



URANIA

No. 17.

SEPTEMBER-OCTOBER, 1919.

TWO-MONTHLY.

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

TO THE READER.

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

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

If the world is to see sweetness and independence combined in the same individual, *all* recognition of that duality must be given up. For it inevitably brings in its train the suggestion of the conventional distortions of character which are based on it.

There are no "men" or "women" in Urania.

"All' ousin hôs angeloi."

A register is kept of those who hold these principles, and all who are entered in it will receive this leaflet while funds admit. Names should be sent to J. Wade, York House, Portugal Street, London, W. C.; E. Gore-Booth and E. Roper, 33, Fitzroy Square, London, N. W.; D. H. Cornish, 32, Via dell' Erta Canina, Florence, Italy; T. Baty, Temple, London, E. C.

Will those who are already readers and who would like us to continue sending them copies, kindly do us the favour of sending a post-card to one of the above addresses? We should much appreciate suggestions and criticisms.

EDITORIAL NOTE.

WE would again venture very warmly to urge those who respond to the ideal of freedom advocated by this little paper,—particularly any college girls,—to intimate their concurrence with us. Votes are to be had for the asking—seats in legislatures are open—but there is a vista before us of a spiritual progress which far transcends all political matters. It is the abolition of the "manly" and the "womanly."

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

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

HE who chooses to avenge wrong with hatred is assuredly wretched, but he who strives to conquer hatred with love fights his battle in joy and confidence; he withstands many as easily as one, and has very little need of fortune's aid. Those whom he vanquishes yield joyfully, not through failure, but through increase in their powers. Hatred, which is completely vanquished by love, passes into love.

—Spinoza.

MORIBUND CHIVALRY.

WE have noticed recently in the columns of the London papers a number of letters on the subject of women's manners and the behaviour of men towards them. Most of these letters seem to reflect a regret on the part of the writer that the old type of "womanly woman" is fast disappearing and that a strange product of evolution and war work had come, apparently for good, to take her place. The girls, for example, who are now to be met with in crowded omnibuses, far from showing any gratitude when a mere male gets up from his seat and offers it to one of them, either take the offer as a matter of course or, and this more often, "make him look an idiot by loftily refusing it." Again, the younger girls advance to meet the 'buses and swing on to the foot-board, barging aside others in the process, in order to ensure for themselves a seat, while male motorists have been "rudely and icily repelled when they have politely offered assistance to lady motorists temporarily stranded with punctures and non-sparking plugs." We sympathise with the writers of these letters in their regrets for the pretty and courteous amenities of a *temporis acti*. What, however, do they expect? Can they hope that a being who has it in her power to assist Mr. Bottomley to Parliament (or to keep him out) will be content to remain dependent on men for a single service which they can do for themselves? Can they hope that women who have worn, and appreciated the symbolic significance of trousers, will ever again consent to consider herself an object of male devotion and chivalry? Even if they do they are doomed to disappointment. "I consider," says Mr. Shaw in one of his prefaces, "that chivalry is stultifying to men and treasonable to women." Perhaps he is right. At least the women of Britain appear to have come to think so, while in India the women, who have already made extensive and vigorous protests against the Southborough Committee's

decision to exclude women from the vote, may not be far from a similar attitude.

—Times of India, 23rd June, 1919.

ANNA H. SHAW.

ON July 2, Dr. Anna Howard Shaw, honorary president of the American Woman's Suffrage Association, died at Moylan, near Philadelphia. She was 72 years old. Her secretary, Lucy M. Anthony (a niece of Susan B. Anthony), who has been with Doctor Shaw for thirty years, and two nieces, Lula and Grace Greene, were at her bedside when she died.

Dr. Anna Howard Shaw, the great friend of American women and their staunchest advocate for equal suffrage right, was a native of England. Coming to America when 4 years old, through her own efforts she eventually became the head of the National Woman's Suffrage Association.

"I have dedicated my life to the cause of equal suffrage," she declared often in her speeches for women, which were delivered in practically every state in the union. Her death came only after her dream had been realized that an amendment to the constitution of the United States, granting equal suffrage rights to women, should be adopted in Congress.

In her girlhood she lived with her parents in the Michigan wilderness, forty miles from a post-office and a hundred miles from a railroad, starting her career as a school teacher who walked eight miles a day and received a miserable salary. Her home was a poverty-stricken log cabin built by her father, who was compelled to leave his wife and children at the mercy of the Indians and wild animals while he earned a livelihood for them.

After studying at Albion College from 1872 to 1875 she graduated from Boston School of Theology in 1878, paying her way through school and college by preaching and lecturing. During this period she lived in an attic in Boston. On

account of her sex the New England Conference refused to ordain her, but in the same year she had the honour of being ordained by the Methodist Protestant Church. In her struggles to become a minister she fought against ridicule, dissension and a lack of the barest necessities.

After seven years' service as preacher to a small flock at East Dennis, Mass., Doctor Shaw resigned from the pulpit to take up the fight for suffrage.

Doctor Shaw first became a lecturer for the Massachusetts Women's Suffrage Association, and from 1886 to 1892 was national superintendent of franchise. On the resignation of Doctor Shaw's most intimate friend, Susan B. Anthony, in 1900, the presidency of the National Women's Suffrage Association rested between Doctor Shaw and Carrie B. Chapman, whom Miss Anthony finally chose as the more experienced, while Doctor Shaw was made vice-president at large. However, in 1904 Mrs. Chapman was compelled to resign on account of ill health, and Doctor Shaw succeeded her as president of the national association from 1904 to 1915.

Her administration was marked by unprecedented progress. The number of suffrage workers increased from seventeen thousand to 200,000; one campaign in ten years was replaced by ten in one year; the expenditure of the association increased from fifteen thousand dollars to fifty thousand dollars annually; the number of states with full suffrage grew from four to twelve; while the whole suffrage movement changed from an academic stage to a vital political force arousing the attention of the entire Nation.

Doctor Shaw was born at Newcastle-on-Tyne, England, on February 14, 1847. She was never married. She continued her active participation in public affairs to the last. In the early summer of 1914 she went to Rome as chairman of the committee on suffrage and right of citizenship at the quinquennial session of the International Council of Women.

IMPRISONED SOULS*

A STRIKING book has come under our notice under the above title. The writer, Violet Ashmole, expresses very clearly and forcibly the desire of

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the soul for complete expression, untrammelled by the bonds of sex. She is a little apt to lose sight of what we take to be the fact, that to make sex distinctions is and must be fatal to the fulfilment of this desire. She shows no aversion from the idea of matrimony. She dogmatically pronounces that "no man can explore the complex secrecy of a woman's heart." But, with this reservation, we can say that the book is wholly to be commended.

Perhaps a few extracts will best serve to show the author's power of terse expression.

"We hear one of the finest and most far-seeing advocates of emancipation say—"Woman's kingdom is the heart of man". Such a climax is a confutation of all her precious arguments in favour of liberty. Woman's kingdom is the heart of God...and until this fact is recognized she is and must remain a slave."

* * * * *

"What contempt should noble womanhood conceive for those men whose minds are so closed to the romance of evolution and of progress, for the narrow capacity which cannot see that it is an impossibility to limit thought by matter; that the mind will not be limited by the flesh or generalized by our platitudes! Environment alone is the former of the sexes; the vital principle cannot be moulded in the crucible of the flesh and turned out to a set mould."

* * * * *

"In the spirit of petty thrift we hold meetings of debate to decide whether woman's work is of value to the State—forgetting that the chief question is whether it is of value to herself and to her own uplifting. After this is effected, the State will benefit; it will not benefit before..... Why should we shower into the lap of the nation only the unfit and the unprepared? In the individual is the wealth of the community."

* * * * *

"She awakens in youth to a longing for the adventure and freedom of the sea; she finds that her feet are irrevocably chained to the land. She finds she has a taste for the mechanical arts; she is pointed to emotional spheres. She desires in after-life promotion; the doors to such advancement are slammed in her face, and she is handed over to love and marriage'."

"Nature is not so restricted in her laws as we are in ours".

"The 'divine instinct of motherhood' has been greatly sentimentalized."

"The highest duty of all is the fulfilment of individual destiny.....Those souls, so soon to cast the skin-slough, and to become strange to all present considerations, devoid of all relationships, they must educate.....All other consideration must be subordinated to the education of the soul. This high ideal alone can uplift us; this is the key to independence and individuality—and whilst either man or woman is taught that the complement of sex is their highest and most final aim, they must remain submerged."

"Let her understand that the self-sacrifice which murders individuality is not a virtue but a crime....."

"I suppose many women, at some period of their lives, succumb to the attractions of their own sex. How much more natural to love that which is full of elegance and of beauty, which calls forth the instincts of tenderness and of protection! Most of us would prefer, were we offered the choice, to love rather than to be loved; to protect, rather than to be protected. I think that some women hardly ever resign themselves to their fate in this respect. To know that a beautiful female form embodies all one's ideas of perfection, represents the satisfaction of all one's senses; and to know also that on this altar one may never light the fire of one's aspirations! Surely, this is one reason why there have been more male than female poets."

"Still do I marvel of your beauty, your mysterious fascination even for your own kind, your delicious symmetry, your adorable proportions! Often am I struck dumb as you pass me in the streets of the city. Whence come those faces, fair as angels, with skin like the apple-bloom, delicately tinted, eyes dreaming or disconsolate, mysterious or sparkling; hair whose heavy strands rival the gold or ebony in its rich profusion, and forms still divine as when Eve flitted in

the first of gardens. Many of you with your tall height—those harsh curves of the man beautified and enriched, promising a diviner humanity when sex shall be lost in a nobler interpretation, a fuller mingling! Would that I might worship here where we two should meet as equals, neither inferior nor with a vaunted superiority—the destroyer of all noble relations."

"We recall also that earlier time when the perfume of a woman's beauty awakened every sense, when we wrote sonnets to the opening rosebud in her cheek; the Titian glories of her hair; the thoughtful and perhaps disdainful eye; the delicate lips which mocked our agitation with their classic calm. When we sent her ribboned trifles...when we waited with fainting heart at the corner of the street where she might pass, or stole beneath the springladen trees to gaze upon the light which filtered through her evening window. Then we remembered Dante and Beatrice.....alas! the poignant madness of the thought that here again a man should forestall us: that to him she should at length turn, casting our bursting heart aside!

"What divine purity in this connection! Pulsing with passion, yet chaste as apple-blossoms!"

Here we close our citations. We are unacquainted with "Violet Ashmole": her book, as she confesses, is full of vehemence, and its phrases may be a little overcharged; but we think it will have to be reckoned with as a serious contribution to the study of a subject too little explored, viz. the discordance arising from the fact that both sexes equally appreciate beauty, and yet exhibit it unequally.

ASA HIROOKA.

BY NO means are all Japanese women to be found on fans and teacups or tripping around in threes in Grand Opera.

Several score are successes in the professions—medicine, science, education, journalism, many thousands have become a fixed part of industrial life and are at work in factories, in the railroad stations, on the roads and in the parks. Two Japanese women have succeeded in attaining a position in the financial world: Suzuki, the head of a large banking establishment, and Asa

Hirooka, who not only saved her family from bankruptcy, but has made for it several fortunes.

As a child, Madame Hirooka admits that her independence caused her parents many a qualm. It is the way of the Orient for parents to wish their daughters to be soft and sweet and feminine, so it is small wonder that the parents of half a century ago gazed apprehensively at the strange little girl who wanted to know why 'You force my brother to read and study interesting books, and forbid me to do it.'

'You might become unladylike,' said the worried parents, and changed the subject.

But she studied and read every chance she could get—Chinese history, English books in translation, anything.

Again, when her parents planned to marry her to a man she had never seen, the eldest son of a rich merchant family, ten years her senior, 'It is not right,' declared the rebellious one, 'that marriage should be arbitrarily arranged by parents.'

'Well,' they replied, 'either marry as we bid or become a nun.'

To this spirited girl, marriage—any marriage—was better than being immured as a nun. So she married. (Remember that this was fifty years ago, and she was a daughter of Japan.)

The Hirooka family, whose son she married, belonged to the merchant class who made great fortunes loaning money to the daimyos—nobles. The head of the family, her husband, did not concern himself with any occupation, but lived luxuriously, and considered that he had attained scholarship when he understood the Noh drama. The young matron was not greatly impressed by the learning of her husband and decided to study by herself. She bought a soroban, a contrivance the Japanese use for counting, and mastered its intricacies.

Then she longed to study the Chinese classics. But how? It was impossible to learn them by herself—she must have a teacher. This seemed equally impossible, for Japanese daughters were not taught the Chinese classics. She brooded on this problem. She must learn Chinese. A day or two later it 'happened' that her husband began the study of Chinese with a famous tea-

cher, as was the custom among the young men of fashion of that time, a fact pointed out by Madame Hirooka. He was not clever, and it became his wife's duty to assist him in his lessons. In this way she studied the Chinese classics. As to the Japanese literature, it was obviously a wife's duty to read aloud to her husband. Thus in time she became very well educated, and, incidentally, won for herself the nickname of Kichigai, or Crazy.

Then came the Revolution and financial panic. The rich merchants who had loaned money to the daimyos lost much of their money and their patrons. However, out of the confusion there came to Madame Hirooka her opportunity, for when the Government arranged to convert the notes of the daimyos held by the merchants into bonds, she was the only member of her family who had any knowledge of calculation and was called into the conference.

Her family, since there were no daimyos to loan money to, decided to go into business. They tried indigo, Japanese paper, oil, rice—but failed in every thing. Bankruptcy was ahead. Then it was that Madame Hirooka, not out of her twenties, decided to take a hand.

Among the English books translated into Japanese which she had read, were several on banking. With these books at hand, she determined to start a bank, organizing it according to English banking methods. It was a tiny affair then—she laughs merrily as she recalls it—but to-day it is the largest bank in Osaka.

Madame Hirooka, however, had a vision that was not bounded by this little bank. It was larger sums of money that she wanted. Just at this time the Bank of Japan was instituted, and by buying and selling the bonds of this bank, she made a large amount of money.

Still not satisfied, Madame Hirooka thought that she would like to own a coal-mine, for were not railroads being established in Japan and would not the railroads need coal? But when she asked her family to allow her to use some of the money she had made in the bond enterprise for her coal-mining scheme, they were horrified. The idea of a woman entering such a business! Finally, however, worn out probably by her persistence, they consented.

So one day there appeared in Moji, in the mountains of Kyushu, a young Japanese woman clad in bloomers, with a pistol in her belt, accompanied by two quaint and rather frightened attendants. At Moji there was no house, so the young financier lived in a hut. She was very short of capital and it required all the steel stamina of the woman to keep her first mine going. But she prospered and as time went on was able to buy many mines, often, though, having to sell them cheap. One mine, which to-day can not be bought for less than a million yen, she was forced to sell for ten thousand yen. But she won out, and they changed her nickname from Kichigai, the Crazy one, to Katarenu, the Invincible.

In 1890 she sold her coal interests and invested her fortune in her banking business, in insurance and in fruit culture and mining in the newly opened Korea. And some of it went into the establishment of a Japanese Women's University.

She was now ready to retire, to put the direction of her affairs into younger hands. But there was no son, only a daughter. However, in Japan, this is not an irreparable calamity. A son may be adopted who will take the family name and marry the daughter. Madame Hirooka consulted with the head of Doshisha University and as a result of their conference it eventually happened that the star student, who was not an elder son (elder sons may not be adopted), changed his name to Hirooka and married Miss Hirooka. The bridegroom is now in America allowing Harvard University to fit him for the formidable duty of managing the Hirooka millions.

Madame Hirooka was sixty-one when she gave up a desultory belief in Buddhism to become an active Christian, and with her usual energy began to study again—this time, the Bible. And now there appears on the lecture platform of Japan an intrepid old lady who holds hundreds of people silent as she urges a higher standard of life and greater freedom for the women of Japan.

I have called her the Hetty Green of Japan. She is that only in her wonderful grasp of the principles of money-making. Hetty Green was a dollar worshipper; Madame Hirooka is merely a dollar respecter. Hetty Green ruined banks by withdrawing her money when they most needed it. Madame Hirooka established banks. Hetty Green, when she married, forced her husband to sign a contract agreeing not to touch a penny of her fortune; Madame Hirooka saved the fortunes of her husband and his family from ruin. Hetty Green divorced her husband because of money disagreements; Madame Hirooka, even though she suffered from her husband's practices, refused to divorce him. Hetty Green foreclosed mortgages on churches, and ruined them; Madame

Hirooka founded a Women's University. Hetty Green was very rich, but seldom rich enough to help those in need; Madame Hirooka's riches are made to work overtime in innumerable acts of kindness.

—*Everybody's Magazine.*

A SONNET.

Think not I love thee out of self's excess
With stealthy heart, intent on brigandage,
Questing the plume of beauty's equipage
To ornament a mood of loneliness.
'Tis not the treasure of a silken tress,
The solace of thy lips, thy hand's engage
Or any kindred bounty shall assuage
The secret origins of life's distress.

For in the flame of love a purpose thrives
Than passion's grapes more sweet, far worthier than
Ambition's gold or fame's meridian;
More than the compass of our little lives,
Love is the pulse of the eternal plan,
The seraph's fire—the spirit that survives.

A. B.

In the New Witness.

HIGHER EDUCATION IN JAPAN.

"How miserably poor must Janan's present state be when the whole nation is smitten with wonder at the spectacle of two women graduating from the Tohoku Imperial University!"

This is an extract from a remarkable article in the *Kokumin* by Mr. Jiro Shimoda, Professor of the Tokio Higher Normal School, who has studied pedagogy and female education in England, America and Germany.

Prof. Shimoda emphasises the significance for Japan of the currents of world thought that are now deep in some men's minds and on all men's lips—the liberation of the oppressed. He says the old question whether or not women are capable of being highly educated—it was Confucius who started wrong ideas on this subject—is no longer worthy of consideration. The professor enters into an examination of women in comparison with almighty man and she seems fair, and capable. He says: "Numberless young Japanese women are now earnestly desirous of receiving still higher education than what is given in their high schools. Most unfortunately, however, Japan has not a single institution, except the Higher Normal (which aims at yielding middle grade teachers) that offers higher schooling. All those schools that are regarded as higher have some 'scent' of Christianity about them, being either established by or managed by Christians or their sympathisers, and most of them receive support, capital and maintenance expenditure, from abroad. Such being the present situation, any young woman

VEGETARIAN SOCIETY.

THE old-established Vegetarian Society, we notice, is making a special appeal to sympathisers for help in its work. War conditions have seriously hampered all philanthropic causes; and so far as can be seen the rigid economy of the future will tend to render their position increasingly difficult. So let us back the best of them with all the energy at our command! Among the best is the Vegetarian Society, Deansgate, Manchester: donors to which may be assured that every penny subscribed is usefully applied and accounted for.

INDIAN INSIGHT.

ALL the sex differences, except one, are really (as has been recently said) not qualitative but environmental.—*Seva Sadan Report (Bombay)*

"AN UNPATRIOTIC WOMAN."

AT Glasgow, on Friday, Mrs. Mary Boeheny was sent to prison for a month for stating that the Germans were justified in sinking the "Lusitania," that Nurse Cavell was a traitor and deserved to be shot, and that Britain was the cause of the war. The Sheriff said the case filled him with unutterable disgust. The woman had lost all sense of propriety, decency, and womanly kindness.—*Daily Paper.*

DIPLOMACY!

WHEN are we going to do the right thing and throw open our diplomatic and Consular services to women? asks Miss Sophia Montgomery in a London publication.

It is a commonplace that in the days before the war the Services were under a cloud. They have been abused both in Parliament and the Press, and reforms are supposed to be on the way.

But the greatest of all reforms is never suggested—the appointment of women Ambassadors and Consuls.

There is, however, in Paris to-day a lady diplomatist in the person of Miss Gertrude Bell, who has filled the post of Assistant Political Officer of the British Government at Bagdad. I do not know whether this office is honorary or not.

The point does not matter.

Miss Bell is an expert on Mesopotamia, and her knowledge and talents are being pressed into use for the enlightenment of the Peace Conference.

Why not extend the practice of employing women upon diplomatic missions?

desirous of receiving higher education other than purely vocational is compelled to enter these Christian institutions. No wonder there is so large a percentage of Christians among our highly educated upper class women. Is the nation content to entrust the advanced education of women to Christian schools? I am not speaking of the right or wrong of Christianity, but I mean to state the facts. By the way, what are our Buddhists doing in this respect? Probably it arises from principle; but how pitifully inactive! Buddhism seems to have not a single institution for female education higher than that of the ordinary girls' high school! In short, our women at present are unable to receive higher education, if they are not in favour of Christian principles, or at least obedient to such principles while they study."

—*The Far East.*

A LOCALIST EXPERIMENT.

OF LATE years the Japanese Government has been following the policy of encouraging the formation of Young Men's Associations in rural districts with a view to bettering their conditions of life. More recently the organization of similar associations for girls has been encouraged by the authorities of the Home Department.

Of the 63 villages in Japan which were specially extolled as model villages by the authorities some time ago, Yoshino-mura, about five miles from Hamamatsu, is worthy of special mention. It has a population of 1,400, and all the villagers, from the Headman of the village down to the humblest inhabitant, are devoting themselves to the betterment of conditions, moral, social, and general. This village has a peculiar, though commendable, custom of electing the best of the village's maidens by vote in the middle of December every year. The girl who is favored with the largest number of votes is presented with a special kanzashi, or an ornamental hair-pin, which is regarded as the emblem of the highest honor for girls. The village has also the custom of presenting old men and women of over 70 years of age with pocket-money for a year.

PROVERBIAL PHILOSOPHY.

I.

BOYS will be boys!—(*England*)

II.

BY the time a boy is seven, he has got himself disliked in seven parishes.—(*Japan*).

Is it not time to abolish the reproach implied in the first and expressed in the second of these udgments?

URANIA

The other week Queen Marie of Rumania was in London acting as a kind of Ambassador Extraordinary. She has been diplomatizing in Paris, and has returned there on the same errand. She seems to have been engaged on both official and unofficial enterprises, and all of them have been successful.

When one thinks of the matter women are born diplomatists. Every woman's life is a history of diplomacy.

They flatter and persuade with irresistible success. The country which can impress into its service the largest number of women with minds well-equipped and disciplined and possessing a fine charm of manner is the one which is likely to secure the greatest diplomatic successes.

There are plenty of women well fitted by their knowledge of languages and by travel to take up work as political officers abroad. Only a ridiculous redtapeism stands in the way.

One of the most successful missionaries of recent times was Mme. Novikoff—whom Lord Beaconsfield aptly described as the "M. P. for Russia in England." Are there not a number of women in Great Britain who could become M.P.s for these islands abroad? Could they not be appointed as propagandists until such time as the diplomatic services became largely staffed with gifted women?

It seems to be unfortunate that the great diplomatic gifts of women are allowed to rust. Women should be called to the profession. They should be trained for special work, as diplomatic representation abroad calls for a variety of skill.

In the history of every country there have been great queens who have stamped their character upon the age in which they lived.

If women can be queens in fact as well as in name, what is there, in common sense, to urge

against their appointment as Ambassadors and Consuls? The answer is, of course, nothing!

STAR-DUST,

I. MILITARY.

I. RUSSIA.—During the celebration of the foundation day of the Orenbourg Cossacks troops, the representative of France decorated the Cossack woman Darya Pastouhova with the war-medal, which has been sent her by the President of the French Republic. Darya Pastouhova enlisted as a volunteer in October, 1918 and has taken active part in many battles. She has been remarkably brave and extremely useful in the struggle with the Bolsheviki.

V. GOVERNMENT AND POLITICS.

I. JUDGES. (*England*) LONDON, July 23,—In the House of Lords, the Government bill removing sex disqualification of woman in professions, judicial and other appointments, which had previously barred them, except in the civil service, has passed the second reading. The debate indicated that many Peers desire all Peeresses to own the right to sit in the House of Lords.

VI. PSYCHOLOGY.

"Here [at the burning of Drammen, Norway, in 1866] eight or nine ladies whose houses were gone, met our obliging conductor, and a long conference ensued. What struck one was, that these ladies, under calamity so awful and sudden, neither cried nor despaired. They conversed cheerfully, as though on an ordinary topic".

—*All the Year Round*, 25 August, 1866.

TAFI ON MARRIAGE.

MY GREAT ambition is to see every woman so situated in the world that she need not marry if she does not want to.

—*Ex-President Taft*.

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