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TWO-MONTHLY

"Looking around me, I wonder that any 'woman' ever marries at all!"—*Eleanor Rathbone, M.P.*

An Assured Hope

"Woman has been put through a marvelous discipline during the long nights of history, to teach her the virtues of unselfishness, tenderness, patience, compassion and love, so that she might become the teacher of the world; and it is quite certain," says Professor Drummond, "by all the laws of science, and all the traditions of the world's past, that the great factor in the future condition of society must be the ascent of women." "Morally," observes Lecky, in the *History of European Morals*, "the general superiority of women over men is, I think, unquestionable." And of that opinion also was Cardinal Newman.

"I have been ready to believe that we have even now a new revelation, and the name of its Messiah is 'Woman,'" says O. W. Holmes in one of his books.

Certainly the world is needing a universal Messiah. The message which came 2,000 years ago, transcending all that had gone before, has been choked and tarnished by the rubbish of ages. If we read the mere records of the Gospels as they stand, it is possible for a fair enquirer like Dr. Joad to find the revelation of a character petulant, querulous, self-satisfied, full of fault-finding and condescending pride, discouraging to enquirers and not much less stern than his cousin John the Baptizer. Such a character could not have commanded that adoring affection which set the movement going whose culmination was the Christian church of the Middle Ages. But all that is left in "modernism" is devotion to the personality of Jesus — and if, like Dr. Joad, one does not happen to be attracted, there is no more to be said. Modernism has discarded the Virgin Birth, the Resurrection and the authority of the church; its sole test of Christianity is devotion to the personality of Jesus, and that a conventional Jesus, made up by piecing together scraps of the Gospels and Isaiah. Catholicism and Fundamentalism present the aspirant with the admittedly unintelligible Trinity, composed of a powerful and stern old Creator, an enigmatic Son who, although much unlike Him, is said to be His human embodiment, and a vague Spirit who

is neither one nor the other, but is to be identified with both—superadding an inferior body in the person of the Virgin. The Catholic imposes the authority of a priest—the Fundamentalist, the authority of a miscellaneous library—the Modernist, the authority of scientific method and the theory of probability.

And the modern world finds Fundamentalism quaint, Catholicism cramping, and Modernism uninspiring and rather dishonest.

But the ancient and modern world combine in adoring Love and Sweetness and Constancy and Valiant Delicacy and Charm. There are rough souls that have not known them; but whoever, having known them, would dream of abandoning them?

We must adore Love and Beauty; and what combines all our best aspirations like the embodiment of Love and Constancy that is revealed in the Ideal Maiden?—not, certainly, in any single personality, but which comes shining out of the faces of Grecian statues, out of the stories of fairy legend, out of the gay and tender memories of our own individual childhood!

Long ago, the Egyptians had their maiden Neilk. Greece and Rome had their Athene and Artemis and Minerva—no weak and clinging maidens, these, but spirited and glorious, and assuredly drawn from life. The North had its Valkyries; Japan, its Supreme Diety, Amateresu. These were the incarnations of Valiant and Comprehending Affection. Today, a world sick of manly war and domination needs only to dethrone their masculine rivals; to depose stern Jupiter and self-willed Thor and the Fig Tree blest, and to recognize that in the Invincible Maidenly Ideal are summed up all the truest aspirations of humanity.

"Strong is the King; Stronger is Woman; But strongest is Truth—the Nature of Things." Correspondence with the nature of things: that is the highest virtue and the supremest strength. It is in the nature of things that we should cling to Love and Delight. Christianity has too much worshipped Sorrow, Obedience, Sacrifice and Abasement. Today we can see springing from its brain, like Athene from the head of

Zeus, the worship of Love and Delight, Affection and proud Constancy which are the radiance of the Feminine Ideal!

So it was no odd whim of Holmes to proclaim Woman the new Messiah. It was prophetic insight that showed him that in the dark ages that are to come—though, indeed, he may likely have thought of them as bright—the visible incarnation of all that is highest and best will lead human beings on:—not sternness, not forcefulness, not self-assertiveness, not calculation, will ever rule the heart of mankind.

And this is an assured Hope, for it rests on the innermost Realities. *Sursum Corda!* And if you can identify the historic Jesus with the heroic Maiden, it is not my business to contradict you.

I. KINLOCH.

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Obsolete Thought in Modern Guise

It is perhaps worth noting that in the Chinafied and obscurantist *Whole Duty of Women*, published in the 18th century in Japan, the author, who has no opinion at all of women, and tells them very plainly and sharply their faults, does not include in these defects anything like weakness, instability or a yielding disposition. On the contrary, they are accused in the first place of "indocility" followed by "discontent," "tale-bearing" and "Jealousy." "Want of depth" is thrown in for good measure; and perhaps it is true that "women" are not as a rule prone to fill themselves with the east wind of philosophic speculation!

But the author of that singular work set out with the universal Japanese idea that every woman must be married,—an idea naturally incident to a society organized primarily for earthly perpetuation—and thus he regards her exclusively as a potential wife. It is curious to see the same idea recurring in a very recent article by the novelist Ksu Kikuti in the current issue of *Contemporary Japan*. As this monthly review is intended to bring home to the Occidental world the true nature of Japan and the Japanese, one wonders whether the avowals of that article will be received with any wholesome skepticism in foreign countries. They are certainly not the sentiments of all the Japanese today! Nor were they the principles of the heroic age. The civilization of the Heian period was a feminine civilization. It perished because of its selfish absorption in pleasure; but as long as it lasted, it was lady-like.

Ksu Kikuti will have nothing of this.

Starting from the openly avowed assumption that a person "Sexually Deficient"* cannot make a good wife, he altogether deprecates higher education for prospective brides. "When a man marries he prefers an incomplete personality for his wife, for it is part of his happiness to convert her into the sort of woman he likes. This is impossible if he receives a finished product." (As if anybody could ever be a "finished product!") This reminds us of poor old Thomas Day, the theorist author of *Sanford and Merton*, who educated a girl to be his wife. And found the result unsatisfactory. Our theorist goes on to enumerate the wife's ideal qualities. First comes—cooking! Next a smattering of newspaper topics—theatricals, sport, books, music, art. He can only mean a smattering, for he rigidly condemns anything like a college course. Third comes taste in house decoration and dress. And, lastly, cleanliness. (The funny thing is that in two consecutive paragraphs—(1) he declares that all the mathematics needed should be to count the change, and (2) complains that few high school girls are able to remit cash by a post office order!) The whole article shows that wives are regarded by Kikuti as agreeable household drudges, to be molded by their employers.

In a way, one can agree with him. A fully developed being ought to remain single.

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The Girl Students of Japan

(Twenty Years Ago!)

By TADAKO KOMATSU

(The following is an essay by a Japanese girl from a very well known private school in Tokio. It was published in *The Far East* (May 19, 1923), as she wrote it, without alteration in either word or idea, and is a valuable article tending to throw light upon the mental attitude of the better educated girls of seventeen years ago.)

The age in which we now live may be likened unto the prelude before the dawn of a new creation. People struggle for light in darkness where confusion and restlessness abound. At this time of chaotic thought, Japanese girl students are just awakening to the dawn of new thought, but the truly awakened are few.

If we analyze the thoughts of the girl students, we will find they are strongly influenced by the current of modern thought and public opinion, for as yet they have not fully developed their own power of independent investigation.

* What he means by this, he mercifully does not explain. From the illustrations he gives, he seems to mean "not shy;" but he may mean "not sensual."

The awakening of the girl students is quite different in character from that of the woman problem of the age. For instance, the women might be divided into two groups; those interested in political and social affairs, and those who serve only as housewives, sometimes called "Kotokozukai," meaning higher servants. But the girls take no active part in social or political affairs, nor do they wish to be "higher servants," and often their ideas concerning these things conflict with those of the women.

The girl students have the will power to believe, to doubt, or to find. The last two now seem to control their minds, but still they do not find with certainty. Herein lies their uneasiness and dissatisfaction. However, this confused condition of mind in the young women of the present day embodies a bright hope for the coming generation.

In reasoning and judgment the girl students have their own characteristics. Only current opinions which concern, or can be applied to their own affairs are of interest to them, and in these their interest is practical, not theoretical. They are also rather conservative and influenced by tradition in their judgment. Emotion often leads them astray. Being sentimental they have dreams and visions and do not see the true aspect of actual life, but look only at the beauty of things and not at their evils. They are moved by the latest fashion in thought and therefore lack critical judgment.

There is no wonder that girls who love to live in dreams and romance are devoted to such writers as Kurata, the most popular living essayist and dramatist who writes especially on love; Arishima, the popular novelist who is honored for his sincerity; Yoshida, the religious and sentimental writer; Kagawa, the Christian socialist; and Mushakoji, the son of a viscount, who is known as a moralist and has established a village called "Atarashiki Mura," or New Village in Kyushu where people live on the principle of cooperation. The girls admire these writers because they appeal to their sentiments, but without understanding their real merits. The influence of these writers on the girls is so great that some who read Mr. Kurata's essay on love refused to marry because he wrote, "Friendship is purest and marriage is a sin."

Japanese translations of foreign literature, especially Russian, have had great influence on the girl student's thoughts. It has given them a new conception of human life and taught spiritual ideas as well as bringing

to their minds the question of breaking old social traditions. They no longer can be Noras in the "Doll House." With this literature the self-expression of the girls has increased and developed in them new characteristics such as so-called impudence, independence of thought and self-will. It has affected every phase of their thought. As for marriage, they would prefer to be a partner, instead of a drudge; a friend, instead of a plaything; an equal, instead of a servant. Too often, however, they fail in this. They realize that marriage without love is unreasonable, yet they have not enough courage to choose for themselves and end by acquiescing to their parents' arrangements. They would rather bear the ills they have than to fly to others they know not of. Some girls wish to be independent, but unfortunately they do not take the interest they should in the social problems about them. One reason for this is because they have little time to study these problems and at the same time fight against the lack of sympathy and understanding in their surroundings. Statistics taken from Girls' High Schools show that the majority of girls would prefer to marry business men, because they consider them more liberal to their wives in the use of money and in other ways. A generation ago the girls preferred military husbands, but today no girl wants to marry a military man; a few would like to marry literary men or artists. Their thoughts have been influenced, more especially since the Washington Conference, towards peace, and now they despise the military class. In one of the women's magazines a young girl wrote that girls prefer to live independently rather than marry because of the unfortunate marriages of their elders which they too often see about them. They seek work, but do not think deeply of the woman problem, for as yet they have not touched it.

The girl students long to find new life in current thought. They are on the road to the dawn. "If winter comes, can spring be far behind?" Their elders fear to let them know ideas lest they stray on dangerous paths, but in order to find the right path they must pass through the dangerous path; before they come to spring, they must go through the cold winter. Thus the best way to guide the young to the right path is to give them every chance to acquire new ideas, which should be regulated by their own thoughts, not pressed by their elders. The old system of education, which has outgrown its time, should be changed to one suited to the new requirements of this new age in order to give the young the power of right judgment.

Japanese Women

This (English) organ of the W. Suffrage League of Japan (2 Owari Tsho, Yotsuya, Tokio) had in its issues for September and November last an able article by Tetsu Katayama, M. P. (Lab.) on the history of the movement in this country, which is well worth studying. The author shows that the movement has gone far beyond the literary "Blue-Stocking Society" era of thirty years ago. Then, its leader, Aki Hiratuka, *etceterae*, aimed only at throwing off the conventional control of parents and husbands. Followers of Ellen Key, they gloried in submission to the control of sexual "womanliness." Now, the leaders of the movement are prepared to consider the claim for equality, "womanly" or not! The official "National Moral Mobilization Board" includes Dr. Sigeyo Takeuti, while President Itikawa has also been added to the highly placed secretariat of 22; a great sign of advance. It is noted, also, that Waseda University (somewhat comparable to the University of London) has become coeducational, and three students have entered in literature and one in law. The current issue (Vol. III, No. 2) contains the commencement of a *History of Japanese Women* by Ituyé Takamuré ("Itsooway Taccamooray," *pron.*) translated and arranged for the English version. "The phrase—'the pre-eminence of men over women,' in later days regarded as common sense, had no meaning," we read, "in Old Japan." So much so, that the first Mikado, Zimmu Tenno, when appointing a "man" to a certain post, termed him "Princess" Itsu. The supreme divinity, ancestor of gods and men, is of course feminine:—Amaterasu no Mikami. Her first descendants were produced by the crunching of a sacred sword. The Authoress traces the loss of secular power by princesses to the divorce between sacred and secular matters—the feminine element specializing and concentrating on the former, about the date of the Christian era.

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Marriage as a Career

"... I had proved that a woman can fight just as faithful a battle for the sake of her most sacred convictions as any man, and for them beat down the barriers of convention. This view of mine was no longer a theory, it had become a glowing reality. Furthermore, I had proved that a woman can depend upon her own resources and can earn for herself a position in life worthy of respect through work—in this also

I had been true to my principles. Now, for the second time, fate put within my reach the task, interrupted the first time, of continuing my work as a "mother" in the family of my own free choice. Now I could prove that an unmarried woman could fulfil the so-called exclusively wifely calling of being manager of a household and mother to budding youth. Therefore it is quite unnecessary to instil into young minds the idea that marriage should be the sole aim of womanhood, as was formerly the case. No matter what the circumstances, every girl should specialize in some work by which she could become independent or at least be a useful citizen. . . ."

From "Rebel in Crinoline—Memoirs of Malwida von Meysenbug."

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Scraps

A Harvard psychologist predicts that in a thousand years, "men" will be entirely placed under the rule of "women" who will not only be the heads of families, but also of countries. He says that in the next hundred years, "women's" new power will rapidly rise and there will be a serious conflict between "men" and "women." The result of this conflict will put "women" in a position superior to "men's." The learned scholar may be right, but what may come a thousand years hence does not much interest the present people. Women have always ruled the world in some ways. History tells us that in many countries at many times women were the rulers of men. Even today, in some senses, women are stronger than men, and they are the real heads of many families. So the prediction made by the Harvard scholar does not surprise us at all.—*Japan Times*.

You would imagine democracy must tend to increased independence of outlook; but so far exactly the reverse seems to be the case. Look around you. On all sides you will observe a growing tendency to uniformity of the habit and idea for which of course the censorship of the Press by a handful of millionaires is largely to blame.—*Dr. Ethel Smyth*.

"Professor Kolnā's brief conclusion brings a serious charge against European civilization, of being in part to blame for what has happened east of the Rhine; not the Peace Treaties or anything of that kind, but the slovenliness of democracy. After all, nothing happens without cause, and we must face the fact that there is live sympathy with much that Mussolini and Hitler have done, outside the Dictator States altogether."—*W. J. Rose*.

"You have had the opportunity of knowing some of the constituencies of this country, and I ask, if you want venality, ignorance, drunkenness, and the means of intimidation—if you want impulsive, unreflecting and violent people, where will you go to look for them—to the top or to the bottom?"

—*Robert Lowe (Martin's Life of Sherbrooke, II. 274, 278.)*

"It is as irrational in my opinion to assume without proof that things cannot be, as that they are."

—*Lowe to Lady Salisbury (A Great Lady's Friendships, 82.)*

"The Queen (Victoria) has imbibed Prince Albert's university (i.e. 'academic') notion of a German unity and Empire. I believe nothing can be more contrary to English interests than this creation.

—*Queen Sophia of Holland, 31 May 1871 (Ibid. p. 312.)*

"After nine years of residence in a——shire village, I am compelled to believe that the violence which horrified Judge Mellor is everywhere ingrained where factory and colliery rule prevails."

—*Quoted from letter, Fors Clevizera, letter 49.*

"The foulest among the beasts which perish is clean, the most ferocious gentle, matched with these Lancashire Pitmen, who make sport of the shame and slaying of a woman, and blaspheme nature in their deeds without even any plea whatever to excuse their cruelty."

—*Quoted from newspaper, Fors Clevizera, letter 50.*

"I do not believe that the O.T.C. makes boys warlike or fire-eaters. It is too dull for that, but I believe that the corps is a camouflage which is stamping on young minds the belief that war is an inevitable institution. It is there that the danger lies."

—*Headmaster of Leighton Park School.*

"A perfect position at the present moment (1914) is that of a sane man shut up in a railway carriage full of lunatics. It is wisest to sit still till the train stops, pretending to be asleep."

—*Wilfred Scawen Blunt, by E. Firth: Page 345.*

"He made clear his own scorn of the attitude of . . . his friends who regarded war as a high form of sport, not to be missed. 'I believe,' he wrote wearily, 'I am the only person left in England without this feeling,—I mean among people of my own class,—or who has the sanity to thank Heaven I am too old to take part in the adventure.'"—*Ibid.*

"The sacrifices of war were not to him as to most of his friends made to a glorious end, but, doubly bitter, made to no purpose, or worse than no purpose."—*Ibid., page 350.*

"The destruction of the old world was hateful to him—the loss of all individual freedom . . . and the springing up of a new world in which people would have different brains than ours with different ideals of beauty and romance and morality offended his aesthetic sense. The American world of O. Henry's stories would, he feared, engulf England, a world whose virtues were as ugly as its vices and where there would be no upper class but one of wealth and everyone would be equal in a common drinking-bar vulgarity."—*Ibid., page 351.*

"When the war broke out I was over recruiting age—a fact for which I have never been sorry . . . going out to a foreign country to be killed or maimed for the sake of a politicians' brawl seemed a poor sort of end to anyone's career."

"The only people who gain in a modern war are the bungling statesmen who stir it up, and then stay at home mismanaging it and awarding one another honours, or [and] [*scil.*] the profiteers who sell the wherewithal to smash other men's bodies while carefully keeping their own in safety. Those who raise the Cat-calls of honour and sacrifice are never those who sacrifice anything themselves; while the men who are inveigled out to die for victory are the principal losers. All of which made me glad that I could legitimately go on with my job in 1914."

—*Douglas Beaufort in "Nothing Up My Sleeve."*

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Compulsory Flag Salutes

The Assembly hearing on the Schmitz bill to require a weekly salute and pledge to the flag in all schools was a lively one. Speaker after speaker pointed to the fact that patriotism cannot be cultivated with force, that love of country must proceed from emotions stimulated but not prodded. Mr. Schmitz, who had little argument for this bill except that some other States have similar laws and that they have been held constitutional, spent an uncomfortable afternoon.

There are a lot of foolish laws in this country of ours and the fact that they are constitutional does not make them any less foolish. The Massachusetts and California "flag" laws are among these. We do not compel our legislators to give a salute to the flag once a week in the legislative halls. Why, then, should we force students and teachers to go through such a form? Are our children and the teachers over them for some reason suspect beyond the rest of us? We Americans want our children to appreciate the bless-

ings of our country. We want the tone of our classrooms to be Democratic, and we shall insist that our teachers give the American idea a fair presentation in their courses. The way to get these things is not by forcing salutes and pledges, but rather by preserving the American spirit in the home and by weeding from teachers' rolls persons more interested in "isms" and strange propaganda than in teaching the young. — *Milwaukee Journal*.

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Einstein on Religion and Science

Dr. Albert Einstein spoke on May 19 at Princeton Theological Seminary before the Northeastern Regional Conference of the American Association of Theological Schools. The text follows:

"During the last century, and part of the one before, it was widely held that there was an unreconcilable conflict between knowledge and belief. The opinion prevailed among advanced minds that it was time that belief should be replaced increasingly by knowledge; belief that did not itself rest on knowledge was superstition, and as such had to be opposed. According to this conception, the sole function of education was to open the way to thinking and knowing, and the school, as the outstanding organ for the people's education, must serve that end exclusively.

"One will probably find but rarely, if at all, the rationalistic standpoint expressed in such crass form; for any sensible man would see at once how one-sided is such a statement of the position. But it is just as well to state a thesis starkly and nakedly, if one wants to clear up one's mind as to its nature.

"It is true that convictions can best be supported with experience and clear thinking. On this point one must agree unreservedly with the extreme rationalist. The weak point of his conception is, however, this: that those convictions which are necessary and determinant for our conduct and judgments, cannot be found solely along this solid scientific way.

"For the scientific method can teach us nothing else beyond how facts are related to, and conditioned by, each other. The aspiration toward such objective knowledge belongs to the highest of which man is capable, and you will certainly not suspect me of wishing to belittle the achievements and the heroic efforts of man in this sphere. Yet it is equally clear that knowledge of what *is* does not open the door directly to what *should be*. One can have the clearest

and most complete knowledge of what *is*, and yet not be able to deduct from that what should be the *goal* of our human aspirations. Objective knowledge provides us with powerful instruments for the achievements of certain ends, but the ultimate goal itself and the longing to reach it must come from another source. And it is hardly necessary to argue for the view that our existence and our activity acquire meaning only by the setting up of such a goal and of corresponding values. The knowledge of truth as such is wonderful, but it is so little capable of acting as a guide that it cannot prove even the justification and the value of the aspiration towards that very knowledge of truth. Here we face, therefore, the limits of the purely rational conception of our existence.

"But it must not be assumed that intelligent thinking can play no part in the formation of the goal and of ethical judgments. When someone realizes that for the achievement of an end certain means would be useful, the means itself becomes thereby an end. Intelligence makes clear to us the inter-relation of means and ends. But mere thinking cannot give us a sense of the ultimate and fundamental ends. To make clear these fundamental ends and valuations, and to set them fast in the emotional life of the individual, seems to me precisely the most important function which religion has to perform in the social life of man. And if one asks whence derives the authority of such fundamental ends, since they cannot be stated and justified merely by reason, one can only answer: they exist in a healthy society as powerful traditions, which act upon the conduct and aspirations and judgments of the individuals; they are there, that is, as something living, without its being necessary to find justification for their existence. They come into being not through demonstration but through revelation, through the medium of powerful personalities. One must not attempt to justify them, but rather to sense their nature simply and clearly.

"The highest principles for our aspirations and judgments are given to us in the Jewish-Christian religious tradition. It is a very high goal which, with our weak powers, we can reach only very inadequately, but which gives a sure foundation to our aspirations and valuations. If one were to take that goal out of its religious form and look merely at its purely human side, one might state it perhaps thus: free and responsible development of the individual, so that he may place his powers freely and gladly in the service of all mankind.

"There is no room in this for the divinization of a nation, of a class, let alone of an individual. Indeed, even the divinization of humanity, as an abstract totality, would not be in the spirit of that ideal. It is only to the individual that a soul is given. And the high destiny of the individual is to serve, rather than to rule, or to impose himself in any other way.

"If one looks at the substance rather than at the form, then one can take these words as expressing also the fundamental democratic position. The true democrat can worship his nation as little as can the man who is religious, in our sense of our term.

"What, then, in all this, is the function of education and the school? They should help the young person to grow up in such a spirit that these fundamental principles should be to him as the air which he breathes. Teaching alone cannot do that. If one holds these high principles clearly before one's eyes, and compares them with the life and spirit of our times, then it appears glaringly that civilized mankind finds itself at present in grave danger. In the totalitarian states it is the rulers themselves who strive actually to destroy that spirit of humanity. In less threatened parts it is nationalism and intolerance, as well as the oppression of the individuals by economic means, which threaten to choke these most precious traditions.

"A realization of how great is the danger is spreading, however, among thinking people, and there is much search for means with which to meet the danger — means in the field of national and international politics, of legislation, of organization in general. Such efforts are, no doubt, greatly needed. Yet the ancients knew something which we seem to have forgotten. All means prove but a blunt instrument, if they have not behind them a living spirit. But if the longing for the achievement of the goal is powerfully alive within us, then shall we not lack the strength to find the means for reaching the goal and for translating it into deeds."

• • •

A BRIGHT LOOK-OUT

"It is surely improbable that a healthy young man susceptible to passion and not more self-controlled than other young men should maintain himself till the age of twenty-nine, in a state of virginity."

• • •

"Seduced young women live, *as often as not*, to be very happy and very much liked." (Italics ours.)

—Lord David Cecil, in *Early Victorian Novelists*, pp. 96, 238.

(Lord David further makes it a matter of complaint against Mary Anne Evans, that she admires the flowers, but "averts her eyes from the dung-heap." Well, why shouldn't she? What need is there to inspect it? —Ed.)

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Mary Kingsley and Mary Slessor

It is strange that the two great pioneers of travel, Gertrude Bell and Mary Kingsley, had (unlike Ida Pfeiffer) a rather poor idea of "women."—and thought they should be kept in their place! The probable explanation is that both were "masculine" people and failed to appreciate the underlying determination and constancy of the feminine mind. Mary Kingsley's portrait, signed by herself as—"the melancholy picture of one who tried to be just to all 'parties' is keen, intellectual and hard, though not unkindly. It might, divested of the bonnet, be that of a Chancery leader. "She loved the Army and Navy." Stephen Gwynn has written her life in short compass, but with rather tantalizing brevity, and only glances in a line at her opposition to the Suffrage, whereas he shows at length how she appreciated such a character as the Presbyterian Missionary, Mary Slessor. Herself an anti-suffragist and anti-missionary, she said of this friend, a missionary and a celibate:

"This very wonderful lady has been eighteen years in Calabar . . . ruling as a veritable white chief over the entire Okijon district. Her great abilities, both physical and intellectual, have given her among the savage tribe an unique position, and won her, from white and black who knew her, a profound esteem. Okijon, when she went there alone . . . was a district regarded with fear by the Duke and Creek Town natives, and practically unknown to Europeans. It was given, as most of the surrounding districts still are, to killing at funerals, ordeal by poison and perpetual internicine wars. Many of these evil notions she has stamped out, and Okijon rarely gives trouble to its nominal rulers, the Consuls in Old Calabar, and trade passes freely through it down to its seaports." And she speaks of—"that tact which, coupled with her courage, had given her an influence and power among the negroes unmatched by that of any other white."

"I have never been in love, nor has anyone ever been in love with me," Mary Kingsley declared. This she affected to consider "an imperfection"—but quite flatly, she "only had a sort of second-hand understanding" of the amorous characters in Gwynn's

novels. Equally flatly, she did not conceal her pride in her navigation and seamanship. And she had acute political insight.

Take, as an example of her political sagacity, this extract from a letter:

"It takes going to these big towns and pottering about them, listening quietly, to realize how unrepresentative our so-called representative government is. The means by which these trade lords can make their opinion known are now so clumsy, so round-about and so on, that the busiest and the best and most representative men among them have not got the time to give to using them. Moreover, many of the present ways are dark and bad, and the good men won't use them, won't cringe and bribe; they leave that to the bulldozers, and the present system mistakes these bulldozers for representative men, to the harm of English interests, while the men whom it should represent, the men I believe it really wants to represent, just damn it and attend to business. It is a very queer thing for a so-called commercial nation, and I'll be hanged if I think it is a good thing; all this escape of steam and loose working at the joints. You should just hear these men on the system of commercial consuls nominated by the government; it would take the paint off the conceit of the advocates of this method of improving England's commerce. It is very much a case of "they talk a lot of loving, but what do they understand?" What we want is an honest, open system of representing commercial opinion in the government. I believe the more I know of it that it is an opinion worth having, and a sound, healthy opinion, no disgrace to England, and I believe Imperialism without it is rotten folly."

And this:

"An object lesson is before our eyes now in these disturbances connected with the enforcement of the hut-tax on the natives of the Protectorate of the Colony of Sierra Leone, a tax of 5s per hut, a heavy tax because the African's annual wealth per individual is no more than £1 a year. But I pass over this and the anomaly that no municipal taxes have been collected from the inhabitants of Free Town, although Free Town is the place that benefits most by the taxes levied on the natives in the Protectorate zone. These are mere local questions; but this recurring attempt to levy hut-tax and its recurring rows are common to all Africa for exactly the same simple reason: namely,

^o *The Life of Mary Kingsley*, by Stephen Gwynn, Chap. XI, pp. 209-10.

that this form of taxation is abhorrent to the principles of African law. One of the root principles of African law is that the thing you pay anyone a regular fee for is a thing that is not your own—it is a thing belonging to the person to whom you pay the fee—therefore if you have to pay the government a regular and recurring payment for your hut, it is not your hut, it is the property of the government; and the fact that the government has neither taken this hut from you in war, bought it of you, nor had it given as a gift by you, the owner, vexes you "too much," and makes you, if you are any sort of a man, get a gun. The African understands and accepts taxes on trade, but taxing a man's individual possession is a violation of his idea of property."

—*Ibid. Em. Chapter IX, pp. 174.*

She could deal with leopards:

"I have never hurt a leopard intentionally; I am habitually kind to animals, and besides I do not think it is ladylike to go shooting things with a gun. Twice, however, I have been in collision with them. On one occasion a big leopard had attacked a dog, who, with her family, was occupying a broken-down hut next to mine. The dog was a half-bred boarhound, and a savage brute on her own account. I, being roused by the uproar, rushed out into the feeble moonlight, thinking she was having one of her habitual turns-up with other dogs, and I saw a whirling mass of animal matter within a yard of me. I fired two mushroom-shaped native stools in rapid succession into the brown of it, and the meeting broke up into a leopard and a dog. The leopard crouched, I think to spring on me. I can see its great, beautiful, lambent eyes still, and I seized an earthen water-cooler and flung it straight at them. It was a noble shot; it burst on the leopard's head like a shell and the leopard went for bush one time. Twenty minutes after, people began to drop in cautiously and inquire if anything was the matter, and I civilly asked them to go and ask the leopard in the bush, but they firmly refused. We found the dog had got her shoulder slit open as if by a blow from a cutlass, and the leopard had evidently seized the dog by the scruff of her neck, but owing to the loose folds of skin no bones were broken and she got around all right after much ointment from me, which she paid me for with several bites. Do not mistake this for a sporting adventure. I no more thought it was a leopard than that it was a lotus when I joined the fight!"

Travels, pp. 543.

^o *The Life of Mary Kingsley*, by Stephen Gwynn, Chap. V, p. 91.

"Once in the bush," says Gwynn, "as she and her party came into a village, they found a leopard caught in a game-trap by some kind of snare; struggling, snarling, and roaring, as one can well imagine. The African method was to leave it till it wore itself to death; but when night came and Mary Kingsley shut herself up in her allotted hut, the cries of the magnificent creature became more than she could bear. So, going out into the dark, she found herself in terror because she had not stayed to put on boots and the chance of walking on a snake was formidable. Africans, as all soldiers who have served in Africa report, never move about by night, probably for this among other reasons. When she reached the trap, guided by the leopard's eyes blazing like lamps in the dark, she did not say she was frightened as she set out to the business of pulling out the stakes, keeping away as best she could from her captive, though in one of his frantic dashes he ripped her skirt from top to bottom. But she accomplished her object of pulling away all but the last, which she reckoned the leopard would be able to pull for himself. She was right; he did. But then, to her dismay, instead of bolting into the bush as she had expected, he came and began to walk round her, sniffing at her; and she was frightened with a vengeance. Fear, however, had its usual effect; instead of bolting she said firmly, 'Go home, you fool!' And the leopard went. A moment after, she heard a violent rustling in a tree behind her; something dropped with a thud, and then she was aware of it crawling about her feet. It was one of the Fan hunters, who had seen her go out, followed her, and when he saw her go to the trap, thought the best place for him was up a tree. When he heard her speak to the leopard and saw it obey her, he concluded that she was some kind of divinity and came down and made obeisance."

As regards her nautical powers, Stephen Gwynn says:

"She had the sea in her blood . . . anybody who reads her books will find that her acquaintance with navigation was extensive and peculiar; she was modest about her other attainments to the point of humility, but she does not conceal her pride in having learnt to manage a canoe on the Ozowé River, 'pace style, steering and all, all same for one as an Ogowé Africa.' When it came to ships, she guarded her reputation for seamanship perhaps even more jealously

^o *Ibid. Chap. V, pp. 92-93.*

than for scientific accuracy—though about that also she was firm. Witness this letter to George MacMillan, when her book of *Travels* was in preparation and the scientist who revised it had taken it on himself to alter some of her expressions:

"I see quite clearly that I cannot publish this sort of thing. I am very sorry, but it cannot be done, for I am going down the Coast again and I have no character to lose as a literary person, but I have got a very good character to lose as a practical seaman, and an honest observer of facts on the West Coast, and I cannot put my name to this sort of newspaper article or lecture to a panorama affair; and if my log is published as I have written it, I feel I can face any man. If it is published as it is corrected, I may be able to face the General Public, but *How* could I face Captain Murray after having said Captain Heldt housed me? Now to house means to lower a mast to half its length, and then secure it by lashing its heel to the mast below! As I dare say you know, and I assure you, Captain Heldt *never* lashed my heels, nor lowered me to half my length. Similarly I say you can go across Forçados bar drawing 18 feet. The Dr. says it has 18 foot of water on it at low water. It has not. You can go—because you can drive through a foot or two of mud. I fear you will think these things of no importance, but they are important to me. I have taken vessels of 2000 tons across that Bar and up the Forçados creeks as a pilot, three times. I should never get the chance of taking another if I published such rot. And I would rather take a 200-ton vessel up a creek than write any book!"

"Her printed works contain no record of these feats of piloting, and I dare say none of those who knew her ever heard her mention them. She did not dwell on her achievements; the expression of triumph over having mastered the Ajumba canoe is the only thing I can recall set down with conscious self-satisfaction, and even that comes at the end of several pages devoted to chronicling the entertainment afforded to lookers on by the miscarriage of her first adventures. But the pride in her trusted seamanship was deep in her heart and it cried out indignantly when she was made to speak like a land-lubber. From her raw beginnings she had advanced to the point when a West Coast skipper would trust her with his ship in a difficult channel: that was a decisive expression of the judgment of the only peers she cared about—

those who knew the Coast as well as she did or better."^o

Finally her scientific mind was scientific enough to realize that science is not all:

"I am really a very melancholy person inside. But I don't show that part of myself. I feel I have no right to anyone's sympathy, and I have so much more than I deserve of what is worth having in this life; and, moreover, far under the melancholy there is an utter faith in God, which I fear I could not make you believe I have. Nevertheless, it is there, and it has survived my being educated among agnostics, and the dreadful gloom of all my life until I went to Africa; but it has grown so strong now that I never question the truth of it. I never feel the need I see my fellow scientifics feel of proving it by some human means, such as spiritualism—or of giving it up and handing the affair over to Rome. I do not mean that my faith is of any use except to the owner, or that it is comfortable and restful, for I have always a feeling of responsibility. All through the fifteen years during which I nursed my mother and watched over my brother's delicate health, I never felt "it was all for the best," but only that perhaps I could make things better for them—if only I knew how, or were more able; and I tried my best, and I know I failed, for my mother's sufferings were terrible, and my brother's health is now far from what I should wish. So you see I have too gloomy a religion to want to convert other people to it. For I think, when I hear an unbeliever holding forth on the "ridiculousness of Christianity," or "the idea of a Great Good God," "Ah! you fool, you'll know better some day, and if you don't it doesn't much matter;" and when I hear the Christian, I cannot believe *that*, but I wish I could—when I am lazy. I know you will rise up at this; but I only mean to say that if I had a dogmatic Christian faith I should be lazy. Meanwhile I can only feel that I know and see the

^o "Life of Mary Kingsley," by Stephen Gwynn, Chap. IV, pp. 40-41.

God of the Lily and the Rose,
Soul of the granite and the bee;
The mighty tide of Being flows
In countless ages, Lord, from Thee.
It springs to life in grass and flowers,
Through every age of being runs,
And from Creation's mighty towers
Its glory flames in stars and suns.

"Where this verse comes from I do not know; I heard it when I was a child a quarter of a century ago; and it, and the grand passage in Spinoza's *Tractatus Religio Politicus*, are all the sacred books I have. Forgive me for bothering you about this. I never wrote on my religious views before, nor will I again."^o

And she ends:

"The final object of all human desire is a knowledge of the nature of God."

—*Ibid.* Chap. X, pp. 193.

No, her voice was not for Equality and Suffrage; her life was.

☆ ☆ ☆

Star-Dust

Athletics

1. GREAT BRITAIN. HIGH JUMP. At Haltwhistle School Sports (28 June) the "girls" once again proved themselves better than the "boys." The winner for the Senior girls jumped 4'2", being two inches higher than the Senior boy winner, and the Junior girl winner jumped 2'10", being three inches higher than the Junior boy winner. —*Cumberland News*.
2. GREAT BRITAIN. DIVING. At Keswick Co-educational School, the Diving Championship Cup was won on 22 July by Doreen Crellin, pro-prefect.—*Ibid.* 29 July 1940.

^o *Ibid.* Chap. VIII, pp. 152-153.

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