



URANIA

No. 24.

NOVEMBER-DECEMBER 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 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. 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 !

THE MOTOR CONDUCTOR IN THE EAST.

THE TOKIO motor conductors *dorment a penser*. They are so thoroughly western in their freedom and vigour. And they seem to demonstrate that the excessive bashfulness and passivity of the Japanese feminine adult is the merest pose. Yet one cannot call these girls western. They have not lost their delicate considerateness, nor have they descended to the banal pettiness of flirtation. They are a new type altogether.

Tokio trams are crowded, though innumerable. It is possible to get pretty nearly anywhere for three-half pence, (the flat rate), as there is a bewildering net work of lines with interchange tickets. The popularity of these cars makes them very inconvenient vehicles. The lady who stated in print that she had seen "without exaggeration" twelve passengers on the rear platform was grossly understating the case. Recently a motor service has been introduced, at considerable higher fares, to relieve the situation. These motor cars are comfortable; very unlike the *Vanguards* of London, and more like an hotel omnibus, painted a dark green. It is these vehicles to which the experiment applies. The girls wear foreign dress; a short skirt of dark-blue serge with blouse to match, and a sort of soft beef-eater cap. But their energy!—and their fresh alertness!—and their constant courtesy! It is really a remarkable combination.

The other day the writer journeyed in a thinly populated omnibus, the conductor of which took a robust and vigorous delight in her duties. When a bicyclist—bicyclists will dare anything in Tokio: I have seen one trying to ride round a lamp-post (and he seemed sober)—when a bicyclist touched the omnibus and subsided gently on the road, she watched his collapse with a glad, kind grin, as the bus sped on. She shoved the helpless foreigner out of the right spot, accelerating the descent with a pleasant pet. She swayed happily as the vehicle madly dashed over inequalities in its path. She dealt out tickets, told country folks where they wanted to go to, gave change, chatted with regular patrons, pulled in old bodies and generally enjoyed herself with a gay vigour perfectly en-

chanting. And all this was not easy work. The vehicle flew at a tremendous pace. It lurched like a ship at sea. Constant, erect and alert, she was prompt to meet every emergency.

It is a new type. I have found a *verve* and elasticity about these motor-girls which one does not yet see in the telephonist and the teacher. And it is a very hopeful index of what will happen when the Confucian incubus is thrown off, and the Japanese girl will be free to show her freshness and initiative as well as her charming sweetness of character.

THE LEAGUE OF NATIONS—AND THE LEAGUE OF LITTLE WOMEN.

A PARTICULARLY insidious movement is reported in connection with the embryo institution known as *Le Société des Nations*, or in the less attractive English rendering, *The League of Nations*. It is well known that in response to every dictate of modern feeling, it was expressly provided in its constitution that every office in its organization should be accessible to "women."

There is now on foot a proposal to establish a separate Women's Section. This seems to us nothing less than an attempt to side-track feminine influence, and to relegate it to the back drawing-room. Have we not all experience of the "women's section," "the women's auxiliary," the "women's meeting"? and are we not tired to death of them?

Helen Ward and Constance Drexel think nothing but good can come of a section specially devoted to "stirring up women." The sound instinct of the great body of feminists has unmistakably pronounced against it. In particular, it offends the keen logical sense of the French.

At the International Woman Suffrage Alliance meeting at Geneva, the creation of a Women's Department was rejected by 53 to 47, with the powerful support of Carrie Chapman Catt for the majority.

Chrystal Macmillan's plan for a separate Bureau for pushing forward matters connected with the specific status of women is less objectionable in principle, but we cannot think it is

happily inspired. In practice, it would come to much the same thing as a frank "Women's Section"—a muliebric and disregarded version of the "men's" league. And the Geneva Congress thought as much and rejected the idea of such a bureau. What they did approve was an annual International Conference of Women to deal with the problems of women. Even this we cannot but think a profound mistake. These sectional, seminarist, congresses can only arouse disquiet and aversion in every free and intelligent spirit. We are sure the suffragists are inspired by perfectly good motives, but they strike at the root of true and sincere Equality.

—IRENE CLYDE

LETTER—BOX.

A NEW friend of our movement writes from Natal—

"I also hate the faults of character that the recognition of sex induces, but I think that co-education would modify many of the existing faults. The trouble is that we have been put into separate cages as it were and labelled; we look at each other through bars and read the labels. It is like looking at a botanical specimen with a long and fearsome name which stirs our imagination; when we find it is mere a common or garden daisy we say 'is that all?' To my mind, co-education will be the surest means of developing the sexes equally. I feel quite strongly on the subject. I have seen so much of women whose sex has been as a rope tied round their necks that I long for the time when women will be utterly free and men will recognize that we are free."

Yes: and when "men" are free! Free from the bad tradition which cuts them off from delicacy and tenderness: a far worse handicap than any sustained in the West by women. Co-education has always been, and will continue to be, a favourite subject with URANIA—but rather as a consequence of our principles than as a method of spreading them. No doubt the influence of co-education as a means of propaganda is enormously important, and scarcely to be over-rated, and we thoroughly agree with our correspondent in this. But it must be real co-education, and not a mere setting of the two cages side by side,

which is very much worse than useless. Few things are more detestable than an institution where the conventional distinction is thrown into constant prominence by artificial distinctions being made between the inmates according to this wretched physical bar. It may even be doubted whether co-education has a fair chance when the usual extreme emphasis of distinction is made in dress.

But, even apart from dress, when the boys sit on this side and the girls on that, when the boys carpenter and the girls sew, when the girls play skipping in one pen and the boys run races in another, when the boys go here and the girls go there, it would really be much better for them to go to separate schools, where they would not have the fact of differentiation forever before their eyes.

Co-education must be really co-educational to be of any use. And our correspondent would probably be of the same opinion. Such co-education would be indeed a most powerful lever.

WAR IN PAST AGES.

PETITIONS officially presented, on the occasion of the presence of a *friendly* French ally in Germany speak of—"The robbing and torturing of travellers, the plundering and burning of saxon villages.....Plundering was universal, Chief Inspector Baron V. Bost's palace with its splendid appointments, they ruined utterly,—took all money, victuals, valuables, furniture, clothes, linen and beds, all they could carry; what could not be carried away, they cut, hewed and smashed to pieces; broke the wine casks; and even tore up the documents and letters they found lying in the place.....churches were plundered, the altars broken, the altar-cloths and other vestures cut to pieces, and the sacred vessels and cups carried away,—of the pollution of the altars, and of the blasphemous songs those people sang in the churches, we cannot think without horror.

"And it was merely our pretended Allies and Protectors that have desecrated our divine service, utterly wasted our country, reduced the inhabitants to want and desperation. Truly, these troops have realised for us most of the infamies of the Cossacks and their ravagings in Prussia

lately.....In Weischütz, a french Colonel who wanted to ride out, made the Pastor Schren, stoop down, and mounted into the saddle from his back.....Churches are all smashed: obscene songs were sung, in the form of litany from the pulpits and altars; what was done with the communion vessels, when they were not worth stealing —“is hideous,” says Carlyle, “to the religious sense, and shall not be mentioned in human speech”—(Vide Carlyle, Frederic the Great, VI. 288-90.)

A SOLDIER ON SOLDIERS.

Bareilly, July 1919, 1858.—I only wish the soldiers were better. The Crimea and Aldershot have ruined our infantry: they dodge behind cover and let their officers go on by themselves. A captain in our battalion was bayonated in this way. And I myself have had to take hold of them by their necks and drag them on. Never believe what they say in the papers about “Soldier’s battles”—if it were not for the officers, and the most rigid discipline, the men as a body would never face fire. Of course these are some grand exceptions, but what I note is the rule. How gallantly the 60th have behaved at Delhi! Everybody in India is full of it.”

—Captain (afterwards Major) Earle to Mrs. E. Villiers (sister-in-law of the Earl of Clarendon. *Foreign Minister*; Mrs. Earle’s “Memories” p. 350.

[This rather supports the great Duke of Wellington’s doctrine of war. “It is all very simple. The men march up and fire, and then look to see if the enemy has run. If not they run!”—URANIA.]

PARTHENOGENESIS.

IN a former number, there was suggested the possibility that the age-long conflict of sex might in process of time be solved by the development of parthenogenesis. Some minds find sex so ineluctable a thing that they cannot conceive the possibility of such a change. Others imagine it as logically possible but extremely unlikely.

Scepticism will, however, be considerably modified if we turn to the *Encyclopaedia Britannica*, S. V. NEMATODA. In the classes known as *Rhabditis* and *Diplogaster* some “free-living”--

(this ambiguous term seems to mean “non-parasitic)—species are bi-sexual, while others are hermaphroditic. The curious thing is, that in this last class, there occur a few occasional and sterile males: and these, in the judgment of the Encyclopaedists,*—“appear to represent the extinct male sex of a bi-sexual species, which has become unnecessary owing to the grafting of hermaphroditism on the female sex.”

What has to all appearance happened in the case of these tribes is by no means beyond the bounds of possibility in the case of the human species.

AN ARCADIAN COLONY.

THE first attempt to found an artists’ and writers’ colony is now being made in Kiushu (in the Hyuga district on the coast),—the founder being the Hon. Saneatsu Mushakoji, son of Count Mushakoji. For a number of years Mr. Mushakoji has been the leader of the well-known literary and art society the Shirakaba, which publishes a quarterly review. Twenty members of the society are now selecting a stretch of land as far away from “civilisation” as possible, and 140 members have signified their intention of joining as soon as the colony is established. This Utopian settlement is to be called Yasuyana Poliana, after Tolstoy’s estate in Russia, and the members will cultivate the soil as well as pursue their vocations, writing or painting. A bachelor woman is among the party now seeking a new home.

SPRING’S TRYST.

But yesterday I felt the thrill
That comes when Spring is waking;
I saw on hill and wood and lea
Her searching light just breaking,
But when she comes, the dear, the fair,
I wonder shall I, too, be there?
To-day I faintly hear her tones
Like echoed, fairy noises,
But ah, they bring to me but dread—
Those lovely, tender voices,
For when Spring colours earth and air
It may be I shall not be there.

* Doctors Shipley and Beppard.

PAIN.

[From a girl’s letter in ‘Memoirs and Memories’, M. T. Earle.]

I THINK your niece’s letter shows great pluck, but she seems to me to start from an entirely wrong standpoint. Passion is, I believe, an entire evil, and to be stamped out as an evil—and as an enemy. Therein lies the great stumbling block of the Christian religion, and the reason why it has incaulcably retarded the growth of the world. I hate the morbid doctrine that we are better for pain. We are not. It’s so much to the bad; so much loss of nerve power and vitality. I don’t mean that if pain is absolutely inevitable we can’t fight it down.....but the energy which is used to combat pain is taken away from its proper sphere of action. And in this great subject of pain seems to be the key of the universe. God tolerates pain because by our inanity and stupidity we have brought it into the world, but I do not believe that it was originally in His scheme of things, and I am sure that everything we do towards the lessening of it.....is helping Him. It sounds silly, I always think, to talk of God as a person, but He is a great reality to me,—though I dislike Christianity and most other religions as much as any one can.....

STAR-DUST.

II.—BUSINESS.

I.—CONDUCTORS (JAPAN).—The Electric Bureau is reported to be considering a scheme to cut the Gordian knot of increased wages that the car conductors are demanding by employing women conductors on the tramways of Tokyo. The success that has attended the departure made by the motor-buses in the employment of women has set the Bureau officials thinking that they may as well be employed as conductors on the tramcars.

V.—GOVERNMENT.

I. SUFFRAGE (U. S. A.)—The Federal Suffrage Amendment to the U. S. Constitution was adopted in Tennessee in August. An attempt by the House of Representatives to rescind its vote has so far been treated as nugatory by the Federal authorities. The Amendment has now been

To-morrow, after Spring is come,
When life and love are waking,
Her flow’rs will rest upon my bier,
It’s only beauty making:
Will they a secret tear-drop bear,
From Spring because I was not there?

—A. Milne, Glasgow.

THE THIRD PARTY.

“You must never learn to obey for fear that one day you may be tempted to command,” said Miss Eva Gore-Booth on Sunday, January 4th, discussing “Revolution and the Artist” at a London conference on Revolution and Peace. She opposed the creative will of the artist to the attempts by politicians to impose their ideals on the wills of others. The “invisible government” of Ireland was probably the best of the present time just because all the tanks and machine-guns were on the other side, while the republic had no more coercive force than a picture. The one idea which the Bolshevik state had failed to develop was the freedom of the human will, the only really creative force in the world.

This reinforces the position taken by many that the artist is essentially neither a conservative nor a revolutionary. The artistic way of regarding life and politics is neither specially attached to preservation or to change. It sees the beauty in old concepts and it sees this beauty in dreams. The artist is neither a Matternich nor a Lenin—nor a George. The artist’s impatience with the evils of the present causes her sometimes to be mistaken for a revolutionist. But her impatience is no less with the threatened evils of the future. Astrologers made this mistake when they termed Neptune a planet of “liberalism” and revolution: a truer insight showed that in reality it stood for nothing but the artistic attitude to politics—neither specifically for the poor or for the rich, for change or resistance to change, but essentially for detachment and the search for Beauty.

Let us hope that this third Party, which believes in Creation, not force, will establish its beneficent empire in the popular heart.

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adopted in a sufficient number of states (36) to make it constitutionally binding throughout the Union. N. Carolina has rejected it, and there are legal questions pending regarding the validity of the process by which assent was in some cases reached. Subject to that, the ratifying states are Wisconsin, Michigan, New York, Kansas, Ohio, Illinois, Pennsylvania, Massachusetts, Texas, Iowa, Missouri, Arkansas, Montana, Nebraska, Minnesota, N. Hampshire, Utah, California, Maine, N. Dakota, S. Dakota, Colorado, Rhode I, Kentucky, Oregon, Indiana, Wyoming, Nevada, N. Jersey, Idaho, Arizona, N. Mexico, Oklahoma, W. Virginia, Washington and Tennessee. It will be seen that the south is the strength of the opposition. Virginia is missing—Louisiana, Florida, Georgia, Alabama, Mississippi, Delaware, Maryland. So, indeed, are Connecticut and Vermont, but they

hardly disturb the balance. It must be remembered that this (Nineteenth) amendment of the Constitution only confers the vote in Presidential Elections, and that we already had this suffrage in those states (all western) in which we had votes for the Legislature.

2.—MEETINGS (JAPAN)—“Women and miners shall not assemble in gatherings to listen to political addresses, nor shall they participate in such gatherings”. From this law the words “Women and” are now to be deleted—(Peace Preservation Act, section 5, clause 2).

VIII.—LAW.

Solicitors G. Brown, E. W. Guthrie and G. Taylor were successful in the Preliminary Examination for Solicitors in England held in March 1920. The list absurdly puts “Miss” to their names.

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 “ “ “ 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 was issued for March—Apr., 1919.

No. 15 “ “ “ May—June, 1919.

No. 16 “ “ “ July—Aug., 1919.

No. 17 “ “ “ Sept.—Oct. 1919.

No. 18 “ “ “ Nov.—Dec. 1919.

No. 19 “ “ “ Jan—Febr 1920.

No. 20 “ “ “ March—April 1920.

No. 21 “ “ “ May—June 1920.

No. 22 “ “ “ July—August 1920.

No. 23 “ “ “ Sept.—Oct. 1920.

No. 24 “ “ “ Nov.—Dec. 1920.

Copies of Nos. 4 to 24 inclusive can be had by friends. If copies are wanting to complete sets, application should be made to T. Baty, 3 Paper Buildings, Temple, London, E. C., when they will gladly be supplied as far as possible.