



URANIA

No. 23.

SEPTEMBER-OCTOBER 1920.

TWO-MONTHLY.

"Let us break their bonds in sunder, and cast away their cords from us!"—Psalms.

TO THE READER.

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' ousin hôs angeloi."

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. Gore-Booth and E. Roper, 33, Fitzroy Square, London, N. W.; D. H. Cornish, 32, Via dell' Erta Canina, Florence, Italy; T. Baty, 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.

EDITORIAL NOTE.

WE would again venture very warmly to urge those who respond to the ideal of freedom advocated by this little paper to intimate 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!

NOTES.

"WE LIKE western women," says a Japanese of the young generation, "because they have the pride [i. e. the self-respect] of men."—Thus the most inveterate prejudice breaks down before the force of the Uranian principle that it is despicable to specialize in virtue. One cannot cultivate sweetness at the expense of self-respect—one only cultivates insipidity.

There is an affecting tale told by a correspondent of the *Searchlight*, which illustrates the early struggles which seekers after education (if they be female) have sometimes to sustain in India. This tale is the history of the recently founded Girls' School at Mokla Ghat. In 1916, it appears, a barber's daughter secured a scholarship. Equipped with this, she entered a high school and while there showed "remarkable capacity to learn". But the barber community did not relish this "nefarious talent" and conceived a certain amount of black bile against the unfortunate father of "that clever girl." Consequently, the threat of excommunication from the caste was directed against the barber with the clever daughter and the latter was removed from the school. So deep, however, was her thirst for the Pierian Spring that she started a class in her house and into this fold gathered many young girls of the neighbourhood. Of course, when they had to contend with numbers, the barbers capitulated. They now approve of female education. The barber's daughter's class developed into the new school at Mokla Ghat.

—*Times of India*, 12th April 1920.

There is now a race between the Democratic and Republican parties to see which is to have the honour and the credit of ratifying the Constitutional Amendment in time to permit the women of the United States to vote at the presidential elections in November. It appears probable that each national party will work through the one of the two State Legislatures before which the ratification of the Amendment is to come which each controls, namely, the Republicans through

the Vermont Legislature and the Democrats through the Tennessee Legislature.

A very remarkable young woman is Miss Teheng Yu Siou, of the Canton Woman Suffrage Society, who, according to a telegram published yesterday, is to attend the forthcoming International Woman Suffrage Congress at Geneva. At the time of the Chinese Revolution in 1911 she was, I believe, only 15 years old, but was even then a sufficiently active participant in politics to have a price put upon her head, and to-day, at the age of 24, she is numbered among the leaders of Republican thought. She studied at the Faculty of Law in Paris, and during the war went back to China as a propagandist on the Allies' behalf, returning to Paris last year as a member of the Chinese Delegation at the Peace Conference.

We labour, with our Imperialisms and our Nationalisms, our gold-mines and transits, our education (may God forgive us!)—to make more people who shall see, and be able to see, the beauty of the world. And yet all the time we destroy it.

—G. Wyndham, 26 May 1904 (in "Recognition" by C. T. Gatty, 1917.)

My theory is that popular poetry was written by the learned and handed down by the unlearned. All songs derive from the sanctuary or the Court. The Court was the great invention of Barbarism, and makes its triumph over savagery. In the Court the Barbarian reconciled Strength and Justice—a startling paradox in his day. In the sanctuary the Church unveiled Mercy and Peace, and, so, turned the paradox into a platitude.

—*Lib.* "2 II., '08"—p. 58.

HARRIET HOSMER AND CHARLOTTE CUSHMAN.

MOUNT HOSMER, five hundred feet high, near Lansing, Iowa, is so named from an association with Harriet Hosmer, the world-renowned sculp-

tor. During her ascent of the river, as the steamboat was nearing the tall, precipitous height, several young men of the party boasted that they could soon reach the top, and said that if ladies were not so awkward in climbing, they would propose a match. Miss Hosmer proffered a wager that she could reach the summit more quickly than any of them, whereupon the captain tied up the boat and they went on shore. The race was made; and Miss Hosmer was the victor. This was in 1851.* A letter of the same sculptor's (July 1851) tells a curious story. In the dusk, once, she came to a fence where a very long rail was resting. "While I was looking at it, it raised itself from the fence and moved around to the outside of the post, a distance of several yards, and then stood upright. Now, I do not tell this as a joke, but as a solemn fact, a light [in which] I most religiously view it. It was no person, nothing but what you would suppose a rail of goodly length and not four inches in diameter to be. Make what you can out of it. I have thought of it seriously—Your H."

In January 1852—"I saw Miss Cushman as Lady Macbeth, Queen Katharine, Romeo, Claude Melnotte, La Tisbe, Meg Merrilies, Hamlet, and in a comedy. You have no idea how splendid Hamlet was. I used to think Lady Macbeth the finest thing that could be done, but Queen Katharine shook my foundation and Hamlet overturned it! It was grand."

Fanny Kemble wrote an amusing criticism of her. "Her peculiarities (referring to her utter disregard of fashion and conventionalities) will stand in the way of her success with people of society and the world, and wish for her own sake that some of them were less decided and singular, but it is perhaps unreasonable to expect a person to be singular in their gifts and graces alone."

Mrs. Browning is more indulgent:—"Miss Hosmer, a great pet of mine and Robert's, and who emancipates the eccentric life of a perfectly 'emancipated female' from all shadow of blame, by the purity of hers."

She did not approve of modern costume:—

* Harriet Hosmer, *Letters and Memoirs*, 1913 (1830-1908.)

"Never since the creation of the world has a costume been devised so utterly ungracious and ungraceful as that which the public demands from us sculptors—intolerable in practice, more than intolerable, more than grotesque, in art." (p. 322).

Nor in eccentric aberrations.

"Schools will rise in which grotesqueness will be called "originality" and caricature "nature". But after all these schools have completed their little cycles, lovers of all that is beautiful and true in nature will seek their inspiration from the profounder and severer depths of classic art." (p. 334.)

INDIAN WOMEN'S EDUCATION.

LALA LAJPAT RAI is contributing a series of articles to the *Modern Review* on "Social Reconstruction in India." In the third article, published in the February number of that journal, he deals with the question of the position of women in India, and incidentally condemns the view that woman's education should be differentiated from man's. He writes: "I see no justification for the belief that the educational needs of men and women are so radically different as to require two entirely different kinds of education. It may be that education of our boys is proceeding on erroneous lines and we are anxious to avoid the mistakes of which we have been guilty in the case of our boys. If so, we should be equally solicitous to educate our boys also on right lines. Our ideas of the educational requirements of our women should not be based on what we would like them to be—affectionate wives and good mothers only. We certainly want affectionate wives and good mothers, but women are more than that, just as men are more than affectionate husbands and good fathers. Just as a boy needs an education which will help his complete development to manhood, so a girl needs education which would help her complete evolution to womanhood. The same principle must guide the education of both, may be with minor differences in details. But to say that the two systems should be radically different is to display either prejudice or ignorance or both. What, however, is

wrong with us, is that our ideas of education are not sound. The woman has as much need of individuality, freedom, resourcefulness, initiative, courage, economic independence and intellectual growth as man has. The needs of the Indian woman in this respect are exactly the same as those of the western woman."

—*Indian Social Reformer, Bombay, April 4, 1920.*

THE LETTER-BOX.

FROM PRETORIA—"The ideal of closer co-operation between the sexes appeals to me tremendously. The sex-barrier seems to me socially and ethically 'wrong.'"

Our correspondent goes on to say: "But I do not think we can ignore sex as non-existent." Still, we can try. As long as we do not ignore it, co-operation such as she wishes must remain immensely difficult and dangerous. It may be repeated that we do not use the word "ignore" in a mathematical sense, but simply in a reasonable sense as a strong expression. To put the matter on a practical footing, would our correspondent welcome an attempt to obliterate, so far as possible, the outward distinctions in dress and appearance?

The same valued correspondent proceeds. "Unfortunately, the physical aspect is uppermost in our social fabric; hence, the evils exist. Therefore, any phase of thought that will lead to the spiritual unfoldment of the sexes must do good, if not pushed to extremes.....Much more could be done by a steady pushing than by a wildly enthusiastic volcanic upheaval—which always hurts someone." Our correspondent will recognize that we do not set to work in any outrageous fashion which would do our cause more harm than good. We welcome her adherence to our ideals very warmly.

ANOTHER, no less valued correspondent, an Occidental in Japan, gives expression to the same current of thought, but less uncompromisingly. After observing that the idea of URANIA interests her very much, she proceeds to add that the propaganda has a hard proposition before it. And

this is true. "Everything worth doing is hard. "Can one be very hopeful," she adds, "of a speedy realization of such an ideal?" No; we cannot—but we are not going to wait for someone else to begin, because of that!

Our correspondent then speaks of the question of marriage and children. "It would be nice to be surrounded by children in old age." Well, why not? There are plenty of children crying out for a home. "Marriage," again, "would be a great convenience for friendship's sake". It would. But it involves a vital surrender which vitiates all its advantages. It is impossible for a person who has entered a relation pre-eminently based on sex to avoid conformation to the sex-character imputed to her. So at least we conclude. It is of interest to note that this correspondent was always glad to have been a girl.

Other encouraging and stimulating letters we have received, of which we shall make special mention in a later issue.

FROM "A LITANY"

WATHEE MARK WILKE CALL.

WHEN I can look from my proud height above her
At her quaint fairy face, or o'er her bend,
And know I am her friend, and not her lover,
That she is not my lover, but my friend—
I praise thee, God!

LOVELINESS BEFORE TRUTH.

AND therefore the old question remains unanswered. Do most people wish to be shown what they are, or what they might be? In order to avoid the difficulty of replying, fashion comes forward and says to-day that art is the truth and infers that art must be accurate and photographic and closely imitative.

What has art to do with truth! Is not truth the imagination's deadly enemy? If the two meet, they must fight to the death. It is therefore better, in principle, to keep them apart, and let each survive separately with their uses. Two

and two make four, says truth. Never mind facts, says art; let us imagine a world in which two and two make five, and see whether we can get anything pleasant or amusing out of the supposition. Let us sometimes talk about people who are unimaginably perfect, and let us find out what they would do with the troubles that make sinners of most of us and puzzle us, and turn our hair grey.

Matter, says the mystic, is the inexhaustible source and active cause of all harm. Imagination can be altogether free from matter. That is what we mean by the ideal, and men may say what they will, it is worth having. A man must know the enemy against whom he is matched, if he hopes to win: he must know his adversary's thrusts, his feints and parries. Truth will give him that knowledge. But beyond the enemy, and beyond victory over him, there is the aspiration, the hope, the aim of all life—and that is the ideal, if it is anything at all worth hoping; it is transcendent, outside of all facts and perhaps of any attainment and only the imagination can ever tell us what it may be.

Yet those who guess at it, dwell on it and love it, and it comes to be the better part of their lives.

—*F. Marion Crawford,*

A Rose of Yesterday. p.227.

IN TURKEY.

Miss Barnette Miller, till recently Professor at Constantinople College, contributes an interesting article to the current number of *Asia*, with the heading "The Passing of the Harem." The following is an excerpt.

THE feminist movement began in the Mahomedan world about the middle of the last century, first in Egypt and afterwards in the Caucasus, in protests and satires on the part of a few enlightened men to the effect that progress was impossible so long as women were held in debasement and ignorance. It began a little later in Turkey, but has made greater strides there because, since the granting of the Constitution in 1909, the women have fought for themselves. The following passage quoted from a recent number of the *Woman's World*, the organ of the Turkish Association for the Protection of the

Rights of Women, illustrates the spirit in which they entered upon the campaign for their own emancipation:

"The fault is not in our stars, but in ourselves, if we fail of attaining true happiness. Our men are seeing more clearly to-day than ever before that the welfare and success of our people in the coming years depend very greatly upon us, the mothers and the daughters, of our race. Emancipation, education, elevation, intellectual and moral—this is to be our cherished desire, our purpose. The question is not "Who will make us happy?" but "How can we be most useful to our people and our fatherland?"

Since 1909 Turkish women have founded newspapers with women as editors and correspondents to discuss social and economic questions affecting their welfare—and this in a country where a woman's mere name formerly had been taboo in public life; where it had been etiquette in conversation of everyday life to allude to a wife only as "harem" or "family", and to avoid mention of her by name even in title deeds to property. So great has been the change that it is no uncommon thing to-day to read in the Stamboul papers the name of a princess who has been Lady Bountiful to some cause, or of some prominent woman, who has left for Berlin or arrived from Brusa. Women have organized clubs and associations which have, during the wars of the last nine years, rendered great public services, in return for which they have obtained large concessions for their sex. They have made steady progress in spite of reaction as the result of certain excesses following the revolution of 1909, in spite of the responsibility of the Caliphate to maintain in Turkey the standards for Islam, and in spite of the fanaticism of the masses.

The platform of the Turkish women to-day demands a return to certain earlier Turanian customs and earlier Mahomedan tenets, under which women formerly enjoyed greater freedom and a higher position. They ask equal opportunities with men for education and economic independence; an equitable treatment in the matter of marriage and divorce; emancipation from their harem and outdoor dress.

In the past, Turkish women had been educated for the most part only in the arts of sensuality in the harem. In the elementary schools of the mosques a few learned by rote some chapters of the Koran, a little geography and the three R's. About 1870, Djevdet Pasha, a famous historian and one of a group which after the Crimean War revived French influence in Turkey, gave voice to the opinion, novel anywhere at that time, that women should receive the same education as men. His efforts mark the beginning of what may be called the governess period of women's education in Turkey, which Pierre Loti has made famous in his *Les Desenchantees*.

Since 1870, a number of foreign schools for native women have been founded in Constantinople, but it was not until after the deposition of Abdul Hamid that Turkish students could attend without risk. The Young Turks, whatever else their faults may be, have held distinctly progressive theories about the education of women. Their educational programme included a course of study of six years for girls, three in the kindergarten and elementary section, and three in the secondary. In the last nine years, it is said, about five hundred thousand have availed themselves of this opportunity. In Constantinople, there are one high school, one normal school and one technical school for women. The last Minister of Education in the Talaat Pasha Cabinet pronounced himself in favour of technical schools for girls as the greatest educational need in Turkey. Unfortunately, he lacked the means to carry out his ideas. The Imperial Ottoman University five years ago provided separate extension lectures in hygiene and in the *belles-lettres* for women; two years ago it offered a medical course which several hundred women have entered, though the slowness of the government to grant licenses for medical practice has been a great obstacle in the profession; more recently still it established a professorship of European literature to which a woman, Halideh Hanoum, has been appointed. For several years the government has maintained students, under pledge to become teachers, in the American college for girls in Constantinople

and in Switzerland. Since 1914 there have been nearly one hundred Turkish women sent to Germany and Austria.

In matters pertaining to marriage, the sphere in which woman's degradation has been greatest, few of the changes in Turkey have been formally conceded by legislation, but they have come about rather by social forces at work in the nation, in consequence of which great changes in actual practice have been effected. It must be kept in mind, however, that although polygamy is legalized in Turkey, and in the past the size of a man's harem was the index of his wealth and position, still, because of its cost, it was never practised by more than five per cent of the population of the cities. In recent years, furthermore, it has been limited among the Turks by the rapid decline of wealth.

As a result of European education and travel, and of the freer mingling of Turks with Europeans in Constantinople since the fall of Abdul Hamid, and the demands of Turkish women themselves, a plurality of wives has come to be distinctly unfashionable among the Turks to-day. Those who have political and social aspirations have found it a distinct handicap. I do not know of a single Young Turk in any prominent government position who has more than one wife. In the last decade monogamy has become distinctly *chic*. It is said that, as one result of the change, immorality, more or less legalized in the French fashion, has come in to take the place of polygamy.

The liberty of the average woman has enormously increased. As late as 1909 or 1910, women did not go freely in the streets unless accompanied by a companion or female servant, nor did they remain out after night-fall. I remember on several occasions pitying a belated woman scurrying home through the dusk like a frightened bird astray. Any man who chose chided her for being out late, for all men are equally, by Mahommedan law, protectors of every woman. But now women go about freely alone; an attendant is only an occasional issue with a jealous husband. Women are often seen out after night-fall, and there are a

few bold enough to boast of going in the evenings with the men of their families to "movies."

A few Turkish women even hold *salons*. Halideh Hanoum has for years received the visits of Turkish officials and American acquaintances—and, since the armistice, of Allied army officers and press correspondents. The late poetess Nigiar Hanoum gathered around her a circle of Turkish and French *litterateurs*. There is also a certain very beautiful and cultured young Turkish matron who has been known to pour tea at an English at-home in Constantinople where there were many Allied officers present. At her own Sundays-at-home there is a cosmopolitan society of Greeks, Turks and Europeans. She and her husband were guests at a dinner given by an American hostess to the English colonel who had been acting High Commissioner during the four or five days preceding the formal entry of the Allied fleet after the armistice. She wore a very modish gown of green taffeta cut décolleté, with no scarf or head-covering of any kind; and she conversed with the men guests in turn in English or French or Turkish, of the opera, of a political issue or of lighter things, with as much ease as any woman present.

The dress of Turkish women within the last few years has undergone a complete transformation. An old resident of Constantinople who returned there this autumn after an absence of several years was asked what he regarded as the most striking change that had taken place since his departure. He replied instantly, "That the women go unveiled in the streets." The disappearance of the veil is certainly the most striking change in outward appearances that has occurred in Constantinople in modern times; and it marks a great advance in the progress of Turkish women.

—*Indian Social Reformer.*

STAR—DUST.

I.—MILITARY.

1. BOHEMIA:—It may be interesting to note that the wife of Mr. Frank Smit, the distinguish-

ed Czech violinist, is the only woman soldier in the heroic Czecho-Slovak army. A young woman of culture and refinement, a remarkable linguist, speaking fluently Russian, Czech, English, French, Italian and German, she volunteered as an ordinary soldier in the Czech army when her husband joined the ranks of the Czecho-Slovaks on their way to the French front by way of Siberia, from the Ukraine.

"She distinguished herself for remarkable heroism and participated in several dangerous attacks against the Bolsheviks. She was wounded twice in skirmishes, which resulted in great victories for the Czechs.

"Mme. Smit was awarded a medal for heroism, bearing the inscription: 'To the brave Tatyana,' and was promoted to the rank of officer. For some time she served as assistant commandant of the town of Kurgan after the Czechs had captured it.

"The story of her achievements and valor would make an intensely interesting chapter in the glorious record of the heroic march of the Czecho-Slovaks through Siberia, fighting for their own independence and for the liberation of the Russian people."

VIII.—LAW.

1. ENGLAND.—Three ladies passed the preliminary examination for admission as solicitors in March 1920: G. Brown, E. W. Guthrie and G. Taylor. The Council of the Law Society have authoritatively determined that a lady who has been doing solicitor's work for ten years as a clerk is entitled to be admitted as solicitor after three (instead of the usual five) years' service under articles.

2. ENGLAND.—Gwyneth Marjorie Thomson (née Bebb,) has entered as a Bar student at Lincoln's Inn and Helena Normantone with three other ladies named Bruce, Cobb and Doherty, at the Middle Temple. "Those students, who only desire equality, were delighted with the conduct of the Benchers, who walked to the High Table without the slightest acknowledgment of their presence"—when dining in Hall (as essential requirement in the Bar-student's career.)

URANIA

DISTRIBUTOR'S NOTE.

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