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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.”  
—Gore-Booth, “The Shepherd of Eternity.”

## NORWAY'S GREAT LEAD

NORWAY has enacted a statute which removes all the restrictions imposed by the act of 1912 against “women” being admitted to military, diplomatic, consular and ecclesiastical offices: with the reservation that feminine priests are not to be imposed on parishes against the desire of the parishioners (Six bishops were against the measure on principle and the remaining prelate thought it inexpedient). Such a comprehensive statute, sweeping away the fences round the last preserves of masculinity, is a matter for warm congratulation. Now, it only remains for Norway to recognize that it is useless to admit “women” to professions and industries, if they are to be harassed there by so-called “protective” regulations which are not applied to “men”. Exactly the same arguments as those which are invoked in the latter case are applicable to the former. If it is good for the nation that a person should not be allowed to work in a certain trade as long as she likes, then it is perfectly arguable that she should not be allowed to work at it at all. We hope that Norway will see the absurdity of spoiling the good ship Freedom and Opportunity for the sake of a ha’porth of tar!

## CHRISTOPHER MARLOWE

“ . . . Unmarried maids,  
“Shadowing more beauty in their airy brows  
“Than have the white breasts of the Queen of Love”.  
*Marlowe.*  
“ . . . Nature  
“Doth teach us all to have aspiring minds;

“Our souls, whose faculties can comprehend  
“The wondrous architecture of the world  
“And measure every wandering planet’s course,  
“Still climbing after knowledge infinite  
“And always moving as the restless spheres,  
“Will us to wear ourselves and never rest  
“Until we reach the ripest fruit of all”.

\* \* \* \*

“If all the heavenly quintessences they still  
“From their immortal flowers of poesy,  
“Wherein, as in a mirror, we perceive  
“The highest reaches of a human wit—  
“If these had made one poem’s period,  
“And all combined in beauty’s worthiness—  
“Yet should there hover in their restless heads  
“One thought, one grace, one wonder at the least,  
“Which into words no virtue can digest”.

*Marlowe (Tamburlane)*

## THE BANKRUPTCY OF HUMANISM

At intervals, and particularly at moments of crisis, prominent Christians tell us that nothing will ever go right with the world until we begin to build society according to the teachings of Christ. Far be it from me to deny that we ought all to live as Christians. Yet I feel that such exhortations overlook the important fact that those who in this world seem to have come closest to the spirit of the New Testament are precisely the people who protest the imperfection of their endeavours, and the extreme difficulty of realising the Christian ideal. We shall be deluding ourselves if we think that the mere decision to live on Christian lines will be sufficient to remedy the ills of the world.

To my mind, the fault of mankind during the

past few centuries has been not so much that it has tried to build a world without God as that it has been looking to a temporal millennium upon this earth. A steady humanist tradition, based quite intelligibly on wonder at the marvellous achievements of man, has encouraged the idea that human beings are capable of perfection and that they are slowly improving. The idea of progress, true biologically and perhaps technically, has been illicitly invoked to support a belief that human virtue is growing greater. Increase in knowledge and information has been confused with increase in wisdom.

The backwash of these beliefs can be found in almost any discussion of politics or economics. "If So-and-so had not made this or that stupid mistake, if man had only acted calmly and reasonably, the world would be in a much better state." I frequently make such criticisms myself, but I have steadily growing doubts concerning their utility. For if one mistake had been avoided, another would almost certainly have been made. The true premise behind such an assertion as has been quoted is, "If So-and-so had not been human." The noblest achievements of mankind must not blind us to the fact that men are inherently imperfect, born to muddle, to misunderstand and to make mistakes. Of course, they are often actively vicious into the bargain, but I do not want at the moment to emphasise that particular aspect. For sin has been unduly represented as consisting in positive evil acts, uncleanness, deceit, fornication, drunkenness, things which the respectable bourgeois does not do, so that many average "men of good will" have developed a sense of comparative sinlessness. The doctrine of Original Sin has also fallen into discredit, whereas it contains a real message for the present generation, if the *vitium* is understood as "imperfection" rather than "vice."

Let us frankly face the fact that, although relatively speaking we can act with a greater or less degree of virtue, this world is a bad business which human beings cannot radically alter. In any case there is something illogical in expecting an Elysium ultimately to be reached on a planet which, according to the astronomers, will one day be incapable of supporting human life. The whole conception seems to me to involve a false conception of Eternity as "time with one end cut off," or, to quote the words of Keyserling, a *perpetuelles Werden* rather than as an *ewiges Sein*. We need to turn our attention from this world to the next. Christians should not be

concerned with improving civilisation, but *with being good*. The business of the Churches is not to build the Kingdom of God on earth, but to prepare individual souls for the Kingdom of God in heaven.

At first sight, this doctrine may seem a selfish retreat into a self-contained righteousness, a refusal to face facts which justifies the familiar reproach that Christianity makes men so anxious about the next world as to cause them to neglect their duty in this. But any such assumption is too hasty. The Christian message has two main parts, and is fatally misinterpreted if undue prominence is given to either. A necessary consequence of being good is doing good; we cannot love God adequately unless we love our neighbours. We cannot save our individual souls without losing them for the sake of other people, while no true virtue can remain cloistered. Our Christian duty is to labour in this world without thought of self on behalf of others, but the object of our labour is not to make the world perfect. For that very reason, we need not be discouraged if our attempts to do good seem to produce no visible improvement in the situation. If we could all succeed in living a genuinely Christian life, we might incidentally render the world perfect. But the sinful character of man makes it certain that, try though we must, we shall fall very far below the level of the Christian ideal, continuing to make mistakes, to muddle and to misunderstand.

Some may regard such a view of life as cold, stern and pessimistic. Personally, when I look at contemporary civilisation, I feel that some such view is the only alternative to complete despair. The bankruptcy of humanism stares us in the face; it is in the souls and lives of individuals that God's purpose for the world must be found.

—MICHAEL BALFOUR IN *The Spectator*, (28 Oct., '38)

#### FREE WILL

If there is one contention more obviously untenable than any other, it is that (fashionable among clerics) which insists that the explanation of Evil is that the Creator desired to make human beings "free". Free to choose evil and free to choose good—in order that the Creator might be gratified by their occasional preference for good, and equally, though more soberly, gratified by chastising them for their more frequent preference for evil! Be-

ings, in fact, who should occupy the impartial situation of the mythical magistrate, who, according to himself, was on the Bench—"to hold the scales of justice evenly between Good and Evil". Otherwise, the argument runs, we would be automata, devoid of will. Devoid of will, because we were endowed with a Good will!

Surely it is patent to the meanest intelligence that as a fact, we have no freedom of choice between what is better and what is worse. The worst of us prefers good to evil, even if they take the shape of good and bad beer. If anyone prefers—(I do not say "prefers to have")—a bad thing to a good thing, it is always because one simply does not see the good qualities of the good thing: if one saw them, one would not be "free" to reject them. If anyone chooses a bad idea in preference to a good one, it simply shows that he does not see the good in the good one. It does not show that he is a free man: it shows that he is a bad man.

Acts depend on character. A "free" act is one which entirely expresses one's own character. A "forced" act largely expresses some other person's character. A mistress is "free" to arrange her room as she likes—her servant is forced to arrange it as her mistress likes. It does not express her own ideas, but her mistress's. A creator would be silly indeed, if she created beings without knowing what they were going to do in particular circumstances! Given their character, their conduct follows.

The tenacity with which we cling,—and rightly cling—to the thought of our "free" will, is due entirely to the repulsion we feel from the idea of participating in an evil will. Calvin was right enough in proclaiming the omnipotence of the Divine over the will. "Show anyone his Superior;—if his knees were of brass, they must bend!" Only Calvin got hold of the wrong God. Instead of ineffable, enchanting love, he preached a dictatorial old Hebrew gentleman with a considerable knowledge of magic. Modern Calvins are perhaps no more fortunate in the object of their adoration. Untold difficulty has been created by the inveterate antithesis made between the "spiritual" and the "material", as though the former were essentially better than the latter. Yet, as Chesterton used to insist, the Devil is spiritual—and one cannot say that there is much that is degrading in a diamond or a flower, "material" as they are!\*\*\* The real

antithesis is the incommunicable and ineffable distinction which may be dimly guessed at by comparing Love and Brutality, Sweetness and Foulness, Beauty and Horror. . . . That which we recoil from, and that which we embrace.

Some thinkers puzzle themselves with a supposed difference between "Erôs" and "Agapé"—between the Love that seeks and the Love that imparts. It is a vain distinction. Seeking and imparting alike are only two aspects of a single thing—the expression of the eternal antipathy of Love to Repulsiveness. The Seeker is the Sought. It is only by virtue of Love that we can wish for perfection of love. And whether we like to look at the cosmic process as the struggle of a mixture to free itself of an evil element, or as the grace of loving perfection ridding the mixture of its evil, it is obviously one and the same process that we are witnessing. As Gregory of Nyssa said,—"*Erôs* is an intensified *Agapé*".\*

I. C.

RUN out your race, ye men not faint nor tire,  
Nor sit nor stand, nor turn you back again;  
Gif ye design to have your heart's desire  
Press forward still, although it be with pain.

Lady Culross.

#### ARAKI AND THE AIM OF EDUCATION

THE AIM of education is to make men, not to control them, the Education Minister, General Baron Araki, recently told principals of schools to train teachers for youth in conference at the Education Ministry.

"Where regulations and the contents of education restrict persons," the *Asahi* quotes him as saying, "you have abstract, or uniform, education. Such education is a dead thing. All schooling in this country must be reformed, because it does not make men.

"Of all our schools, the youth schools are most important, for they are for more than 70 per cent of the nation's young men. Then education given

\*\* "Matter" seems to be only distinguished from "spirit" by being limited though comparatively permanent and intractable. Is a lightning-flash "matter"? Clearly not: nor is it "spirit".

\* *Epítetaménô gar ágápê erôs légetai.* (Quoted in Nygren, *Agapé and Erôs*, 219).

in them will have considerable effect on the future of the nation."

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MODERN JAPAN

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I.

ONE of the most real and impressive features of Japanese social life to-day is the contrast between young men and women. It is like a contrast between a glorious sun-lit morning and a drizzly afternoon. There is something remarkably delightful in the present day girls, which is in striking contrast with a deep seated discontent and cheerlessness in the young men. The girls have become so sprightly in their bearing and so assertive and blithe in their attitude that they inspire a feeling of pity for the young men.

To a person returning to Tokio after an absence of 30 years, the change Japanese girls have undergone in their appearance, aesthetic taste and attitude of mind during the period must be a revelation. Japanese girls 30 years ago were solemn, gentle, reticent and shy little creatures. There was even a shade of sadness in their features. The sweetly obedient and submissive temperament was regarded in those days as a mark of feminine refinement. It was esteemed as an important moral and spiritual asset for all women; and girls with this virtue were generally acceptable to any society as womanly and respectable.

In a period of 30 years, Japanese girls have lost much of that distinctive personal quality which once charmed foreign tourists as an example of Oriental sweetness and grace. Whether this is a happy turn in the cultural life of the Japanese women or not is another story. The point is that the Japanese girls are being emancipated from the feudal bond, which has arrested their natural development, morally and spiritually as well as physically, for centuries. They are now living in the condition and atmosphere in which young men of the mid-Meiji era began to cut loose from the old social traditions to work out their destiny in a freer environment. The Japanese girls in large cities to-day, who have a mind to do something and would become somebody, are living in a golden age, in which the opportunity to succeed in any walk of life is there for the taking.

II.

The young men of the mid-Meiji era were full of life. They were ambitious, proud, daring and defiant of all hardships and difficulties before them. They had a supreme confidence in themselves and went about their tasks with singleness of purpose. The new government of modern Japan was desperately in need of new men and could absorb any amount of young men with a modern education. The age was pregnant with possibilities, and young men were inspired by the opportunities in life with which they were confronted. It was worth while for them to have an ambition and aspiration to succeed in life, for they could attain high positions without serious competition. In those days young men who studied abroad could get high positions in the government or in business firms right from the start.

Gone are the days when ambitious and able young men are so highly esteemed and so abundantly blessed with opportunities to get on in the world. The demand for them reached saturation point about two or three decades ago: from about that time on until recently the nation became oversupplied with them to such an extent that finally the annual demand for them was reduced to a half of the total number of college and university graduates. Even primary schools were over-supplied with teachers, with the result that many older teachers were dismissed from the service to make way for younger normal school graduates.

Many young men, who are working in stores, business offices and government offices at present are products of that age. They had long been aware of the workings of the economic law of supply and demand, and when they graduated from their colleges and universities they tamely accepted what was inevitable by taking any kind of job at any salary in an effort to get on in the world. Let us hear what a modern girl once remarked about them. She was 24 and a daughter of a well-to-do Nagasaki family. She said:

"Old people deplore the fact that present-day young men lack strength of character, and girls are inclined to believe that they have been growing more and more heartless and egotistic, while others denounce them for spending much time and money at tea halls and dance halls; but I am in sympathy with them. Suppose that all students are industrious and have graduated from universities with excel-

lent qualifications. What per cent of them can find jobs and become financially independents? Even assuming that they get a job, how can they marry and support a wife, when their income is not more than ¥50 or ¥60 a month? It is simply futile for them to hope for a salary of ¥100 a month until long after they attain the age of 30. When I think of all this, I can well understand and appreciate the feeling which drives them to drink at cafés and to seek an opportunity to marry for money instead of for love of a home. . . . It is for this reason that we too have to be calculating and egotistic towards our matrimonial problems."

Some of the young men got married when they had an income of, say ¥70, while others who could get financial assistance from their parents did not have to wait till so late; but many are still unmarried because they have to support their parents and the rest of their families. They have to be very careful in financing themselves or their families. They are always beset with financial inconveniences, if not difficulties, and curse their miserable lot. Perchance they fall a victim of bored dejection and happen to step on impulse into a café or bar and spend, say, ¥3 to drown their disappointment and despair; but the chances are that this extra expenditure has a telling effect on their finances for the rest of the month. They have been constantly buffeted and abused by such circumstances until they have lost all the brilliancy of youth, and have become timid, sullen and obsequious to power.

It is only in the last few years that the demand for university and college graduates has been increasing, but the young men who started to work under bad conditions now find it too late to make a fresh start in life at the present advantageous period. They are not discontented or disappointed for any particular reason. They say to themselves, consciously or unconsciously: "let bygones be bygones," but they are conscious that they were born under an unlucky star.

III.

Young girls to-day find themselves in quite different circumstances. Here comes a bevy of girls with rosy cheeks, some of them in one piece dresses and others in pretty kimono, all chatting and smiling irresistibly. Their white teeth shine as they smile and the gleams in their eyes speak, laugh, dance and even challenge. They are emancipated from the old traditions and have entered the new

age of opportunities with all the joy and gladness of life of the young men of half a century ago who found themselves in a similar situation.

It is true that an ambitious girl may still have considerable difficulty in following a career of her own choosing. She may meet with strong opposition from her parents, and there may be many obstacles lying in her way. But the day is passing when her opinion and desire may be totally ignored or crushed by her parents or she may be looked upon by the public with a disparaging glance or stigmatized as a girl with a bad reputation, of being unyielding to her parents' desire to have her married.

Many women of modern Japan have already distinguished themselves as educators, artists, doctors, novelists, poetesses, musicians, actresses and what not. There are a number of women lawyers, women scientists with the degree of doctor, business women of distinction, noted women writers and social workers. They fought against the feudal traditions and suffered, to pave the way for the present generation. They have always been everlasting sources of inspiration and encouragement for ambitious and enterprising young girls who are conscious of their inclination and genius to achieve something higher in life.

The door is wide open for almost any career that girls may choose to follow; and if it is not open to-day, they are most likely to force it open to-morrow. Those who are determined to go their own way may do so without inviting public censure despite their parents' opposition. If they invite the censure of a section of the public, they will find sympathizers elsewhere. This is the case even with girls who wish to be "taxi-dancers".

The natural and wholesome development of girls, morally, spiritually, mentally and physically, consequent on their emancipation from the ancient traditions, is one of the impressive features of the present generation. It is true that the majority of daughters of middle class families, who are educated at girls' high schools, still stay at home, take lessons in sewing, the tea ceremony and flower arrangement and wait until their parents give them away in marriage; but the speed with which Japanese girls in general are undergoing a change is nothing short of swift. The tendency for them to become more and more assertive and blithe has become distinctly apparent during the past 15 years, and it will not be long before they assert their rights as a practical and immediate necessity of life.

We have a woman suffrage movement here of more than 15 years standing, demanding political rights for women. It has been doing commendable work and making considerable headway. It must be remembered, however, that it will have to remain chiefly as a feminist educational movement until women in general are prepared to assert their rights more strongly.

—S. UENODA IN *The Japan Advertiser*, 22 Feb., 1939

#### A MODERN FABLE

ONCE upon a time, there was a farmer who sold two chickens and with the proceeds bought two shirts.

So the farmer had two shirts and the city man had two chickens.

Then along came the New Deal and told the farmer he should get more money for his chickens by making them scarcer—he must not raise so many and then he would get more income. The New Deal also told the working-man in the city that he must work fewer hours and get more money. That, of course, caused manufactured products to cost more money.

Now the farmer brought one chicken to market. He got as much money for it as he had previously got for two chickens. He felt fine.

He went to buy some shirts, but found that shirts had also doubled in price. So he got one shirt.

Now the farmer has one shirt and the city man has one chicken, whereas without the New Deal, the farmer could have had two shirts and the city man could have had two chickens.

This is called "the more abundant life".

#### SEPARATE EDUCATION IN INDIA

THE "mother instinct," is the type, the symbol and the germ of the ethical principle. It appears in birds and animals. In man it reaches its highest development. The great World Teachers, Buddha and Jesus, felt for humanity—just as a mother feels for her children. We speak of a great benefactor as the Father of his people. It would be more literally correct to speak of him as the Mother of his people. The mother instinct, mother-love, then, is

the ultimate foundation, the tap-root, so to speak, of social life. Remember that mother instinct is prior to and independent of the social institution of marriage. In fact, the marriage institution originated in the need to fix the foundations of society on the most permanent of human instincts. The several stages of the process by which this was effected are to be found in our ancient books. We have evidence there of a polyandrous society. We have there glimpses too of a society in which women were exchanged from hand to hand as means of bearing children. Mahadeva Sastry in his "Aryan Marriage" refers to this stage. The commonly current idea that women enjoyed a high status in Vedic times and that there was a steady deterioration of it in later periods, must be revised in the light of facts. Kalidasa's women had a great deal of the joy of life. They were very far from being the domestic drudges, devoid of education, art or culture, which they had come to be in large parts of the country in the seventeenth and eighteenth centuries. Political subjection has a directly deteriorating effect on the position of women. The disparity in the position of women in British India today, and Indian States, some of which started girls' schools and passed marriage laws many years before British India was noted by the Right Honourable Srinivasa Sastry in a speech which he made some years ago. The Muslim period had many achievements to its credit, but it had a depressing effect on the position of women. Child marriage and purdah were accentuated during this period. The movement for women's enfranchisement gained ground rapidly in Great Britain at the beginning of this century. In India, too, the social reforms advocated for over half a century, notably the education of girls, received a great impetus in the first quarter of this century. There has been a set-back in the post-war zeal for the women's cause in European countries. The pre-occupation of war obliges them to strengthen their man-power and the sacrifices needed fall most heavily upon women.

In India, too, there are signs in this direction which make old reformers uneasy. The most dangerous, because the most insidious, of these is the idea that there should be a different kind of education for women from that of men. The reasons advanced are that women's functions in society are different and that their education must be such as to enable them to fulfil these functions more effectively than at present. To make good wives and

mothers, is the object which the advocates of the differentiation of studies professed. Indian mothers and wives are not excelled by those of any other race in their devotion to their children and husbands. What they lack is knowledge, but it is the same knowledge for lack of which men make poor fathers and bad husbands. Therefore, the knowledge needed should be imparted in a single course of studies to both. The notion that it is the exclusive function of women to look after children and household affairs, while the man spent his waking hours in his office and his club, is highly detrimental to a well-ordered social and family life. Fathers should share with mothers, wives with husbands, these duties, and then alone can they have that common cultural background which is essential to domestic harmony. If women had no use for brains, nature, which is most frugal in her endowments, would not have given them brains. Then, it is said that such subjects as mathematics are of no practical use to women, and are a strain upon them. To the majority of men too, mathematics are seldom of practical use in their avocations. The simple rules of arithmetic, which are all that most of us need for day to day purposes, can be learnt at the elementary school. But the study of mathematics and logic are most valuable means of mental discipline. Indeed, the subjects which are most important for disciplined thinking are those which have little practical value in the sense that they can readily be turned to bread and butter. Disciplined thinking is no less necessary in women than in men. Women sit in the legislatures. They are Ministers and Parliamentary Secretaries. If men are educated in one way and women in another, how is it possible for them to co-operate in the administration? It is not the information gained through studies that matters much. That can be got from a secretary or from an assiduous husband intent on advancing his wife's political career. But it is the temper, the perspective, the confidence, bred of higher education, which counts. Apart from politics, social happiness cannot be secured if men and women are differently educated and cherish different values in life. If our education is defective, let men and women share its defects. Improve it by all means for both. But there is no sense in trying to devise different systems for people who have to live and work together all their lives. From this point of view, Professor Karve's Women's University is a set-back to the cause which reformers have stood for, a single standard of intellectual, moral and spiri-

tual values for both men and women. It is on such a standard that a healthy family and social life can be sustained. And without this it is idle to think of a strong and stable national life.

—*Indian Social Reformer*, 12, Nov., 1938.

#### THE MOTHER HEART OF GOD

THERE are those who reverently worship Mary the Mother of Jesus, and who offer their prayers to her. Behind such a belief as that, there lies a deep and fundamental longing of the soul to experience in its spiritual exercises that God possesses those very qualities which the human mind has come to associate with a mother.

Is it not a fact that all the gentle and comforting graces of humanity are attributed to womanhood? When we seek to explain love, for instance, we invariably give an example of a mother, because in the display of her nature we have seen the highest expression of what we believe love to be. In her we find a life-long natural power to love, suffer with and forgive the erring. To whom on earth dare we come with our misdeeds, our shame and sorrows as we come to a mother? Who but she can understand our peculiar need, and love us back into the right way? Is it not her patient suffering and self-sacrificing devotion—fed by a never dying hope of our redemption and healing—that wins in the end? In our deepest experience of it we feel that the true nature of motherhood is akin to God, and I do not think it unreasonable to suggest that because of this link women are better able to appreciate some aspects of the divine than men are; that probably accounts for their being more naturally religious also.

It is precisely this maternal nature of which we have earthly experience, and know the value, that we yearn to find in God. Men feel instinctively that God must possess these tender soul-healing qualities in his august character or else in a very real sense their deepest spiritual needs will never be satisfied. When life lies broken at our feet, or we lose ourselves in the "maddening maze of things," or we are distressed by our sin and shame and turn to the divine for aid, how much consolation can we draw from the thought merely that God is holy or all powerful? Not much. It is rather the assurance of his tenderness, forgiving pity and comfort that we need. It is well to remember that He is powerful

enough to "count the stars," but that in itself would be terrifying to mortals, and it is only when we couple with such power the love that "healeth the broken in heart and bindeth up their wounds" that we are comforted and made strong. . . .

In all truth in these distressful times, and always, there is need that we who have proved the never-failing consolations of God should proclaim them to those who long to know the mother heart of the divine.

*Cumberland News*, 26 March, 1938.

#### PROGRESS IN THE CHURCH

I CANNOT see anything astonishing in the fact that the Apostles were all men, because the social conditions of the time would have made it surprising had any other plan been adopted," said the Dean of St. Paul's, Dr. W. R. Matthews, speaking in the Lower House of the Convocation of Canterbury on a report on the "status and functions of deaconesses."

"It seems to me to be a most precarious argument to urge that because the Apostolic Ministry in the beginning was entirely masculine, therefore, for all time it must remain masculine," he added.

"One might equally well argue that because the original Apostles were Jews, no one but Jews should be ordained in the Ministry of the Christian Church."

The Dean said that if the Church declared women were by their nature excluded from the highest calling of all, the outside world would conclude—and reasonably—that the Church regarded women as inferior to men.

THE seventh annual united services of the Church of England Sunday Schools at Baggrow and Fletchertown were held in perfect weather on Sunday last in the parish church of Allhallows. . . .

At the morning service the lessons were read by Sylvia Laidlow, of Baggrow Sunday School, and Margaret Baxter, of Fletchertown Sunday School.

The concluding service in the evening was well attended, the children again marching in procession to church, and the lessons being read by Leonard Longrigg, of Fletchertown Sunday School, and Joan Farrell, of Baggrow Sunday School.

The collections at all the services were in aid of the joint Sunday school funds, and were taken up by the following scholars: Cecily Borrowdale, Mar-

garet Grindley, John Ashbridge, J. Nelson for Fletchertown, and J. Briggs, Robert Millican and J. Faulder for Baggrow.

*Cumberland News*, 27 Oct., 1938.

#### SEX CHANGED

FIFTY British men and women in the past three years have had their sex changed at a London hospital.

This miracle of modern medicine has until now been the secret of the surgeons engaged. Now they are preparing a book which will reveal their work on "borderline cases" to the world. Research has been carried out at Charing Cross Hospital, London, of which L. R. Broster is an honorary surgeon. In the book he will deal with the results of operations. Complete case histories will be given. Other contributors are Dr. Vines, who will deal with cell changes in the glands, and Dr. Clifford Allen, who will tell his experiences in psycho-therapy.

"The book will show that sex abnormalities are more prevalent than is generally thought," a hospital official told the *Sunday Chronicle*. "Abnormal types, of course, have always existed. But their fate in the past has generally been antipathy and even persecution. To-day the problem is being treated in a more enlightened way. The results of operations show now that a great deal of human suffering can be banished."

Changes generally occur at adolescence, usually among girls, and begin when they show tendencies to become boys. Operations on the adrenal glands are usually effective. One typical case treated was that of a girl who began to grow a moustache and beard at the age of 14. Her general build was that of a boy rather than a girl and her voice was low-pitched. After the operation the hair on her face disappeared: her cheeks became rosy and the quality of her voice changed. . . .

Cases are cited where patients, after the operation, have married and given birth to children. Not all the operations carried out have been 100 per cent. successful of course. In some cases the results are said to be doubtful. Few, even in the medical profession, outside Charing Cross Hospital know about the pioneer work which has been carried out for sex-correction.

—*Bombay Chronicle*.

#### LOVE

LOVE is its own loveliness alway,  
And takes new lustre from the touch of Time;  
Its bough owns no December and no May,  
But wears its blossoms into winter's clime.

Thomas Hood.

AH, WELL, I only know,  
The long years come and go,  
But 'tis leaf-time with Love alway.

Daniel McIntyre Henderson.

#### SCRAPS

MANY people have been turned away from the famous St. Mark's at Venice because they had bare arms, but it is not until now that a visitor has been refused admission because she wore no stockings. The offended sacristan protested at such desecration. "Franciscan monks are admitted to holy places though they wear nothing but sandals on their legs," replied the offender.

"But," said the sacristan, "stockingless feet in a male is a mark of humility."

Then added the woman: "And in a female it is a mark of economy."

She was admitted.

"It happened that I went down the path laughing and singing for sheer joy of heart. The old lady . . . turned to Marie and said: 'Never let that friend of yours marry!' 'Why not?' asked Marie. 'Because, my dear, she will never laugh like that again. Never let her marry!'"

Emmeline Pethick-Lawrence, in "My Past in a Changing World."

"A pot of orange blossom which was to be the bride (*sic*) wreath of the first daughter who married" (*ibidem*). The *mot juste*!

"If you continue to prevent your pupils from becoming desperately in love with, and desperately afraid of, very contemptible men, you will do

more for the emancipation of women than all the speeches, pamphlets and 'platforms' in the world".

"Fanny Kemble" p. 300.

"Friendship is a relation of equality, in which the same perfect respect for each other's liberty is exercised on both sides: and that sort of marriage. . . . is, I suspect, very uncommon anywhere. Moreover, I am not sure that marriage *ever* is, can be, or ought to be, such an equality. . . . In the relation of marriage this is impossible.

"Perhaps you have chosen, if not the wiser and better, at any rate the easier and safer part".

Fanny Kemble to Adelaide St. Leger (*ibid.* p. 115)

Fanny, no lover of male impersonators, yet pronounced Ellen Tree the most artistically able of her Romeos "to date".

(*ibid.* p. 44)

Folly is the moving principle of human existence. Neither man nor woman would ever think of marrying, without Folly. No goddess has so many worshippers. Pious people offer candles to the Virgin Mary, but they do not pay her the compliment of imitating her. They keep that compliment for her rival, Folly!

Erasmus

"Let us forget that we are male and female, and be people!"

—L. L. Blanckenburgh (Philadelphia)

Louisa May Alcott (the author of a book, once popular, called *Little Women*) declared to her intimates, when a sequel to that work was called for,—“I won't marry 'Jo' to 'Laurie', to please anybody!" When her elder sister Anna married Pratt, "she raged . . . she liked John Pratt—but why, oh, why, should families have to separate? She lamented continually and bitterly, though not in Anna's hearing".

But it shows how little reliance can be placed on gossip, when we find Louisa reported by one scribe to have said—"I have met many nice 'girls' in my life, but no nice 'boy'; and I had to draw from

imagination"—and by another, that she liked "boys" best, and wished she had been born a 'boy'!

## BIRTH RATE FALL IN ITALY

DESPITE the Government campaign, pressed with renewed vigour at the beginning of 1937, Italy's birth rate, in the six months ended June 30, decreased slightly, deaths increased, and the excess of births over deaths fell considerably.

During the first six months of 1937, in fact, the number of births was 494,519, or 22.8 per 1,000, compared with 497,678, or 23.1 per 1,000, in the corresponding period in 1936. Deaths rose to 321,518, or 14.8 per 1,000, as compared with 293,562, or 13.6 per 1,000; while the excess of births over deaths fell to 173,001, or 8 per 1,000, as compared with 204,116,

or 9.5 per 1,000.

Some people attribute the failure of the efforts to stem the decline, among other things, to the heavy taxes that Italians must pay, as well as the steady increase in the cost of living. These two factors had lowered the standard of living of the average Italian, thus discouraging the head of the family from increasing the number of mouths he must feed.

The Government has sought to improve the situation by devising new measures, such as the doling out of scaled subsidies to workers and employees whose salaries do not exceed a certain amount; the abolition of the dowry that Italian girls must bring if they marry army officers, preference in State examinations for Government jobs to married women over bachelors, and a reduction of taxes for large families, with complete exemption for those numbering ten children or more.

—*New York Times*

## NOTICE

OWING to the continued high level of prices, it has been decided to go to press three times in 1939 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.

## 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.

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, 120, Abbey Road Mansions, London; D. H. Cornish, B. A., University of London; T. Baty, 3, Paper Buildings, 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 criticism.

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