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URANIA

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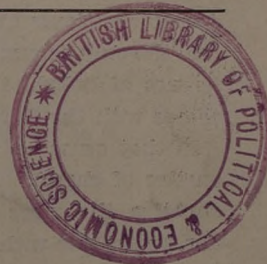
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Nos. 97 & 98.

JANUARY—APRIL, 1933.

TWO-MONTHLY.

“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.”



INDIVIDUAL CHARM

LET IT be again proclaimed, that our principle is one of variety, breadth and spontaneity. They little understand our movement who fancy that the proclamation of one ideal for both divisions of the human race means saneness and monotony. What it means, on the contrary, is liberty for everyone to embrace the highest ideal she can conceive. The "man" is no longer to be condemned to be coarse and stern, the "woman" to be superficial and clinging. Eternal splendour strikes a different ray from each facet of humanity. But the ray shall no longer be clouded. Each instrument in the orchestra of human life has its own timbre. But it shall be its own timbre, and not a choked croaking. That is our appointed goal.

It is useless to deny that the tendency of the time is definitely opposed to freedom and variety. The exaltation of the State, or the Nation, in one great country after another puts the individual in the situation of a mere exponent of the will of the super-individuals who manage the state machine. So we have Mr. Mussolini and his German imitators—for all of whom this editor entertains the most sincere, admiring respect)—declaiming the paramount duty of "women" to denote their lives to the creative and rearing of children. If her identification with a sex is felt by an individual to be fatal to her moral development, let her moral development go to the wall! The one thing needful is that the state should be strong and successful, as its rulers count strength and success. Let her

smother her instincts and aspirations, and produce cannon-fodder, as a submissive wife and mother.

And a powerful ally to gross materialism of this kind, masquerading as patriotic idealism, is the deterministic philosophy of the moment. Individual freedom is an illusion; individual conduct is only the resultant of the play of bodily forces. Consequently the individual cannot transcend her bodily limitations—and if she thinks her desires are different from what would be indicated by the material workings of her body, she deceives herself, and the truth is not in her. Such an idea is, of course, sticking full of gross fallacies. The master-spring of the body may be, even in the analysis of the crudest materialist, some inconceivably minute but energizing gland or force in which are concentrated mirrors of a beauty and control which is absolutely divergent from the obvious outer processes of its vehicle.

It is only the sheer laziness of human thought that assumes that the motive and perceptive elements at all correspond with the outward appearances of a human being. But "Allied with Stupidity, even the Gods exert themselves to no purpose." Let us clear our minds of cant:—even if it calls itself biology.

What we call the individual is just these very obscure and inscrutable forces. Not an illusion: but a complex of forces which we may call "bodily", but which have little in common with the outward and visible aspects of the body. All

bodily matter has been resolved into stresses and forces. And it is not their momentary external arrangement, but their permanent pattern-impulse, that is the important thing. These deeper complexes are ourselves; our real selves. And the only determinant they know is that preference of Delight to Disgust which the Beauty shares with the Burglar.

In that sense we are all marionettes—marionettes of charm. And the more we are marionettes, the more are we free and conscious. For we are one with it, and its service is perfect freedom.—*Irene Clyde.*

MAHATMA GANDHI ON MARRIAGE

(From "*Mahatma Gandhi's Ideas*")

by C. E. Andrews.

"THE THIRD question," said Kamachandran, "that I would like to ask you is whether you are against the institution of marriage," "I shall have to answer this question at some length," said Gandhi. "The aim of human life is deliverance. As a Hindu, I believe that *Moksha*, or deliverance, is freedom from birth, by breaking the bonds of the flesh, by becoming one with God. Now marriage is a hindrance in the attainment of this supreme object, inasmuch as it only tightens the bonds of flesh. Celibacy is a great help, inasmuch as it enables one to lead a life of full surrender to God. What is the object generally understood of marriage except a repetition of one's own kind? And why need you advocate marriage? It propagates itself. It requires no agency to promote its growth."

"But must you advocate celibacy and preach it to one and all?"

"Yes," said Gandhi. Kamachandran looked perplexed. "Then you fear there will be an end of creation? No, the extreme logical result would be, not extinction of the human species, but the transference of it to a higher plane."

"But may not an artist, or a poet, or a great genius leave a legacy of his genius to posterity through his own children?"

"Certainly not," said the Mahatma with em-

phasis. "He will have more disciples than he can ever have children; and through those disciples all his gifts to the world will be handed in a way that nothing else can accomplish. It will be the soul's marriage with the spirit; the prophecy being the disciple, a sort of divine procreation. No! You must leave marriage to take care of itself. Repetition and not growth would be the result, for lust has come to play the most important part in marriage."

"Mr. Andrews," said Kamachandran, "does not like your emphasis on celibacy."

"Yes, I know" said Gandhiji, "That is the legacy of his Protestantism. Protestantism did many good things; but one of its few evils was that it ridicules celibacy."

"That," rejoined Kamachandran, "was because it has to fight the abuses in which the clergy of the middle ages had sunk."

"But all that was not due to any inherent evil in celibacy," said the Mahatma. "It is celibacy that has kept Catholicism green up to the present day."

SANATAN DHARMA AND SOCIAL REFORM

(By the Late Sir Narayan Chandavarkar.)
in *The Indian Social Reformer.*

THE RISHIS of old, who laid down our laws and conceived the ideas, out of which Hindu society emerged, started with the conception of a universal morality and the birth-right of humanity as the deep-down basis of life. What is familiar to us in these days as the 'Eternal Verities' or as the 'Everlasting Yea' and the 'Everlasting Nay,' in the expressive language of Carlyle, had found its eloquent exponents in the Rishis, who never tired of their faith in the principle of unity underlying mind and actions of men as well as the mind and actions of nature. They gave it the name of Sanatan Dharma or the Shaswata Dharma i.e., the religion of the eternal verities unconditioned and applicable to all human beings, of whatever caste, class or creed, embodying the laws of the universal mind, and the principle of universal morality, as distinguished from the Varnashrama Dharma or the laws applicable

to particular castes or conditions of life. For instance, in the Aptadharm Parva of the Shanti Parva of the Mahabharata, Truth is represented as the Sanatana Dharma or the Religion of the Eternal Verities and Truth described as comprehending the virtues of Samata (equity or justice), Dama (self-control), Amatsaryam (freedom from jealousy), Kshama (mercy), Hri (self-respect), Titiksha (patience), Anusuyata (freedom from fault-finding), Tyaga (liberality), Dhyana (meditation), Aryatva (magnanimity), Dhriti (resolution), Daya (sympathy), and Ahimsa (humanity). And in the Bhagvat Gita, God after saying that He has established the Dharma of the four castes, according to qualities and actions—not, mind you, according to birth—declares that He is the Creator and Founder of the Shaswata Dharma, i.e., the religion of the Eternal Verities or Universal Morality. This conception of the fundamental unity and, universal morality is acknowledged by Emerson as finding 'its highest expression' in our Vedas, the Bhagwat Gita, and the Vishnu Purana, which, he observes, 'rise to pure and sublime strains in celebrating it'. But it is not the purely religious books alone that dwelt upon it. Even the legislator took notice of it, as may be judged from the immortal stanza of Yajnyavalkya on universal morality.

Starting with this idea of the fundamental unity and universal morality, the Rishis conceived of man as a spiritual being standing for the spiritual interests of the world. Get into the heart of the best of their description of man in relation to the universe surrounding him, pore over the subtlest analysis of his actions and emotions and you find that Man the individual, stood to them not as 'a mere fraction of society' or what the ancient Greeks and Romans regarded 'as a mere cog or pinion of the vast machine of the State' but as an 'epitome' of the Society and of the State as well. Hence our ancient law books begin, not with the duties of the king and subjects or the rules of the complicated machinery of Judicature, State or Society, but the first place is given to the development of the individual and family life. The deep significance of that is, as I conceive it, that to the ancient

Rishis, the true social bond was the moral ideal; spiritual evolution was the end of society and State, and progress, which consisted in fulfilment of the moral ideal, was to be attained through Man, the individual and the Family as the unit of Society and State.

Hence the perfection of the individual was the first problem to which the Rishis applied themselves. They seemed to say: 'Get hold of your individual first, develop him and your ideal of State and Society will be realised.'

Beyond Good and Evil

"LOVE," said Nietzsche, "is beyond good and evil": which amounts to very much the same as the meaning of the Bible where it states that "love is the fulfilling of the law." The idea is that all our moral codes, our rules of conduct and canons of righteousness, are imperfect, feeble efforts to do what can only be accomplished by a primitive instinct.

One has gained a great deal when he has grasped this truth. For the right sort of folks the sense of "ought" cannot be gainsaid; and to live in daily conflict with one's feelings of duty is intolerable. But when we attempt to get our thoughts, words and deeds lined up by rule to agree with our moral convictions, we find the task hopeless.

It is a relief then to find the remedy in this very human nature, itself, in its most primeval instinct, love. This world, and the heaven above it, are for lovers. Let us love, nobly, wholly, loyally, gladly and we have all the Ten Commandments, moral precepts and religious ceremonies in solution in our hearts.—*Dr. Frank Crane.*

Hitler and "Women"

STRONG protest has been expressed by British women against the attitude taken under the regime of Hitler towards the economic status of women in Germany. Under the authority of the "Six-Point Group," a British society which stands for the equality of the sexes, socially, politically and economically, 14 nationally orga-

nized societies of women have appended their signatures to a letter of protest addressed to foreign press correspondents in Germany.

"We have heard," the letter declares, "that under the Hitler regime a very definite attempt has been and is being made to deprive women of their right to earn; that large numbers of women have been turned out of their posts—not because they are Jews or Socialists, but because they are women—and the whole Nazi philosophy as voiced by Hitler and his ministers is an attack, not only on the women of Germany, but on all women."

It is stated that Hitler has said: "In the education of women emphasis must be laid primarily on physical development. Only afterwards must consideration be given to the spiritual values and, lastly, to mental development. Motherhood is undeniably the aim of feminine education."

Dr. Joseph Goebbels, Minister of National Enlightenment and Propaganda, is quoted as saying: "The woman's task is to be beautiful and bring children into the world"; and Capt. Hermann Goering, Prime Minister of Prussia, as saying, "Woman—her place is in the home, her duty, the recreation of the tired warrior."

NOTES

THE EMINENT Polish philosopher, Professor Lutoslawski, writes that our attitude might best be expressed in Polish by the words "*Kobietę just człowiekiem*"—"człowiek" meaning a human being regardless of sex. (But surely we have "person" and "individual"!) The Professor points out that if there were no woman and no birth, some way of ensuring physical immortality would have to be found. We are not at all convinced that the continuance of human activity on the physical plane is desirable. But parthenogenesis and ectogenesis are quite likely to be possibilities of the near future. And meanwhile, there are quite good stocks which will certainly go on propagating, and providing vehicles for the manifestation of personalities of a higher order than their own. All we can contemplate at present is the focussing of the élite.

We have kind, and indeed enthusiastic, notes from the distinguished novelist, C. Niva Boyle, and from an old and valued friend in Auckland, New Zealand. The latter speaks in most kind forms of URANIA, as "The most up-to-date magazine". The former congratulates us on "keeping the flag flying", so as to be within measurable reach of our hundredth number, and she encloses two pamphlets of her own, in one of which she endeavours to awaken the conscience of the world to the fact that in many regions of the world the woman is no better than a slave. The Societe des Nations may consult about abolishing the vestiges of slavery—but it shuts its eyes to the wider and deeper slavery to which a "woman" is born. Her vigorous pen may, it is to be hoped, arouse the official world from its apathy.

"Wandering from her kraal" was the charge against a South African girl who was returned to her father to be sold in marriage. Having fixed the price for a wife, the Natal law remarks that "woman are not to be considered as chattels,"—and proceeds to deprive them of the right to resort to the courts: a wild tangle of absurdity. This is only a crude specimen of what goes on all over Africa and in India.

The other pamphlet develops a highly interesting suggestion for the Reform of politics. Devolution; election or at least non-party boards to replace bureaucratic Ministries; peers elected in the fashion of Scots Representative Peers plus life Peers and religious Legal and Colonial representatives; tariffs by inter-industrial agreement; the fixation of currency by reference to standard or staple goods (grain, coal, iron, potash, cotton, wool, oil and sugar, etc.); freedom of labour from trade-union coercion; franchise at 25; alliance with Japan as the firm basis of foreign policy, from the chief features of the scheme. It is well worth careful examination, and we hope to return to the subject of "The People's Party Programme."

A funny remark is made by the late Rt. Rev. Dr. Forrest Browne in his breezy "Recollections of a Bishop." He was asked to make the Suf-

frage an item in the Conservative programme on the occasion of a Cambridge election. "My reply was that I thought it would be good for the nation, but I feared it would not be good for the womanliness of the woman. And so it was not adopted as a policy." The obvious inference is that "the womanliness of the women is not good for the nation! Right!"

The Bishop (P. 235) notes that "the valorous women of Lugretz (*las valorosas femnas die Lungnezza*) defended a narrow defile against invaders until the men of the commune, who had been absent, returned. As a lasting reward of bravery, the women sit on the right side of the church, and present themselves at communion before the men (*annz co ils homenes avant l'uter*). The quotations are in Romantsch.

Pietro Bozzalia, a merchant of Turin, recently left a well-appointed house at Biella, as a home for unmarried ladies. The odd thing is that the Turin papers have the idea that "only the very infirm will take advantage of his comfortable house and well-cooked meals", for, "you will never get a woman to confess that she has given up all idea of marriage." Is Italy still in the fourteenth century?

CORRESPONDENCE

A FRIENDLY and valued supporter, Mr. Clifford Deane, writes:—"I am so delighted with Irene Clyde's article, "the Red Star". (URANIA, Jan.-April, 1932) that I cannot resist giving expression to my pleasure. I have postponed doing so, in order to let my satisfaction cool down, lest I were betrayed into hyperbole. With Irene Clyde's rare and enviable gift of concise expression I have long had the privilege of being familiar, but "The Red Star" strikes me as possessing value weightier than mere elegance of diction. *It is the very thing that needed to be said*, and so far as I know, no other publicist has said it. In my own humble and obscure way, I have been saying much the same thing for years, as part of my campaign against the nation that everything is for the best in this best of all possible worlds.

My great regret is that this splendid little article will reach a comparatively small franchise, whereas it ought to be read aloud in every church, chapel and philosophical institute throughout the world." (We are indeed pleased that Mr. Deane should pay our contributor such a generous tribute—Ed.)

Another old friend, Miss Julia Sutherland, writes from New Zealand two charming letters in the course of which she says:—"I have just received copies of URANIA, which I am delighted to have. It is really wonderful, and I am sending copies to friends who I think will be interested in it. It is remarkable that you can continue to publish such a beautiful magazine. It is the most up-to-date one I know; indeed, you go further. It is prophetic in a sense, too, for some of the ideas are coming true. The URANIA philosophy is just what we want now."

EDUCATIONAL FREEDOM

JAPANESE education is deadlocked, and many people are aware that the system must be reformed. Fundamental revision of the whole system, shortening of the education period and sundry other changes in administration are advocated, and some people also say that the textbooks should be sweepingly revised. The basic point, however, is how to create useful men through education, which means making education more substantial. Japan adopted the German central cumulative method of education. As far as control is concerned, nothing is left to be desired. We have uniform and controlled education, not free education. In all parts of the country, the education is the same.

The present deadlock in education, which is one of the causes of our social uncertainty, comes from this uniformity and the lack of freedom. Those who are interested in education, and even educators themselves have on many occasions pointed out the evils of uniform education. The much the same thing for years, as part of my campaign against the notion that everything is conference of prefectural governors. There is a

definite movement among educators and the other advocates of reform for a freer atmosphere in our schools. This is an outstanding event in Japan. They also want private instead of public schools. Their demands reveal dissatisfaction with the centralized system and a reaction from educational uniformity.

Turn to the Meiji Restoration. That great event was achieved largely through the efforts of men freely educated in the private schools of 300 feudal lords. There was no control of education in those days; it was free and substantial.

This is no time for educators merely to cry out against uniformity of education. They must consider what to do about the matter. As they are constantly under the pressure of making a living, however, we doubt if much can be expected from them. We must rely on great men outside educational circles to revolutionize the system.

—(Nagoya Sinaiti, 22 April, 1933.)

CO-EDUCATION IN JAPAN.

ALTHOUGH co-education is a recognized institution abroad, it is still a novelty in this country and it was only recently that the problem was brought before the higher educational authorities for serious discussion. The occasion was the conference in Tokio of the principals of higher normal schools when they went on record as favouring co-education in the colleges and universities, and urged its immediate adoption.

Whether the government educational officials will enforce the new regulations immediately, allowing equal privileges to girls in men's colleges and universities, is a matter of doubt, but there is a general agreement of opinion among the authorities that co-education will come in time. As an instance of the attitude taken by some institutions, notably Waseda, Meiji, Kyushu Imperial University and a few others, the girls are admitted to classes in special cases, thus already recognizing the principle of co-education.

While there is no drastic opposition to co-education in higher institutions, even the most liberal of educators are somewhat dubious of such a step in the middle and higher schools at the present time in Japan. They claim that home conditions and thought of the Japanese

are not yet ready for such a drastic change, and declare that children as well as parents must be schooled in the principle of equal rights for girls, before co-education can be sufficiently initiated in the secondary schools here.

Dr. Hoizumi Tanaka, president of Waseda University and Dr. Kiroku Hayashi, president of Keio University, two of the leading educational figures in this country, are both in favor of co-education in theory and believe that in time, co-education will become general in all schools of learning. They, however, see many difficulties before co-education can be fully adopted in Japan.

Dr. Tanaka tells his view on co-education in an interview with a local vernacular paper as follows:

"From the theoretical point of view, co-education should not be shunned but should be welcomed in this country. At Waseda University, girls have been allowed to attend classes with men in special courses for more than ten years already. Although they have not been given the same rights as men in view of the Department of Education regulations prohibiting girls in boys' higher schools and men's universities and colleges, the principle of co-education has already been recognized here. Besides, in practice the girls receive the same education as men, even though their status is only that of an auditor."

From the new term which began in April, Dr. Tanaka states that the girls have been given further privileges, being allowed to attend classes as auditors in the main department. He says that this was his own suggestion but it was heartily endorsed by the heads of the different faculties.

As to the problem of co-education in the middle and higher schools, Dr. Tanaka feels that there is so wide a difference between the standing and learning of the girl and boy student here, that he believes co-education is impossible with the conditions of the present time. He thinks that a radical change in the subject-matter of both the girls' school and the boys' middle school is necessary before the two could be taught with profit in a single institution. To carry out such a revolutionary process, Dr. Tanaka says will take years and years. For one

thing, the Waseda president believes that a certain amount of preparatory home education by the parents in the relation between girls and boys is absolutely necessary before co-education can be successfully launched in the secondary schools.

As for co-education in the primary schools, it has been carried out with success in the larger number of schools. In conclusion, Dr. Tanaka urges co-education as a basic means of raising the level of education and the standard of living and welcomes its early enforcement in this country.

Dr. Hayashi, president of Keio University, in the same interview expresses his views on co-education, in part, as follows: "I am heartily in favor of co-education. But, however good the plans may be, there are many difficulties in exe-

cution and co-education is faced with many hard problems. For one thing, Japanese girls must have more self-respect and pride. They must not be dominated and submissive to the men as they are at the present time. They must be taught to think and study on equal terms with the boys from their early childhood, through the primary schools and the girls' high schools, and later compete on the same bases with the men in the higher institutions of learning.

"Besides their early schooling, they must be trained to command more respect from the boys in their own homes. This, I believe, is one of the fundamental processes necessary if co-education is to be quickly enforced in this country."

—Japan Times, 12 May, 1933.

NOTICE

OWING to the continued high level of prices, it has been decided to go to press three times in 1933 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.

Dr. T. Baty expects to be in Europe early in 1934, arriving in England about March.

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.

URANIA

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 hōs angeloī."

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

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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.

OUR CENTENARY

The Hundredth Number of URANIA is due to appear at an early date. Suggestions for the form of celebration will be very welcome! To have carried on, with the help of our good friends, until we have entered upon our Seventeenth year, will be something to celebrate! We cannot claim much originality or interest for our pages—but our ideas are original, and no-one else is advocating them. We are equally remote from Conventionality and Brute Naturalism—which, after all, have a good deal in common. Address Dr. Baty, as above.