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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.*”

ANOTHER EXTRAORDINARY TRIUMPH

IN our last number we reported briefly the case of Zdenka Koubkova, in which a named and well-known individual had admittedly, and by competent medical ascertainment, changed her sex; thus showing that “sex is an accident” and no determinant of character and personality.

The actual event seemed so rare, however, that it is extraordinary that it should be followed by another equally well-authenticated case. This, however, has happened, and we proceed to give the details of the change of outward form of Mary Weston, as reported in the British newspapers.

“A well-known British athlete, who gained international honours as a woman, has, as a result of two operations, changed her sex and become a man.

“For thirty years Miss Mary Edith Louise Weston, of Oreston, near Plymouth, lived the normal life of a woman and in addition won the British Women’s championship for putting the shot and throwing the javelin.

“Now she is called Mark Weston, and has discarded skirts, blouse, and silk stockings for trousers, shirt, collar and necktie. On Wednesday she received the following certificate signed by Mr. L. R. Broster, a Harley Street specialist and surgeon at Charing Cross Hospital: ‘This is to certify that Mr. Mark Weston, who has always been brought up as a female, is a male, and should continue to live as such.’

“Mr. Weston, as a woman, was selected for the World’s Women’s Championships, and won medals for throwing the javelin, the discus and putting the shot. She competed as a woman in the world games at Prague in 1930.

“‘I began to realise that I was abnormal and had no business competing in women’s games,’ she told a Press Association reporter. ‘For some time I did not have the courage to see a doctor. A few weeks

ago I saw a specialist in London, and after undergoing two operations in Charing Cross Hospital and convalescing for seven weeks, I have returned home as a man.’

“A Press Association reporter was told at Charing Cross Hospital early to-day: ‘The last operation took place recently, but we are unable to give any further details about the matter. It was a very unusual operation. The patient has now left the hospital.’

“Mr. Lennox Ross Broster holds appointments at several hospitals and is a Fellow of the Royal Society of Medicine. He is an Officer of the Order of the British Empire. He has contributed extensively to medical journals on the medical characteristics of sex and on adrenal cortex. He attended the University of Oxford and Guy’s Hospital, taking his M.B. in 1914.

“Mr. Broster, in recent years, has performed several operations on women who find themselves changing into men. He has shown that in many cases the change can be reversed by removing one of the adrenal glands on the kidney. Four years ago he described in a medical journal an operation which he performed on a 22-years-old girl who found herself

becoming a man. One of the adrenal glands was removed and the girl was restored to normality. A beard which she had been growing disappeared and signs of womanhood returned. Many remarkable sex operations have been carried out at Charing Cross Hospital, including, it was recently stated, no fewer than twenty-five on women who were changing into men. The operations on these patients restored them to normal womanhood.

"A growing number of cases of so-called 'sex reversal' has been reported in Britain in recent years. A Fifeshire girl of 15 became a boy in 1934, and in 1932 an 18-years-old Manchester girl underwent a similar change. A Shoreham (Sussex) baby which had been registered as a girl was made a boy on medical advice a few years ago. Last year it was reported that a 10-years-old Devon boy was slowly becoming a girl. A Danish artist's change of sex from male to female was officially recognised at Copenhagen in 1931. A few months ago it was reported that a Czechoslovakian woman athlete, Zdenka Koubkova, was undergoing a series of operations to change her sex. The first operation took place in April, after which she altered her name to Zdenek Koubek.

"This Czechoslovakian athlete competed in the women's world games at the White City, London, in 1934, when she set up a world's record for the 800 metres race."

—*Cumberland News*, May 30th, 1936.

Any comment of ours is superfluous.

SUGAR

WHEN it was suggested to Christ that he cast out devils by the kind co-operation of Beelzebub, the prince of the devils, the retort was ready that it was against the nature of things for devil to eat devil. Had the devils been ready to do that, devildom would have come to an end long ago.

Absolute realities, like infinite beauty and infinite loathsomeness, cannot be at variance with themselves. Perfection cannot exclude any element of perfection. And therefore when Mr. Chesterton, inverting Tennyson's simile, pleasantly compares "women" and "men" to wine and water, and talks about them as—"He the strong and she the pure," he is talking extreme nonsense. As if anybody could be "pure" without being strong to a quite considerable degree! As if Galahad's strength was after all not "as the

strength of ten" because his heart was pure! As if the purest whiskey were not the strongest!

It is really amusing and pathetic to see how confidently, and with what an entire absence of modesty, men like Chesterton, Tennyson, Carlyle and Ruskin complacently inform "women" of the superiority of "men." One might think that so tremendous a judgment might be announced with some reluctance, diffidence, compunction or compassion! But no—it comes trippingly off the reel, as a thing which is not tremendous or awful at all. They throw us the dry bone of "purity," and let it go at that. Or perhaps they concede to us sweetness.

There is no real antinomy between sweetness and strength. "Strength" is a very imperfect expression, which connotes in fact a good deal of roughness and bluntness. But the roughness and bluntness are accidental, and they have come to be associated with strength for accidental reasons. The lightning is "strong"—but there is little of the rough or blunt about it. It is a thing of extreme delicacy and fineness: almost on the verge of the immaterial. If we read for "strength," with its coarse associations, "victoriousness" or "prevailingness," we can see at once that the Victorious and Prevailing has nothing to do with roughness, bluntness or coarseness. It is, in literal fact, stronger than the strong.

So whatever is admirable in Strength is entirely reconcilable with whatever is admirable in sweetness. In fact they are the same thing. And sweet Victoriousness has more of the victorious element than mere Strength. It beats crude Strength at its own game. It is stronger than the "strong."

It is one of the feeblest characteristics of the present day that it despises sugar. From Barnby's anthems to William Black's novels, the modern unclean spider wanders about, spitting the venomous condemnation—Sugar! Sugar! Sugar! It might, indeed, have taken for its motto a dictum of the enemy's—proclaiming with Adelaide Proctor—"I know too well the poison and the sting of things too sweet!"; but perhaps it would be more likely to prefer the terser deliverance—"Taint all honey and sickish sweet" of Will Carleton's "Widow Green." Far be it from us to set up sweetness as an idol, in competition with the un-nameable Ideal. But the headlong depreciation of sweetness is asinine. Let the ass go on feeding on its thistles.

"Saccharine sentiment!" is the favourite rebuke in the mouth of the dreary persons who luxuriate in grim Gregorians, cylindrical furniture and spineless

THE CHALLENGE OF THE GREEK

THE following paragraph is an extract from a broadcast on "The Challenge of the Greek—A Plea for Classical Discipline," made by Dr. T. R. Glover, Public Orator at Cambridge.

The Greek, said Dr. Glover, was a thorough-going Individualist. In a Greek city a craftsman did a whole job—made the whole of a thing: he had to think of the whole thing at once, and to think of the whole thing all the time. That probably gave the clue to the amazing feeling the Greek had for proportion, balance, symmetry, measure. The Greek poet was as intensely individual as the craftsman; he more than all men did his own thinking, saw "life steadily and whole." In politics there was the same individualism. The Greek wanted to be "autopolitan," a citizen of his city, unmeddled with by the next, or by any league. He believed in the individual, while we believed in committees and government offices. In Athens, a State disentangled from traditions of the clan and of the past, and not yet enslaved to inspectors and educationists, there came to be the *nidus* which gave the world its eternal models in art, poetry, letters, history, and philosophy: and when Athens lost her freedom to Bumbles and Emperors genius died with it.

I. C.

A HUNDRED YEARS AGO IN S. AMERICA

A CHILIAN Minister of Finance told his countrymen some possibly unpalatable truths concerning politics in 1834.

"It must be borne in mind," he wrote, "that when the rage for wholesale innovation takes possession of the persons who exercise an ascendancy over the masses, it acts as a compulsory force upon those who direct the Government, and places them under the necessity of forming on the instant, plans, whether good or bad, of reform, upon pain of losing power; the natural consequence of which is, that without the least intention to err, they commit mistakes, and render the situation of affairs still worse—by the very means they choose for the purpose of improving it. That the truth of this principle has been proved, to the great cost of the nation, will sufficiently appear, if we look into the history of the Fiscal Laws, promulgated since our emancipation. An astonishing number of Provisions, as inconsistent as contradictory;—Regulations abolished by succeeding ones;—and

D. H. C.

sentences. What is wrong with the saccharine taste of sugar? They never tell us: and they seem to consume a good deal of the detested article. If they mean by *saccharine*—"So sweet as to obscure all flavour and pungency"—then it is completely untrue that Barnby, or Henry Smart, or Mendelssohn, or the Apollo Belvidere, or the Hermaphrodite at Florence, or William Black (that subtle humourist), or Bret Harte, or B. W. Leader, are "saccharine"? You might as well call Sterne "saccharine."

Does the much-tried word "*sentiment*," "*sentimental*" carry the case any further?

It is a term of opprobrium because it conveys the ideas of weakness, slackness and insincerity. It is not, however, a renunciation of weakness, to dwell upon disagreeable things rather than agreeable ones. It is simply an affirmation of bad taste. The sentimentalist is weak and slack and insincere, not because she has her eye fixed on loveliness, but because she has her eye fixed on herself. One can be quite as foolishly sentimental in wallowing in strident discords,—or in a prize-fight— or in physical subjection—as in gaping at the moon.

I ask you,—isn't the present generation missing a lot? Where is the harm in the saccharine?

The answer may be the terrible one:—"We may be conscripted any day, and walk into hell." But it will be better to walk with sugar in your soul than vitriol.

STARLIGHT

Star!
O sweet far thing!
Nothing so near
As thou to me
To-night.
On thee
I see
—O crystal light—
The Soul of one I love
So far,
So near,
So dear,
So bright!

D. H. C.

Decrees issued for the purpose of explaining the obscure meaning of ambiguous Laws;—would be found to compose the entirety of the Financial Code, by any one who would undertake the unsatisfactory task of analyzing it.

"The degree of confusion introduced into the Offices of the Revenue by this irregular legislation, can scarcely be imagined."

And he summed up in a lapidary phrase, which deserves to be written in letters of gold:—

"The destruction of Private Fortunes must be reckoned among the first causes of the decline of the Public Revenue."

—See Report of M. RENGIFO, Chilian Minister of Finance, 4th October, 1834 (23 Brit. St. Papers, 998).

THE VICE OF DEMOCRACY

THOUGHT is slow, painful, and laborious; coercion is easy, and appears to superficial observers to give the results desired. But the spirit which argues in this way is a spirit of brute force, of violence, and of unreason: it is not the spirit of a free people going rejoicingly and proudly on its way. The nation coerced, dragooned, and regimented is a nation infected with the Prussian spirit: it is no longer that free England of whose traditions we are proud.

The vice of all democracy, and especially of modern democracy, is that it has inherited the traditions of the rich interfering with the poor. The democrat cannot understand that interference with the poor is not cured by interference with every individual. The only way of improving the character and opportunities of the poor is to educate them in the aristocratic tradition and to give them a sense of dignity and responsibility.

—*New Witness.*

LOGIC AND THE BISHOP OF DURHAM

ONE of Ian Maclaren's characters regarded the English as a people "to whom it had pleased the Almighty to deny the gift of logic." And really there have lately appeared some deplorable exhibitions which give colour to this apparently extravagant view!

For instance, one Bishop loftily remarks that a good deal of pacifist sentiment is really mere dislike of suffering! Of course it is: if war involved no suffering, no pacifist that I know would stir a finger to bother about it. Again, we have the Bishop of Liverpool telling us that Christ "hated" war—but "did not forbid" what he hated!

But an even more astounding tissue of absurdity is afforded by the Bishop of Durham when he sweeps aside the question of a sex-barrier in the Ministry of a Church which knows "neither male nor female." It is worth while to analyze this flimsy structure which apparently was presented—though indeed in a sermon—as a formal argument.

"Perhaps," His Lordship begins—"perhaps!—we may find sufficient reason by remembering that Christ instituted the ministry in the persons of the Apostles as a masculine office." Could there be a more perfect *petitio principii*? When did Christ say that he commissioned the Apostles *qua* masculine? The circumstances of the day were sufficient amply to account for the fact that they happened to be men. Next, he pins women to the sphere of "wives and mothers"—a simple *ipse dixit*—and proclaims that it is a sphere "not easily reconcilable" (any more than St. Paul's tent-making?) with the normal work of the ministry: one bright fallacy following another in a bewildering series.

In the next place—and this surely is astonishing as a sample of argumentative brilliance—"The celibacy which has been found extremely perilous for men," would be "highly inexpedient for women"! It is news to us that English priests are unmarried.

"A female ministry could hardly help being a ministry of unmarried women"—more pure assumption—"and this could not be wholesome"—more sheer prejudice, based on the Bishop's rash supposition that a woman has no true influence except as a wife and mother!

We may well contrast this cool allotment of rôles in life with the words of Ruskin reported elsewhere in this number: "If you have a talent, I advise you against matrimony."

The Prince-Bishop then pontificates—"women and men differ profoundly"—as if, supposing that were true, it were a reason for refusing to half the world the ministrations of their like! And as if such ministrations could not possibly be included in "their ordained parts in the Divine Purpose." For sheer assumption and assertion, we have seldom come across a more satisfying sample of clerical complacency.

In short, there is only one sound argument in the whole diatribe: *viz.*, that the reform would be a violent breach with Catholic tradition, and precipitate divisions in the Church. That is certainly a real objection, but what can be thought of an acute and scholarly thinker who serves up as solid fact his own prejudices and dislikes?

But Bishops are not all timid and foolish. The question of feminine priests was brought up before the Upper House of Canterbury Convocation on the Report of a Committee of Theologians which had been tepidly hostile to the idea. On this occasion the Bishop of Bristol remarked with uncommon common-sense, that he would be "sorry if it went forth from their House that there was something inherent in the character, temperament or psychology of a woman that unfitted her for the work of the priesthood." The resolution "welcoming" the report was timidly based upon antiquarian grounds: the Archbishop could not see any strictly theological principle which ruled out "feminine priesthood": only "there was something which amounted to [*sic!*] a revelation of God's will" in the historical fact of non-admission.

In this vacillating path he was followed by his brother of Winchester: he "could see no theological or practical objections"—but he was overborne by tradition, which he considered "a sufficient witness" to the guidance of the Holy Spirit. It is not the first time that justice has been "made of none effect" by tradition!

Obviously the desired reform cannot be long delayed, if only because it will be a financial relief. We may yet see a feminine Bench of Bishops;—and what an improvement!

THE MINISTRY OF WOMEN

(To the Editor of *The Church Times*)

SIR,—In the article on the Ministry of Women, published in your issue of December 6th, it is said that:

There is not so strong a desire on the part of the Christian rank and file for the ministrations of women as there is among a small section of women for Holy Orders for themselves. If we were faced by a great body of devoted women who had become ministers in all but name, who already displayed an aptitude which only required the Church's authorization, the situation would be different.

It is clear that Churchwomen—even if they wished to—cannot become ministers in all but name. They cannot first administer the Eucharist, preach at the Eucharist, and, after they have shown an aptitude, ask for the Church's authorization. We must, then, suppose the writer of the article to have had in mind an unofficial and a pastoral ministry. But it is definitely to the priestly functions (along with the pastoral) that some of us believe that God is calling us; and that not, of course, for the satisfaction of our own personal desires, but in response to a need in the Church which, though it is still largely unformulated, is not for that reason necessarily to be ignored.

We want to be ministers in name because we want to be ministers in fact. We believe that we cannot exercise a full and apostolic ministry without the grace of Holy Orders. It is true that not very many have yet made known this belief, but at least fourteen have felt the call so persistently that they have overcome their diffidence and put their names to statements which have been submitted to Bishops. Most of us have for many years been trying to serve the Church in one way or another outside the priesthood, and, perhaps, with some measure of success. We believe that in the priesthood we could serve Christ and His Church more fully than we can now. It is not personal "status" that we seek: we wish to be the Church's servants at the altar and in the confessional not less than in the church hall or in the Sunday school.

Twenty-one years ago, when some of us first raised the question of women in the priesthood, we were told by the Church press that "for any sane person the thing is so absolutely grotesque that he must refuse to discuss it. . . . The monstrous regiment of women in politics would be bad enough, but the monstrous regiment of priestesses would be a thousandfold worse."

In view of such expressions it would, perhaps, be surprising if a great body of women were knocking at the barred door and asking to be allowed to enter and to serve. The number of men candidates is not immense, although in their case encouragement is usually forthcoming. Now that the door seems no longer barred and bolted but only closed against us, perhaps the fourteen will be joined by others. How far the question of numbers is important we are not sure, but since it has been raised perhaps this comment may be allowed. It is put forward—in no aggressive spirit, and with very great appreciation of the work

of the Archbishops' Commission—in the hope of making our position a little clearer to those of our fellow Christians who do not sympathize with us.

ANNIE ATKINS.

DOROTHEA BELFIELD, Deaconess.

DOROTHY HARGOOD ASH, B.Sc.,

Deaconess.

URSULA ROBERTS, B.A.

M. I. ROGERS, M.A., S.Th.

M. E. J. TAYLOR, M.A.

BELIN ON INVENTIONS

I DO not believe the inventor is of great service to his fellow-creatures. It would be pleasant to think that the man of the future, tearing round the earth at a thousand miles an hour, or hearing and seeing everything happening in the world without going outside his house, will not have to cope with the drudgery of to-day. But I cannot believe that this progress will bring any moral benefit to mankind (declares Mr. Edouard Belin, the inventor of tele-photography). I do not feel proud at having had my small share in it, and I feel more guilty than elated at the thought of contributing to the general and final disappointment, which will be greater than anything of the kind that has ever been known.

The faster they fly, and the further they see and hear, the more men's wants will increase. We are in such a hurry to cover thousands of miles that we cannot find time to attend to what lies nearest to us—our wives, our children, and our friends. Family life becomes less and less important, and man becomes more and more foreign to his neighbour. I cannot help thinking that to influence the minds of others in the right direction is an enterprise worthy of quite as much attention as technical progress.

I talk to all the inventors who come to see me, and do my best to encourage them. But while I go on trying to invent on my own account, I feel a certain sense of guilt, for it seems to me that the sum of happiness in the world decreases in proportion to the increase in inventions.

—*Japan Times.*

THE IDOL "EDUCATION"

IS THERE not a sense in which the "sons and daughters" of believing parents are being sacrificed in our day to the modern idol, "Education," by

being subject, in their innocence and ignorance, to educational processes designed to prepare godless people for "careers" in a godless world? Has there not been much "innocent blood" spilled in this way? This should be seriously pondered by people of God to whom He has entrusted little ones to be taught—not heathen philosophy, and science falsely so-called—not worldly accomplishments, but—*His* ways and precepts. . . . Among the things which believers' children learn at school, those which are *useful* in the true sense of the word, are very few and are easily taught them at home. On the other hand, the things they learn which are harmful, *and destructive to truth and godliness*, are many, and the influence of these, in most cases, abides.

—*The Watchman.*

FIVE MAIDEN SISTERS

GEORGE TULLIE, of Carlisle, and his wife, Thomasine, had three sons and two daughters. Timothy was the eldest, and was incumbent of a Carlisle Church. There was also Thomas, Dean of Ripon, who died there in 1676 without issue, and Isaac, the youngest, who had three sons and a daughter. The eldest of these sons became a Prebendary of Ripon, but all apparently died without issue. Timothy had a family of five sons, of whom the best known is the second, Thomas, Chancellor and Dean of Carlisle, who died in 1726. He had three sons and two daughters. The eldest son, Jerome, was Sheriff of Cumberland. Another son, Thomas, was a Prebendary of Carlisle, and a daughter, Isabella, married John Waugh, a son of the Bishop of Carlisle, who became Chancellor of the diocese.

Their daughters, whose portraits are extant, all died unmarried, the last in 1820. They resided in Tullie House and were known as the "Five celebrated Miss Waughs of Carlisle." They were, with the exception of their cousin (the Rev. William Cornthwaite), the last of the family.

Another distinguished band of six unmarried sisters is to be found in the family of the late Lord Macnaghten. Born at various dates from 1860 to 1876, none of this nobleman's daughters have ever married, though all five sons have done so. In the writer's acquaintance are two families of whom the four daughters have in each case remained single, while the sons have all married,

GEMS AND PASTE

FILM thrills nearly turned to tragedy on the shore near Nice, where a British cinema company were filming a scene in which the hero was supposed to save the heroine from drowning. The leading lady swam out sixty yards or so and then gave the usual signals of distress. In dashed the hero, the cameras clicked away merrily, whilst the producer showed signs of joy, having had to wait three whole days for some sunshine. Suddenly it was seen that the rôles had been changed—and the heroine was swimming back to the beach towing the hero, whose swimming powers were not so great as had been believed.

It was finally decided to use "doubles" for the scene, so a local swimming instructor and one of his pupils carried out the rescue, while the cameras filmed it from a distance.

* * * *

It is the complaint of many in Japan that unmarried women or Old Maids are fast increasing in number in this country. They attribute this development to the fact that young girls are having difficulty in finding proper mates. Another cause pointed out is that *Nakodo* (go-betweens) are in the habit of telling false stories about prospective bridegrooms in their efforts to arrange marriages successfully. Many unhappy marriages caused by the false stories of the *Nakodo* have resulted in making girls afraid to accept the proposal made to them. Thus, it is said that Old Maids are increasing in Japan.

* * * *

A man is much nearer to the male gorilla than he is to any woman.—(JAMES AGATE).

* * * *

Dr. Dunstan Brewer, Medical Officer of Health at Swindon, pronounces that: "Women are slightly superior in intellect and much superior in wisdom to men."

* * * *

South Stoneham (Hampshire) Board of Guardians have in their care a 13-years-old boy who was registered at birth as a girl.—*Daily News*, October 23rd, 1929.

* * * *

Evolution of the tonsorial art in the fair city of Yokohama as reported in an advertisement in the *Japan Review*.

"The Palace Toilet Saloon—
(Formerly Tent Barber Shop.)"

Florence White writes in *Chambers's Journal* an interesting article on certain interviews which a group of student artists had with Ruskin in his latter years (about 1884). She quotes him as saying: "Formerly I disbelieved in women as serious artists; now, I look forward hopefully to them to regenerate modern art"; and again:

"If you have a talent I advise you against matrimony. *You are good for something better than tidying up.*"

STAR DUST

I. MILITARY

ABYSSINIA. "The women must be taught . . . even to fight." (*Emperor's speech of 11th April.*)

III. ATHLETICS

1. SWIMMING (SCOTLAND)

THE annual Solway swim for the Carr Challenge Cup was held at Annan on Saturday. There were in all twelve competitors, made up of four girls and eight men. The afternoon cleared up, and there was a large crowd down at Annan Water Foot to see the swimmers take the plunge. There was a strong tide running, and there were four rowing boats and one motor boat to cater for the safety of the swimmers. Many other small craft also followed the race.

The race was won by Miss Phinn (aged 15) in the record time of 26 minutes 32 seconds. This beat the previous record by 18 minutes. Second was Mr. J. J. Hinde, and third Mr. J. R. Thomson, both of whom completed the course in under the half-hour. Eight out of the twelve competitors completed the course, and it was noticeable that all the four lady competitors completed the race.

2. ROWING (JAPAN)

MOYOKO SAIONJI, the 19-year-old grand-daughter of Prince Saionji, with a man partner, won the sculling race held by the Meiji Shrine Athletic Association on the Arakawa River this year.

Her sisters and friends encouraged Miss Saionji by cheering loudly.

3. ENGLAND (*Arrest of Thief*)

SCOTLAND YARD has been asked to assist in tracing a burglar who escaped with valuable jewellery from a house near Leamington, after a violent struggle.

The man took a ladder from a shed and used it to gain an entry to a large house known as West Hill, occupied by C. G. Beard and his step-daughter, Beryl Masland.

"When I opened the bedroom door I was astonished to see a young man climbing out of the window," she said yesterday. "I dashed across the room and caught him by one leg. He kicked at me with his other leg, and I received some nasty blows, but I held on for nearly two minutes, and then had to let go because I felt my strength failing."

—*Sunday Referee*, 24th November, 1935.

4. ENGLAND (*Struggle with Police*)

LAURA EVELYN TUCKER, 22, a clerk, of no fixed abode, fought so violently when sentenced to one month's imprisonment at South-Western police-court yesterday that it took six policemen to carry her from the court. She was charged with wandering abroad without visible means of subsistence at Clapham Junction.

—*Daily Telegraph*, 28th September, 1935.

IV. ACADEMIC

1. INDIA

For the first time, perhaps, an Indian lady has been appointed a professor in a boys' college. She is Sumati Bhandarkar, who has joined the Holkar College Staff. Scholarship runs in the veins of this young lady—she is only 23—for she belongs to the learned Bhandarkar family of Maharashtra. Her great-grandfather, the late Sir Ramakrishna, was an Oriental scholar of great repute and it is after him that the famous Bhandarkar Oriental Research Institute is named. Her family have been holding high administrative positions in Indore State—her father was Home Minister till his death last April—for two generations. After a brilliant matriculation success Miss Bhandarkar took up higher studies in Calcutta, but later joined Lucknow University, where she took her degree. She then entered Holkar College and stood first in the M.A. examination of the University of Agra.

2. HOLLAND (*Quaker School*)

A QUAKER School in Holland was opened at Ommen (Easter, 1934) by the joint efforts of Quakers in England, Germany, and Holland, and is governed by a joint committee. Its educational work and life are based on the principles of Quakerism, including religious teaching, with complete toleration and freedom of belief and thought, freedom for complete development of the full personality of the individual in the fellowship of a community. Boys and girls are taught to live and work together on modern co-educational lines.

V. GOVERNMENT AND POLITICS

1. JAPAN

JAPAN may have women prefectural governors, diplomats and other Government officials in a near future, as the Government is proposing to revise the Higher Civil Service Examination Regulations and make it possible for women to become Government officials. The Barristers' Law will be revised in April, next year, enabling women to become lawyers. Thus, there will be women lawyers in Japan Courts very soon, and then there may appear women ambassadors, governors, police chiefs and other officials!

—*Japan Times*, 29th October, 1935.

VII. DRESS

WE have received some charming pictures showing changes of costume which would certainly appeal to every artistic eye, viz.:

1. ENGLAND.—Lady Priscilla Willoughby, on horseback in polo costume.

2. ENGLAND.—Bride and bridesmaids in *Trial by Jury*, played by boys of Leeds Modern School during the Semi-Jubilee festivities.

3. FRANCE AND ENGLAND.—The Captains of football teams before their Paris match.

4. ENGLAND.—Kitty Archer-Shee is the King of France in Langley Park Pageant.

5. ABYSSINIA.—Three volunteers.

6. U.S.A.—Amelia Earheart on motor-scooter.

7. JAPAN

"WOMEN" in the lockup at the Kikuyabasi police station were astonished yesterday morning when a policeman brought into their quarters a youth in student's uniform with close-cropped head. The new guest wasn't a boy, the guard felt called upon to

explain, but a girl who had been picked up wandering about Asakusa in male garb.

She was a runaway from a circus, in which she had been brought up as a boy from the age of 5. Her name was Miyako Arakawa, about 18 years old (she wasn't sure) and she was the adopted daughter of the circus leader, Harujiro Arakawa. Riding and aerial trapeze work were her profession. As the circus was short-handed, she had been made to clip her hair and pose as a man. No, she didn't mind this, she explained, and she wasn't treated badly in the circus, but she ran away to Tokio to become an independent "artist" and make a name for herself.

As the girl refused to consider going back to the circus, police decided to transfer her to the care of the *Sekizenryo*, a charity organisation, for the time being, while a search is made for her parents, who are believed to be living.

—*Japan Advertiser*, 24th August, 1935.

THE WOMAN WORKER IN EUROPE*

OUR upstanding Danish sisters are showing the way to the women of the world in their struggle for the economic emancipation of the woman worker. In Denmark, we are able to meet organised Trade Union women active in their demand that the regulation of work in the interest of the worker shall be the same for men and women, and in their opposition to the special regulation of the work of women which is wrongly called "protection." This support gives new courage. Then, too, we know that Denmark stands almost alone in its successful resistance to the world pressure directed to inducing it to ratify those International Labour Conventions which place special restrictions on women's work. This knowledge gives us new hope that this little Danish leaven will in time leaven the whole world lump. Many enlightened Danish men by their actions show their belief in the justice of the claim that women shall be free to work and protected, as workers, on the same terms as men.

We are not opposed to the regulation of work for the protection of the worker, provided it applies equally to both men and women. For a regulation can only protect the worker if it is based on the nature of the

* Extract from presidential speech delivered at the opening session of the Fourth Conference of the Open Door International for the Economic Emancipation of the Woman Worker at Christiansberg Castle (Houses of Parliament), Copenhagen, Denmark, 19th-23rd August, 1935.

work and not upon the sex of the worker. Nor are we opposed to the provision of help in connection with a child about to be born or recently born, but that is a matter outside the scope of our strictly limited object. It is possible to provide such help without damaging the mother. But it is always wrong to penalise the mother or to restrict her rights as a worker.

A SINISTER DEVELOPMENT

It is depressing to have to record that many States are continuing further to curtail the opportunities of the woman worker, both married and unmarried, by special regulations ostensibly imposed in the woman's own interest. At the time of our Prague Conference in 1933 the married woman was already the chief victim of the rapidly extending policy of sacrificing the woman worker in the interest of the male worker by directly prohibiting or curtailing her freedom to work for pay. A most sinister and startling development of the last two years is the spread of this idea that it is justifiable to deprive women of work in the interest of the male worker, the application of this idea to single women, and its acceptance by governments of States claiming to be enlightened and civilised. The idea is seen in its naked ugliness in the many laws and orders intended to reduce the unemployment of men by aggravating that of women. Before our Prague Conference a beginning had already been made in Germany when the permanent appointment of women in Government service before the age of 35 was forbidden. To take other quite recent examples: In Luxemburg, by a Grand Ducal Decree of 14th April, 1934, a special permit is required before a public or private administrative department can appoint a female clerical staff, or retain a woman in employment after marriage. Yugoslavia, by an Order of 31st March, 1934, has fixed the proportion of women higher grade postal servants at 30%, intermediate grade at 25%, and lower grade at 10%. The Netherlands Minister of the Interior has recommended Local Authorities (Circular dated 19th March, 1934) to replace women by men in posts not specifically requiring female labour. In Germany an Order of August 26th, 1934, gives priority of employment to male workers over 40 and to women who have family responsibilities. A German Act of July 8th, 1934, forbids married women doctors to practise except when this is absolutely necessary for the maintenance of their families. By another German Order of May 17th,

1934, women farm servants and agricultural workers are not allowed to be employed in canning factories, hotels, restaurants and cafés. An Italian legislative decree of November 28th, 1933, empowers administrative departments to exclude women or to limit their number, and, under this, percentage limits for women have been fixed at 5 for the higher grade, 15 for the intermediate, and 20 for the lower. In Italy under powers delegated to federations of employers and workers many corporate agreements have been made to restrict the employment of women. There are signs that similar dangerous delegated powers may be given to employers and workers in other countries. Under a circular of the Belgian Council of Ministers, August 12th, 1934, all posts in public administrative departments, including typists and short-hand writers, are to be reserved for men so long as qualified candidates are available.

MINISTERIAL ARBITRARY POWER

Another sinister new practice is to delegate to a Minister arbitrary powers to prohibit or to curtail women's employment. Under a Belgian Order of December 8th, 1934, the Minister of Social Welfare is empowered to fix a quota of women, married or unmarried, who may be employed in any private industry, trade, or occupation for the whole country or by districts. The Order no doubt is camouflaged in legal dress, but in fact it puts women outside the law. The Minister, in reply to protests, has had the effrontery to seek to justify the order by saying it will be applied with caution, and that women are not to be dismissed where economic working normally depends upon them. A Government Bill now before the Irish Free State Parliament proposes to give a similar power to the Minister of Labour and Commerce to prohibit the employment of women in any form of industrial work, or to fix the proportion of women to be employed by any employer in such work—another example of giving to a Minister arbitrary power over the woman worker.

These arbitrary powers given in Belgium and proposed in Ireland are intended to be exercised for the benefit of men at women's expense by the direct prohibition or curtailment of women's employment. But another type of arbitrary power over women workers now being widely conferred is dangerous in a more insidious way, since it is to be exercised in the making of regulations purporting to be for women's benefit. These usually take the form of a power conferred on a Minister or official to regulate

or prohibit women's employment in kinds of work which are not specified, but vaguely described as work which is heavy or dangerous to a woman's health or morals. In some cases this power is to be exercised, subject to the submission of each particular order to the Legislature. But in practice, especially where an order directly affects a limited group and no general publicity is given to it, this is a negligible safeguard. Technically women living under such power may be within the rule of law, but in fact they are at the mercy of an arbitrary power with undefined limits. In this sense they are outside the law. Among the countries which have given authority for the exercise of certain of these powers by a Minister or official are Bolivia, Cuba, Estonia, France, Guiana, Poland, Rumania, and Yugoslavia.

The fixing of minimum wage rates and the payment of unemployment, sickness, and other insurance benefits have become integral parts of the wage systems of many countries. Official schemes under which lower rates of pay are fixed for, and lower benefits paid to, women, become powerful machinery for depressing the status of the woman worker. Great Britain is a crying example of both these forms of injustice. In regard to wages there are no blacker spots than the five Australian States (New South Wales, Victoria, Western Australia, South Australia and Tasmania) where by a decision of the full Court of Arbitration of the Commonwealth (June 30th, 1933) the basic wage for women was fixed at 52% of that of men.

In some Canadian provinces and in some of the States of the United States of America minimum rates are fixed for women only, with the result that men are replacing women. The International Labour Office (see *Year Book*, 1934-35, page 193), having failed to grasp that this is the natural consequence of special so-called "protective" regulations for women, describes this as "peculiar." And its mental confusion is such that it writes of the women who are losing their jobs as having their wages "protected" and of the men who get the women's jobs as "unprotected" (*Year Book*, 1933, p. 158). Canada by degrees reaches a right solution. First, one Province makes it necessary that a man who replaces a woman should receive the woman's minimum wages. Later, in 1934, five Provinces (Columbia, Manitoba, Ontario, Quebec and Saskatchewan) forbid any male worker to work for a lower wage in work for which a minimum wage is fixed for women, a rule, be it noted, which applies to the nature of the work and not to the sex

of the worker. Alas, some provinces now fix minimum rates for men only.

There is little of progress to record. I mention some examples. Lithuania by an Act of November 11th, 1933, has released married women from that form of slavery, still, alas, in force in so many ostensibly civilised States, by authorising a married woman to enter industrial employment without her husband's consent. We rejoice with the National Union of Women Teachers, that the London County Council, which deals with a population of some five and a half millions, has just (July, 1935) removed the marriage bar, in so far as non-residential work is concerned, from woman teachers and doctors. Unfortunately, however, these women are forbidden to work and put on half-pay for 17 weeks at the time of childbirth. We also congratulate Belgian primary school teachers that their new salary scale is based on equality between the sexes (Royal Order of June 8th, 1935); and the women of Queensland on Miss Laracy's successful appeal against the promotion of a male official over her head.

Among recent events which show some advance and some retrogression are the adoption of the new Constitution in Brazil (July 16th, 1934) and the agreement between Colombia and Peru (Protocol of May 28th, 1934). Each of these provides for equal pay for equal work without distinction of sex. The former also provides for the admission to the public service without distinction of sex or marriage. Unfortunately the Brazil Constitution prohibits unhealthy work to women only and the Colombia-Peru agreement proposes that health and safety regulations should vary with sex. The Brazil Constitution, too, contains another dangerous proposal that there shall be prescribed for the woman before and after childbirth a "period of rest" this being the usual euphemism for depriving a woman of her right to work for pay in her usual occupation.

News from Russia which is sometimes long in reaching the outside world is both good and bad. For some years the Government there has given special attention to equipping women by education, technical training and opportunities to work for skilled and managerial posts. But, alas, the common belief that work there is open to women on the same terms as men is not the law. An Order of May 17th, 1930, one of the most recent quoted in the International Labour Office Legislative Series, prohibits the employment of women in 79 occupations and, so far as I know, has not been repealed. The prohibited

occupations include work underground which is evidently not enforced, for I have recent firsthand information of strong, healthy women miners working in the Donetz basin. Other prohibited occupations are certain work in metals and in dangerous chemicals and many jobs on railways and in ships. It is tragic that the present Russian régime which in so many ways leads the world in regard to women's work, should sink back to the level of countries following an unjust tradition.

CHRYSAL MACMILLAN.

GODS, WAR, AND WOMEN

By JULIAN FRANKLYN

STOLID, stodgy, unbending western thought, when at its best, will make a grudging concession concerning the gods of other races: Hoa-haka-nana-ia, or any of his peers, may be heathenish and hateful; but he is a god of sorts and the niggers or the kanakas or whatever nickname may be applied to his worshippers, are, it is allowed, really worshipping the idea behind the idol.

Sticks and stones are recognized as representing the god-consciousness, which the poor primitives are considered incapable of knowing as an abstract conception; but woe betide those outlandish savages whose deity is regarded by them as a being of the female sex! There is nothing more horrifying, more disallowable in western thought than a goddess. In such worship there lurks the wildest depravity; god-consciousness has nothing to do with it: it is ghoulish and obscene; it is devil-worship; it is the root of all evil; it demands blood-sacrifice—even cannibalism.

Let that be as it may. Kali the black one, Kali the terrible, may have her cultus of the left hand—may accept a slaughtered cockerel; but for that there is a reason. And be it never forgotten that Indra, the war-god, is male to his very finger-tips!

Primitive man was a hunter, but not a warrior. Brave to the extent of putting up a lively defence against the sabre-toothed tiger, the cave-bear and -lion, he was nevertheless a coward according to our modern ideal, for he evidently did not make war

upon his kind. Archaeologists may turn over every cubic foot of earth that is likely to house within its secret heart a flint-implement; and though they find worked flint by the truck-load, still will there be lacking a single piece that may be reasonably regarded as a weapon of war.

Cave-man was no warrior. He was a thinker, an artist; and if we will turn aside and view his work, something of his inmost thoughts will be revealed to us.

Here, at Mentone, in the dark recesses of these ancient caves, man the thinker, man the artist, has left pictorial evidence of his intellectual and emotional striving. The designs are of two kinds: animals accurately drawn, and human beings grossly distorted. If the former are so perfect, so "finished," why are the latter so childish and crude?—Because cave-man, conscious of his own puniness in the face of the buffalo he slew for food, knew that life was as frail as a gossamer thread, and that death was a long, long sleep, very easy to come upon. Death he could inflict himself—but life? Ah,—there was the mystery! The mother, for some reason unknown, brought forth her young; and it was to her that the infant turned for food, to her for comfort. The mother never failed. Her teeth and talons were forever alert and defensive—the normally aggressive male was tame by comparison.

Without a mystery there can be no religion. God-consciousness came to early man, but his god was a goddess and her divinity, motherhood. There was a universal Great Mother Goddess—she fed her little ones by sending the herds of buffalo and other food-animals; she protected her little ones in a thousand ways: from the flashing flame of the lightning; from the bounding, roaring avalanche; from the falling tree and from the striking snake; hence the mural paintings of the Mentone caves depict the finely-etched animals and the grotesque human females. The former are portraits; the latter allegories.

The Mother Goddess Cult held sway over the mind of man for countless generations, and as civilization grew up on the banks of the Nile, so the mother cult permeated social forms and ideas. Lineal descent was reckoned in the female line: the throne of Egypt was nominally held by a woman, and her nearest male relative sat there only as her surrogate.

The early world was a woman's world. There were goddesses but not gods. Hathor, the divine cow, typified motherhood, and between her horns

was represented the moon, whose monthly waxing and waning suggested femininity. It was a world of vast cultural achievement in which war was unknown.

Complication was added to complication in the world of the archaic civilization and out of a multiplicity of causes we see that moon and mother worship was gradually ousted in favour of sun and father worship. Ra was a sun-god and the pale moon-mother faded before his blinding grandeur. The king became the son of the sun and ruled as omnipotently on earth as his father did in the sky; and gradually as mother-worship and mother-right receded into the background of life and thought, man, the master, grew in pomp and applied force to politics.

Even the resplendent Ra fell before the onslaught of the new gods. The sons of the sun were dethroned by the whelps of the war-god, and so the golden age was gone, and progress sank a battered head beneath a sea of blood. That red tide swept around the world. Everywhere that the archaic civilization had planted an outpost of empire the change was felt; might became right and the mothers the chattels of men.

The Arabs will tell how, long before the birth of the Prophet, Shams, the Great Mother, was made subject to Shamash, the conqueror. The Maori will tell you that "All life originally emanated from Io. . . . The soul, the breath of life was implanted in Hine-ahu-one, the earth-formed maid from whom man is truly descended." Ask the red men, the Creek, the Choctaw, the Chickasaw, the Seminole, the Yuchi, the Timuquanan and the Iroquois—each will tell you how the world and all that is good therein came from woman; how the All-mother was defeated, and the warriors rule instead.

Kali the black one, Kali the Great Mother, albeit the terrible, receives her blood-sacrifice so that her protective instinct, the function of primitive tooth and claw, may be appeased and man remain safe in her maternal arms. But government officials, harassed by reports of "outbreaks" hurry to disperse the fanatics—Kali is a demon, how can a god be a female?

Yet in all history there is not to be found a goddess of war. Diana was but a huntress; Minerva, despite her helmet, was a goddess of wisdom, patroness of art and trade.

"BLESS YOU, MY CHILDREN . . ."

AMONG the interesting documents that came to light when the muniment room at Haddon Hall was opened, was a letter commenting in a confidential manner on affairs at court. It appears that one of Queen Elizabeth's ladies in waiting had craved the royal consent to her marriage, but, up to the time of writing we learn only that the queen "hath dealt liberall with bloes and evill wordes and hath not yet graunted her consent."

TOO EAGER!

BASIL DE SELINCOURT reviews in this Sunday's *Observer* (August 30th), a book by Virginia Moore entitled *The Life and Eager Death of Emily Brontë*.

He claims that her "whole conception of Emily Brontë is . . . forced and warped: warped by a vain effort to combine uncertain intuition with shallow theory. And what does it all boil down to? Briefly, in her always unconvincing effort to read Emily's life-story by assuming her poems to have been autobiographical, she arrives at the hard and fast conclusion that her heroine was either one of those unfortunates who could not love a man, or that there was a man in her life, a man hitherto unheard of, and that this man's name was Louis Paresnell."

Basil de Selincourt disclaims any knowledge of Paresnell's "still surviving in Yorkshire fastnesses." He admits "The Paresnells are possibly very distinguished people: if there is or ever was such a family, I beg to offer them my most hypothetical apologies. But was there, is there? Miss Moore has no news of them for us of any kind; she can tell us nothing. Absolutely the only evidence she offers for the existence of Emily's hitherto unsuspected lover is the presence of two words, Louis Paresnell, his name, above the transcription of the well-known poem:

I knew not 'twas so dire a crime
To say the word Adieu.

"She found the name, of course, in her miracle-book of unexamined manuscripts, and she devotes pages to the question who wrote the name, and why. She finally decides it was Charlotte:

"She either knew or suspected that the tragedy of Emily's heart, as epitomised with especial force in that poem, involved Louis Paresnell and could not, in her ironical ruminations after Emily's death, resist recording the fact. Did she know? This can never be certain . . . [and so on, *ad nauseam*.]"

"But luckily we can be certain, quite certain, if we happen to be able to read the Brontë script. For the words in question are not 'Louis Paresnell' at all; they are simply an obvious title for the poem, put there, I can well believe, by Charlotte, and abandoned afterwards for the title under which it is now generally known. There is no 'Louis Paresnell' in the business anywhere; he has been invented by an anxious psychologist who had to find what she was looking for. 'Last Words,' we generally call the poem: ('I knew not 'twas so dire a crime to say the word Adieu,' you recollect). And Louis Paresnell disappears—will disappear, I believe, eagerly, and, I hope, for ever—when I tell you that what Charlotte, if it was Charlotte, actually wrote above the poem, was simply her first tentative title, 'Love's Farewell.'"

SISTERS

THOSE who love to pore over old memoirs will find Miss Berry's name associated with Horace Walpole's; but when they met he was very old, and she was very young. She accepted his admiration with pride and gratitude, but had no aspiration to be the mistress of Strawberry Hill.

Miss Agnes Berry adored her elder sister . . . These two remarkable women lived together for nearly ninety years.

[From letters of W. M. Thackeray, 1847-1855; passage signed Kate Perry].

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IRENE CLYDE

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The Film Quarterly says :

“What we really require is an altogether new attitude towards sex. We want less of the manly man ; less of the womanly woman, and more of the human human being. Miss Irene Clyde in her wonderful little book called *Eve's Sour Apples* (Scholartis Press, 6/-) points out that the essence of sex is not, as one might very justly imagine, sex itself—but domination. Out of it grows party-politics, public-house brawls and war.

“All British film manufacturers, directors, actors, actresses, cameramen, montage experts and others, should take a peep into that book. It seems to us to have just been published to save the British Film Industry from destruction, for the baby giant, unaware of his strength, may run himself through on a toy sword more easily than the baby dwarf, and when it comes to babies, sour apples are as dangerous, even more dangerous than toy swords.

“Miss Clyde commenting on the question of clothes or no clothes, says : ‘It is a question which cannot be settled by ignoring the fact that the same thing may appear in two very different lights to two equally delicate and kindly minds, and by pronouncing that nakedness, or the horror of nakedness is disgusting, simply because one has been told so. On the other hand, it is not to be settled by shouting ‘taboo, taboo, taboo ! or even ‘tapu, tapu, tapu !’ A feeling generally and normally entertained does not disappear by magic merely because its origin two million years ago can be shown to have been irrational. Probably all our emotions are irrational, but we should not cease to feel them because a lecturer showed us that our ancestors never ought to have entertained them. We have to take ourselves as we are. And we cannot get rid of our feelings by calling them taboos.’

“We very gravely doubt if Miss Clyde, who is obviously a philosopher of the first magnitude, had any knowledge of, or thought for British films when she penned this little book, but it is so fraught with fine feeling, good sense, and great scholarship, that our youngest entertainment industry cannot possibly do better than regard *Eve's Sour Apples* as its ethical standard, and Miss Clyde as its ‘guide, philosopher and friend.’”

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NOTICE

OWING to the continued high level of prices, it has been decided to go to press three times in 1936 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.

Please Write!

We would again venture very warmly and cordially to urge those who respond to the ideal of freedom advocated by this little paper to do us the favour of intimating their concurrence with us. Votes are to be had for the asking—seats in legislatures are open—but there is a vista before us of a spiritual progress which far transcends all political matters. It is the abolition of the “manly” and the “womanly.”

Will you not help to sweep them into the museum of antiques?

Don't you care for the union of all fine qualities in one splendid ideal? If you think it magnificent but impracticable, please write to tell us so, and say why!

TO OUR FRIENDS

URANIA denotes the company of those who are firmly determined to ignore the dual organization of humanity in all its manifestations.

They are convinced that this duality has resulted in the formation of two warped and imperfect types. They are further convinced that in order to get rid of this state of things no measures of “emancipation” or “equality” will suffice, which do not begin by a complete refusal to recognize or tolerate the duality itself.

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 hós angeloi.*”

URANIA

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; E. Roper, 14, Frogmal Gardens, London, N.W.; D. H. Cornish, 33, Kildare Terrace, Bayswater, London, W.; T. Baty, 3, Paper Buildings, Temple, London, E.C.

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