



URANIA

No. 15.

MAY-JUNE, 1919.

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 hōs angelæ.

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.

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 !

A GIRL'S QUESTION.

IN ONE of the uncommonly well-written books for children which are such a distinctive feature of our time, I came across a dialogue which was really rather amazing. The book was a school story, decidedly better written even than the average. It was full of delicacy and insight, good feeling and keen sympathy. But this dialogue gave me pause. It was so obviously well-intentioned and so obviously inadequate.

The well-brought-up daughters of the house had (through a reversal of fortune—no less regrettably frequent an incident in life than in fiction) been sent to a school which was attended by many less well-brought-up. The conventional silly chatter of one of these about her sweet-heart and his photograph naturally rather revolted the fourteen-year-old heroine. But she could not logically explain her contempt; and, like a good girl, she resorted to the maternal wisdom.

"Why is it that that sort of thing is so disagreeable, mother? Why does it seem so horrid?"

"Dear, Love between man and woman is such a wonderful and holy thing, that it grates on our feelings when children approach it....."

And the dutiful inquirer folds her wings, murmuring—"Yes, that must be it."

But the least questioning would have robbed the smooth answer of its speciousness. Are the efforts of childhood to approach the mysteries and the splendours of existence the subject of disgust and contempt? Is not the contrary true? Is not the human soul thrilled and stirred—a little amused, may be, but sympathetically roused—at the first sincere efforts of the expanding soul to enter into its heritage of life and love? Is the love of the child for those who surround it with their affection not a wonderful and sacred thing? Is it a matter for mere disgust and derision when young Kingsley preaches his three-year-old sermon—"People; be good! We laugh a little at the children keeping shop, or playing at church, or visitors, none of which activities do they very adequately understand. We smile at their impulsive charities, at their elementary economics, and their inconstant enthusiasms. But they do not disgust us. The

more wonderful and beautiful our experience is, the more fit it is for the unsullied heart of the child. To say that amativeness is a glorious thing is to say that the attempts of the adherent to participate in it are to be encouraged, and delighted in—to be checked, perhaps, in their extravagances, but to be whole-heartedly encouraged in their essence—to be rejoiced in, not to be frowned upon. The first aspirations in that direction would, on that showing, be things to be detected with delight, and fostered with eager care until they attained their perfect development.

But they are repressed and made the subject of contempt. At seventeen, a sharp line is drawn, and the youthful heart is told to adore what it has burnt and to burn what it has adored. It has been told that amativeness is despicable and contemptible; it is now told, more by example than precept, that it is admirable and fashionable.

Such an attitude is in the highest degree unnatural, for the development of the soul is continuous. The consequence is that, as child and adult alike, the individual feels that amativeness is at once contemptible and tolerable. Its contemptibleness has been stamped into it as a child: but a child can draw a logical inference, and if adults do contemptible things, the child feels that nothing but adult egotism interdicts them to children.

The true answer to our heroine's question goes far deeper. Her parent could not give it, because she would have condemned herself. Not that she would not have been honest enough to do so, had she realized the necessity: but she would have had to condemn her whole world as well. She would have had to stand, as it were, outside the scheme of things and pass judgment upon it:—and that, she being a British matron, it never occurred to her to do.

The true answer was that "that sort of thing" is in fact contemptible and base, in child and adult alike.

To resign willingly some part of one's own being, meant for the service of Infinite Splendour: to frustrate in whatever degree one's potentiality and capacity for good: to become spiritually halt and blind: deliberately to choose to be weak

or clumsy, is to inspire the maximum of horror and disgust. And it is what a girl or boy given to flirtation does. They see the better, and with open eyes decline to emulate it, but, instead, they grovel before it. They maim their souls, and the world rightly shudders in horror at the ghastly half-soul, as the Arabian traveller shudders at the spectral half-man of legend pirouetting in the desert.

Only,—it is none the less vile on the part of an adult. To refuse to admit it drives one into silly vapouring about things too wonderful and sacred for the crystalline hearts of children. There are such things—but a stunted soul is not one of them.

—I. C.

DREAM CHANGES.

THE same correspondent who noted in URANIA No. 7 a series of dreams in which sex was changed, records another (7 a.m. May 20, 1919). A classically attired lady was being "personally conducted" round his stronghold by a Phœnician or perhaps Sicilian or Syrian chief and his retainers: rather after the fashion of the Queen of Sheba, for she did not seem to have the least occasion for fear!

Have any of our readers similar dream-experiences?

NEXT ISSUE.

Aristocracy, Feminism,
and
Humanitarianism.

AN INDIAN LIGHT.

P. R. KRISHNASWAMI, in *East & West*,* (March 1919), has an article marked by much good sense from which we extract the following:—

"It is said that the supreme object of educating a girl is to make her a fit wife and mother. It may be pointed out that we do not

* *East & West*, Simla, India, 1/6 monthly.

believe the object of educating boys to be one of making them good husbands and fathers: nor is the object of education merely to make a person to earn a living. The gulf between educated man and woman must be bridged. Education should be of one and the same type.....

"It is said that a girl's education should include cookery, music and sewing from the beginning. But a man who wants to become a lawyer does not, from the start, learn the art of talking to clients, or of addressing the bench or a jury. He does not even study the general principles of law until he has had a fair degree of general education. Cookery can never be included as a proper instrument of education. It carries no educative influence with it. We may as well teach boys to polish boots, shave or dress, put on Bar gowns, and so on—for, after all, there are men who do not know how to polish boots, or to shave and dress properly. Even if it is thought fit to include subjects of general accomplishment like cookery, music and drawing, in a scheme of general education for girls, the best way of popularizing them will be to include them in the curriculum of education for boys as well. No boy is likely to be the worse for knowing cookery; it will stand him on occasion in great stead. He should learn to sing, certainly; and if he knows how to sew, it is bound to be useful to him in life....."

"There is absolutely no reason why women in India, as women in other country, should not share with men the civil rights of citizenship. Only they must be prepared to appear in public..... It is said that, with the opening up of public careers for women, marriage itself will fall into disuse..... Have men given up marriage because of public life? No reasonable woman will give up her share of domestic life, as no man has done in the past..... Some women may choose single life. Marriage is not an ideal state of existence for many people. If some men rebel against it, some women also may be permitted to do so!"

FROM "DELIGHT."

I WAS taken by a friend one afternoon to a theatre. When the curtain was raised, the stage was perfectly empty, save for tall, grey curtains which enclosed it on all sides, and presently through the thick folds of those curtains children came dancing in, singly or in pairs, till a whole troop of ten or twelve were assembled. They were all girls; none, I think, more than fourteen years old, one or two certainly not more than eight. They wore but little clothing, their legs, feet and arms being quite bare. Their hair, too, was unbound; and their faces, grave and smiling, were so utterly dear and joyful that in looking on them one felt transported to some Garden of Hesperides, where self was not, and the spirit floated in pure ether. Some of these children were fair and rounded, others dark and elf-like; but one and all looked entirely happy and quite un-self-conscious, giving no impression of artifice, though they had evidently had the highest and most careful training. Each flight and whirling movement seemed conceived there and then out of the joy of being—dancing had surely never been a labour to them, either in rehearsal or performance. There was no tiptoeing and posturing, no hopeless muscular achievement; all was rhythm, music, light, air, and, above all things, happiness. Smiles and love had gone to the fashioning of their performance; and smiles and love shone from every one of their faces and from the clever white turnings of their limbs.

Amongst them—though all were delightful—there were two who especially riveted my attention. The first of these two was the tallest of all the children, a dark, thin girl, in whose every expression and movement there was a kind of grave, fiery love.

During one of the many dances, it fell to her to be the pursuer of a fair child, whose movements had a very strange, soft charm; and this chase, which was like the hovering of a dragon-fly round some water-lily, or the wooing of a moon-beam by the June night, had in it a most magical, sweet passion. That dark, tender huntress, so full of fire and yearning, had the queerest power of symbolising all longing, and

moving one's heart. In her, pursuing her white love with such wistful fervour, and ever arrested at the very moment of conquest, one seemed to see the great secret force that hunts through the world, on and on, tragically unresting, immortally sweet.

J. GALSWORTHY: "A Motley."

THE ENTHUSIASM OF CONVERTS.

THE following little incident is highly suggestive. At a Military Service Appeal Court, when an applicant asked for the exemption of his assistant, this little dialogue took place:—

The Court: Do you employ women?

Appellant: No; they are not employed in this district. They could not do the work.

The Court: Women are fit for anything. There is nothing a woman cannot do! We refuse the appeal.

It is agreeable to quote the Court's opinion, especially as it is as certain as anything can be that before the war he was a violent anti-feminist. And it is probable that he is still of opinion that whatever else "a woman" can do, she cannot govern and she cannot cast a sensible vote!

Dr. Fawcett recently recalled the rash dictum of that prophet of the jejune, Mr. F. Harrison, to the effect that "women could smooth the pillow," but "could never be surgeons." Dr. Fawcett charitably remarked: "On what a slender basis emphatic opinions sometimes rest", for all over the country we have competent ladies who are often called in by their brethren to "operate for them." The whole history of educational freedom is, as she observed, "strewn with the corpses of false generalisations." Conversion from such absurd *a priori* prejudice sometimes takes a surgical operation, or a world-war, to bring it about. But it seems to be emphatic enough when it comes—provided it lasts.

BRAIN CELLS AND UNPROGRESSIVENESS.

1. "MAY I make a digression for a moment?" said his lordship later in his address. "The blood of a man is different from the blood of a woman.

The corpuscles in the blood of a man are different from, and vastly greater in number than, the corpuscles in the blood of a woman. There seem to be people living to-day who fancy they can turn man into woman and woman into man. It cannot be done and I for one am thankful it cannot. If I had been born a girl, I am quite sure I should never have wanted to be a man; and as I have been born a boy, I don't want to be a woman. There is the glory of the man, and there is the glory of the woman, and the two glories together make the glory of human perfection, but neither by itself—neither manhood nor womanhood taken by itself—can make up the sum total of a complete and perfect human being. The only perfect human being that has ever lived on earth was our Lord, and we are told about Him that 'in Him was neither male nor female.' Therefore [!] I say, if you were born boys, try to be good, earnest boys and men, and glorify your manhood; if you were born girls, then try to be sweet, sympathetic, Christian women and glorify your womanhood."

DR. DIGGLE, *Bishop of Carlisle,*
in a Pastoral, June, 1914.

QUESTIONS FOR THE BISHOP.

2. SIR,—The Lord Bishop of Carlisle has been recommending his flock to imitate the one-sided ideals which he styles "manliness" and "womanliness." Might it not, perhaps, be preferable to recommend the imitation of Christ?

His lordship speaks much of blood corpuscles. Will he condescend to state exactly what the "vast" excess in number to which he refers is supposed to amount to?

Your obedient servant,
THETA.

June 20, 1914.

3. But his lordship did not condescend!

STAR-DUST.

[We shall be glad to receive items from our friends,]

I.—MILITARY.

1. RUSSIA—A wounded Russian officer relates that one of the soldiers in his regiment performed an act of great bravery in rescuing a

wounded comrade, going out and bringing the man back on horseback under the enemy's fire. After the retirement of the Russian from that spot, the "soldier" was discovered by the commander to be a young woman who had joined as a volunteer. She was afterwards wounded and sent to hospital at Kiev.

—*Central News* Petrograd telegram,
September 13, 1915.

2. RUSSIA—A Russian woman aviator, Mademoiselle Svereva Slyusarenko, has been admitted to the Flying Corps of the Russian Army. For the present she will not be allowed to fly over the enemy lines, but will be employed in aviation duties behind the Russian front.

—*Glasgow Herald.*

II.—BUSINESS.

1. SHIPPING—YOUNG LADY 'MASTER MARINER.' The White Star liner "Majestic," which arrived at Queenstown last evening from New York, brought intelligence of the steam yacht "Waturas," now nine days out from Philadelphia, in sole command of Miss Jane Morgan, of that city, on a voyage to Norway. The "Waturas" is owned by Mr. Randall Morgan, of Philadelphia, who, with his sons, is crossing the Atlantic in a yacht. Miss Morgan, who is little more than a girl, possesses the distinction, somewhat rare among women, of being a certificated "master mariner." The observations and navigation during the trip are being conducted solely by her.

—*Westminster Gazette.*

2. SHIPPING.—On May 12, the schooner "Hiram," commanded by Mrs. Georgia Orne and worked by women, sailed out of Boston for the coast of Maine to pick up a cargo of timber for New York. As Mrs. Orne had trouble with her crew of men last season, she replaced them with women. The schooner is declared to have been as well handled as any crew of men could have done it. This shows what women *can* do without being suffragettes.

—*Indian Spectator.*

III.—ATHLETICS.

1. JAPAN—The forty school teachers at Toyotake, Aichi, have participated in their first Marathon race. The distance run was nearly

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seven miles, and was between Yoyotake and the Kawa primary school. The first prize winner was Miss Niino, aged 20, of the Nariwa primary school, who covered the course in 1 hour 42 minutes. The second prize went to Miss Niimi, 25, of the Handa primary school, and the third to Miss Nagata, 19 years old, of the same school. The fourth prize was awarded to Miss Ishikawa, aged 20, of the Kameziki school, and the fifth to Miss Murakami, 29, of the Handa school.—

—*Japan Advertiser*, November 2, 1916.

IV.—ACADEMIC.

I. JAPAN.—The first women to receive the degree of *Rigakushi*, or Bachelor of Science, were among the graduates of the Northern University at Sendai. Two women received this degree. They are Chika-ko Kuroda, of Saga, in Kyushu, and Raku-ko Makita, of Kyoto.

Four years ago, when the Imperial University at Sendai was opened to women students, three women entered the Science College. The third woman was Ume-ko Tange, of Kagoshima, but later she had to leave owing to illness.

Prior to the opening of the University to women students, the possible effects of such a step were much discussed, and when the three women entered the college they were watched with keen interest. The men students of their class started a movement to oppose their admission,

but the president was firm. Miss Kuroda will continue her studies in the Imperial Academy, and Miss Makita will teach at the Higher Normal School for Women, from which she was "graduated" before entering the University.

—*Japan Advertiser*, July 23, 1916.

2. GREAT BRITAIN.—The Geological Society last night decided on the admission of women.

—*London Daily News*, 27 March 1919.

V.—GOVERNMENT.

I. COUNCIL.—When the results of a series of contests for seats on the Marylebone Borough Council were made known yesterday it was found that a lady had been elected at the top of the poll in each ward, as follows: Mrs. Sanger (wife of the London County Councillor), Mrs. M. B. Pardoe, Mrs. Liddell Simpson and Miss Ashford. The only gentlemen returned were Mr. T. Amery and Mr. J. H. Herbert.

—*London Daily News*, 27 March, 1919.

2. ASSISTANT OVERSEER.—Annie Smith, Strands Hotel, Wasdale, has been appointed the first assistant overseer for Netherwasdale at the recent parish meeting. The work has hitherto been done gratuitously by the vicar, who nominated his successor.

—*Carlisle Journal*, 11 April, 1919.

DISTRIBUTOR'S NOTE.

URANIA is not published, nor offered to the public, whether gratuitously or for sale or otherwise.

Nos. 1 & 2 are out of print (Oct. 1916, June, 1916).

No. 3 never appeared, owing to No. 2 being a double number,

No. 4 was issued in July, 1917.

No. 5 " " for Sept.—Oct., 1917.

No. 6 " " " Nov.—Dec., 1917.

No. 7 " " " Jan.—Febr., 1918.

No. 8 " " " March—Apr., 1918.

No. 9 was issued for May—June, 1918.

No. 10 " " " July—Aug., 1918.

No. 11 " " " Sept—Oct., 1918.

No. 12 " " " Nov.—Dec., 1918.

No. 13 " " " Jan.—Febr., 1919.

No. 14 " " " March—Apr., 1919.

No. 15 " " " May—June, 1919.

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