times, 18 July, 1929.*

#### EQUALITY OF SEX.

SEX-EQUALITY went up as a battle cry of freedom, rending the placid air of a female school teachers'

gathering when Japan's backwardness in giving women equal opportunities with men was severely and stridently scored.

150 women teachers from various primary schools in the country were gathered on Sunday at the Hitotsubashi girls' higher school, and vociferously let loose their pent-up ire against sex discrimination in this country's educational system.

In answer to a speaker's question regarding the improvement of the female teachers' status, the assembly almost unanimously clamored for sex equality.

The difference of treatment given to men and women teachers was decried as "anachronistic idiocy" and kindred epithets by fiery speakers who shed their proverbial modesty and reservation when before the blackboard, to assert their rights.

"The woman teacher can no longer be regarded as an accessory to a male faculty," Mitsu Namiki of Saitama prefecture said. "We are capable and it is our sacred duty to make men feel how necessary we are to the welfare of the children we are charged to educate."

—*Japan Times.*

#### EQUESTRIAN CONTEST

Two girls from Tokyo recently took part in a three-day equestrian exhibition at Kioto. These are Kiwako Tokugawa, daughter of Atsushi Tokugawa, the eldest son of Baron Tokugawa, and Kayono Ota, a well-known sculptor. They are well known as enthusiasts in the sport and as equestriennes of no mean ability. Tokugawa, it is said, makes a point of riding every day, rain or shine, while K. Ota rides to and from her studies daily.

#### ADVANCES IN JAPAN

FEW things in society have made a more notable progress in Japan during the current year than the women's movements.

The Japanese women's movements have been constantly extending their latitude and what was in the early stage of development confined to social activities, covers now the educational, economic, political, international and indeed every other conceivable field of activity.

Among the results accomplished in this field may be mentioned the establishment of seven technical schools for women, the first registration of a female graduate from an Imperial University and the opening of the female students' course next year in the Tokio and Hiroshima Higher Normal Schools which are to be elevated in 1929 to the status of colleges.

In this field it is to be noted as a significant success in the women's movements that a school has been created for training female attorneys.

Achievements in the social field of activities are also noteworthy. It is quite a matter of congratulation that several "temperance villages" have been created through the untiring efforts of the women's social bodies and associations, while the Saitama Prefectural Assembly voted for the abolition once and for all of the licensed quarters system. A good success has also been secured in the women's movements for the purification of magazines for women which for a time vied with one another in catering to base tastes.

By no means less significant were the achievements scored by Japanese women in international fields of activities during the year under notice. Among the notable events are participation in the Pan-Pacific Conference, Miss Hitomi's record at the Olympic Games, Miss Sekiya's decoration by the Italian Government with a civil order, Madam Chujo's literary activities in Soviet Russia and Madam Kubushiro's attendance at the International Religious Conference at Jerusalem.

—*Japan Times, 21 December, 1928.*

#### JAPANESE WOMEN.

JAPANESE women are improving, that is, they are shaking off the bonds which for centuries have tied them to their husbands' hearths and are getting out and doing things in the modern world, according to Mr. Zoshi Kitadauchi, an acknowledged authority on the subject. It will take a long time for Japanese women to shake off the shyness which is their chief characteristic now, he went on to say in an interview with representatives of the vernacular press, but some satisfaction is to be derived from noting unmistakable evidence that they are beginning to see the light.

"It is evident that great changes are taking place in the status of women in Japan to-day. This can be seen by the increasing number who are going out earning their own living. This is what should be, because it helps to give them a broader outlook on life.

"The time will come when women can take up professions in this country as they do elsewhere. Books and magazines are becoming more and more popular among women in Japan, but it is a fact that they prefer light reading. The less they have to think when they read, the more they enjoy it.

"Japanese women want initiative. They follow fads too much and in this way lose much of the pleasure of independent thought and action. Only in the matter of hair dressing have the Japanese women shown any modern characteristics. In order to develop a true Japanese womanhood of which the country can be proud, the women should do all they can to assimilate the best of Western culture."

—*Japan Advertiser*, 18, Aug. 1929.

#### TAGORE'S MESSAGE TO THE PARLIAMENT OF RELIGIONS.

AFTER a long spell of scepticism born of science which is naturally concerned with the process of creation, not with its origin or value, there seems to have set in a favourable reaction in the modern mind towards religion. In consequence of this a large section of men have become ready to surrender themselves, with unreasoning impetuosity, to the rigid grip of creeds that had their genesis in the history of a remote past with its limited range of knowledge. It is also having upon other minds the contrary effect of discrediting religion altogether, arousing against it suspicion, if not contempt.

We have seen in our own country a recrudescence of the blind faith that makes no discrimination between the spiritual significance of a religion and its outer crust that not only obscures it but gives it a materialistic grossness of structure. Men who follow such path of indiscriminate acceptance, go to the length of defending their position by a philosophy according to which all conceptions and representations of the

infinite have a uniform value, being all equally inadequate or irrelevant.

Such sophistry makes it lazily easy for us to confine our devotion within the boundaries of our own sect, and unthinkingly allow our minds to confuse customs that are inert, with the wisdom that has eternal dynamic force.

It is a symptom of our egotism, that proudly confines our religion to the accident of our own birth and history, and thus renders its inhospitable and a source of endless strife. Such a religious attitude of mind is the greatest calamity, specially in the present age, for the peace and welfare of man.

Sectarianism is materialistic. It ever tries to build its tower of triumph with its numerical strength, temporal power and external observances.

It breeds in the minds of its members a jealous sense of separateness that gives rise to conflicts more deadly than conflicts of worldly interests. It is a worse enemy of the truth of religion than atheism, for sectarianism proudly appropriates as its own share the best portion of the homage that we bring to our God.

To-day science has offered us facilities that bring the human races outwardly close to one another, yet curiously enough, it is our religions that impiously maintain the inner barriers that separate and often antagonize nations and peoples—their respective votaries not even hesitating blasphemously to take God's own name to humiliate or mortally injure their fellowbeings who happen to belong to a different community. And it is high time for us to know how much more important it is, in the present age, to be able to understand the fundamental truths of all religions and realize their essential unity, thus clearing the way for a world-wide spiritual comradeship, than to preach some special religion of our own, with all its historical limitations.

The evils that have followed in the wake of the present meetings of the races—the evils of political and economic exploitation—should not find in the religious organizations, allies for the creation of dissensions that are truly irreligious. We must give heed to the call of the present age which urges us to train our mind not merely into a passive tolerance lent into an active under-

standing of the religions which are not ours, which but differently emphasize some particular phase of truth, some special process of spiritual realization.

There are those who have the imperialistic tendency of mind which leads them to believe that their own religion has the sole right to bring the whole human world under its undisputed dominance. They dream of a unity which is the unity of utter solitude, of absolute bareness, the unity of a desert. But the unity which is at the root of creation, comprehends the countless many, and gives them the rhythm of kinship. Monotony is of death, life is a harmony of varied notes.

The truth which is impersonal is science, the path to approach it is the same for all of us,—the sole path of reason that has no individual variedness. The truth is universal and at the same time supremely personal is God, and the paths that lead to Him are one, but are manifold according to the differences in our personality. The knowledge about this personal truth can never be solely through reason, but must be mostly through sympathy, to know it perfectly is the same as to be intimately related to it.

The personal relationship, in order to be real, has to seek out its own special path and find its idiomatic expression in the medium of its own language. But, generally speaking, in the name of religion our minds are moulded according to the one uniform sectarian standard prevalent in our own community. Therefore with the exception of those who have rare spiritual gifts, the generality of men, without their knowing it, are godless. They are pious, but not religious, they have not the courage of faith, but the habit of conformity. Let me repeat here what I have said elsewhere, that "religion, like poetry, is not a mere idea, but it is expression."

The self expression of God is in the endless variedness in creation and our attitude towards the Infinite Being must also in its expression have a variedness of individuality, ceaseless and unending. Those sects which jealously build their boundaries with too rigid creeds, excluding all spontaneous movement of the living spirit, may keep hoarded their theology, but they kill religion.

When religion is in the complete possession of the sect and is made smooth to the level of the monotonous average, it becomes correct and comfortable, but loses the living modulations of art.

For art is the expression of the universal through the individual, and religion in its outer aspect is the art of the human soul. Religion is the expression of human aspirations seeking the fundamental unity of truth in the divine person

of God. Whereas sectarianism uses religion itself to create disunion among men, sharpening its sword for the killing of brothers as a part of the ritual of the Father's worship. Sectarianism is the dangerous form of worldliness that claims exclusive right to spiritual illumination within its own narrow enclosure, and in the name of God refuses recognition to God himself where He is for all.

The history of man is the history of the building up of a human universe, as has been proved by the fact that everything great in human activity inevitably belongs to all humanity. And we may be sure that all our religious experiences and expressions are building up from the depth of the ages one great continent of religions on which man's soul is to win its prosperity through the universal commerce of spiritual life.

—*Japan Times*, 29 March, 1929.

#### STAR-DUST XIII. ATHLETICS

1. SHOOTING: ENGLAND:—MARJORIE Foster, who has figured at several rifle shooting meetings at Bisley, carried all before her when the civilian rifle clubs concluded their summer meetings on Bisley Common.

She was the only woman competitor against 200 men and beat them all, scoring 101 points out of a possible 105. Among her opponents were scores of expert marksmen who have shot in the King's Hundred.

She has abnormal vision, and can discern target markings with the naked eye which the ordinary individual can see only by the aid of a telescope.

—*Japan Times*.

2. AVIATION—JAPAN:—JAPAN now has five civilian aviatrixes with second class commercial pilot licenses, the two latest additions being Mitsuko Yabuuchi, 21, and Shimeko Suzuki, 21, who passed the promotion examination for pilots.

The fliers are students in the Nagoya Aviation School. M. Yabuuchi, a Hyogo citizen, in 1926 entered the school from the Awaji Higher Girls' School and in July she earned the third class license. On account of ill health, she temporarily withdrew from the school. However, her eagerness in pursuing the study again sent her to Nagoya fields. S. Suzuki is a daughter of a farmer in Ibaragi prefecture. Abandoning her hope for the educational world, she made up her mind to devote herself to the country as an aviatrix. In the course of two years' study in the school she successfully passed the examination and obtained the license.

—*Japan Times*, 28 March, 1929.

## URANIA

### TO OUR FRIENDS.

**U**RANIA 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' ousin hôs angeloï."*

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 Frogal Avenue, London, N. W.; D. H. Cornish, 33, Kildare Terrace, Bayswater, London, W.; T. Baty, Temple, London, E. C.

#### **Please Write!**

We would again venture very warmly and cordially to urge those who respond to the idea 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!

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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