

# URANIA.

GENERAL INDEX. [Nos. LXI-LXVI.]

1927.

Abbeys, Joint	LXI,2.	Lady in Distress, A	LXIII,4.
Aelfleda, Saint	LXI,3.	Lift, What Women Can	LXV,1.
Agapetæ, The	LXI,2.	Love, "Falling in"	LXV,8.
Basil, Saint	LXI,3.	Marriage, Queen Victoria disapproves of	LXI,2.
Bega, Saint	LXI,3.	"    Erna Larren disdains	LXI,8.
Celibacy	LXI,2,3.	"    Between Women	LXV,8.
Civil Service Appointments	LXIII,1.	Milburga, Saint	LXI,3.
Charter, A Woman's	LXV,4.	Monasteries, Joint	LXI,2.
Columbus City	LXV,9.	Mountanists, The	LXI,3.
Cuthbert, Saint ( " A Malignd Saint ")	LXI,2.	Mountain, Climbing the Sacred	LXI,3.
Cuthburga, Saint	LXI,3.	Nature and the Family	LXIII,6.
Diplomacy	LXIII,1.	Pacificists Persecuted	LXIII,4.
Disguise ( Liverpool Youth )	LXIII,4.	Peace, Judaea and	LXV,8.
Editor's Travels	LXI,1.	Physical Strength	LXV,1.
Erna of the Laughing Eyes	LXV,3.	Pluck, a Girl's	LXV,3.
Etheldreda, Saint	LXI,3.	Poetry :—	
Eucratites, The	LXI,3.	God Give Us Shadow ( Rolt Wheeler )	LXI,4.
Famille, La	LXIII,6.	From the Hindu	LXIII,3.
Feminine City, A.	LXV,9.	Seagull, A ( H. B. )	LXV,5.
Fishery Owner, A Finnish	LXV,3.	Political Office and Prejudice	LXIII,1.
Friendship between Women	LXI,2.	Prejudice	LXIII,1.
Heroic Rescues, Five	LXV,2,3.	Radegunda, Saint	LXI,3.
Hilda, Saint	LXI,3.	Romain Rolland	LXIII,4.
Howarth, Sir H., Prejudices of	LXI,2.	Salary Question, The	LXIII,1.
Ideals, Romain Rolland on	LXIII,4.	Spinsters, Fashions in	LXV,7.
Japanese Summer School for Girls	LXI,4.	"Superfluous Women"	LXV,8.
Japan, Position of Women in, ( The Yorozu )	LXIII,5.	Valentinians, The	LXI,3.
Suffrage in	LXIII,6.	Victoria, Queen, on Marriage	LXI,3.
Judaea and Peace	LXI,8.	Why ?	LXV,8.
" Kwannon Sama "	LXV,6.		

# URANIA

Nos. 61 & 62.

JANUARY—APRIL, 1927.

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*.

## THE OLD WOMEN DRESS THE BRIDE

Robe her in velvet,  
Ermine, brocade,  
Give her these jewels—  
Diamond and jade;  
Put this gold circlet  
Round her head:—  
Shall we not ornament  
Her—dead?

Give her this necklace  
Of orient pearls—  
Weave this white flower  
In her dark curls;  
Let rubies lend her  
Their dusky glow:  
Kiss her pale lips—  
And let her go!

—David Berenstein (*from memory*).

## EXPLANATION, APOLOGY AND WITHDRAWAL.

"NEVER retract, never explain, never apologize," is a counsel which is very current, and which has even been attributed to Jowett. But we shall proceed to do all three. We retract the word "Sweet" in our last issue (Nos. 59 & 60, p. 11)—it ought to be "Swift." We apologize for the long delay in the appearance of the successor to that number. And we explain that the delay has been due to the prolonged absence of the Editor in

Europe, where the materials of work were difficult of access, and time and leisure still less easy to command.

We hope to make up the lee-way by producing the issues for 1927 at frequent intervals.

The Editor spent many months of 1927 on the continent of Europe, besides visiting Candy, Colombo and the "Buried cities" of Ceylon, Aden (where it rained), London, Cumberland, Edinburgh, the Clyde, Inveraray and Dumfries (where it rained also). The main part of the summer was spent at Geneva and Lausanne, and before that, she touched at Hamburg, Kiel, Nebel in Jutland, Copenhagen, Gothenburg, Stockholm, Visby in Gothland, and Berlin. On leaving England after Christmas—(nothing would cross the channel but the *Aquitania*!)—she passed through Paris, Munich, Venice, Rome and Naples. Earlier in the year, she had spent a month in Spain (Gibraltar, Tangiers, Ronda, Cadiz Jerez, Seville, Cordova, Granada, Madrid, Toledo, Segoria, Saragossa and Barcelona) and then went to Marseilles, Nimes, Alassio, Genoa, Florence, Venice, Milan, Como, Lucerne, Berne, Dijon and Paris. If this does not account for the delay in the appearance of the leaflet, she does not know what will. And she will not detail her travel experiences at greater length unless readers desire it and write to say so!

In London she had the pleasure of meeting a very old Indian friend, to whose untiring and ungrudging efforts it is due that this leaflet appears with the regularity that it usually does:

## URANIA

who reads for the press and corrects the proofs and settles the accounts, and acts in general as a business agent: and whose critical remarks on the MS. are invariably helpful, though he is not a convert to Urania's propaganda.

### WOMEN IN FRIENDSHIP.

ONE great gift is the property of the 20th century woman. It is the gift of real friendship with, and appreciation of, her own sex.

In the days when competition for man was supposed to be the mainspring of woman's life, and every other woman was therefore a potential rival and enemy, such a thing as friendship, as men understand the word, was considered an impossibility between women.

The 20th century, with its broadening of horizons, has exploded that legend. And it has done something else. It has taught women the infinite charm of woman as a companion.

No man has the natural gift for companionship that woman has—because through the centuries companionship has been woman's chief trade. To excel in companionship, to raise it to the level of a fine art, has been her study and her preoccupation. It was the only way in which she could express herself—make herself felt in the great outside world. Her own hands being tied, she used some man as her instrument.

And now, all of a sudden, she is concentrating this gift upon other women—friends who share the gift and reciprocate it. Everywhere, now, you will find women entertaining women—giving luncheons and dinners, going on expeditions, and playing their favourite games together. And they are enjoying it all inexpressibly.

Uncharitably one cannot help wondering whether the legend of women's incapacity for friendship might not have been started by a man—perhaps one who realised to the full woman's talent for companionship and wanted to keep it, selfishly, for himself.

—Diana Bourton in the Daily Mail.

2

### A MALIGNED SAINT

S. Cuthbert is often said to have had a horror of women. But (Howarth: *The Golden Age of the Church*, III. 42) he directed that he should be buried in a linen cloth which had been given to him by Verce, the Abbess of Tiningham. At Carlisle he founded a convent with an abbess of royal descent (III. 209),\* and an interesting story is told of a visit of his to the before-named Verce. S. Cuthbert took a siesta, and the nuns inquired, when he wakened up and felt thirsty, whether he would take wine or beer. He preferred water, which miraculously became wine when handed on to the convent priest and another bystander. This Bede reports on the authority of a monk who was present.

With regard to Aldhelm, William of Malmesbury asserts that he did not avoid the society of ladies, but that in his intercourse with them he adopted a somewhat startling—but really very sensible—course with a view of avoiding harm. "Whether sitting or lying down he kept some lady with him. And then the devil saw himself made a complete fool of, observing a woman and man together, but contrary to all his expectation, thinking of nothing but chanting the Psalms." (III. 374). We are reminded of the little girl of anecdotal fame, who approached the dinner-table and stretched out her hand to the dessert—only to withdraw it with the remark—"Sold again, Devil." But Sir Henry Howarth curiously regards the incident as an instance of the "straits which the unnatural celibate life imposes on saints by *enhancing libidinous thoughts*". Still Sir Henry is very hard on virginity—speaking of the Agapetae, Christian ascetics who lived with men, though both parties were celibate, he quotes with approval Workman's remark that—"From such spiritual marriages.....the step to concubinage was very slight!!!" These arrangements are said to have been very common with the Valentirians, Montanists and Eucratites, and in the 3rd and 4th centuries were held in favour in the Catholic and Celtic Churches. By the 6th century, says Workman, the worst construction was generally put upon them,

\* Later the abbess was King Egfrid's widowed Queen Eormenburga or Armenburga. The former abbess seems to have been her sister-in-law.

## URANIA

but by that time it had developed the somewhat different system of double monasteries, the nuns and monks being separate, though usually ruled by the Abbess. S. Basil and his sister Macrina had a double monastery, and in later times the admirable S. Radegunda presided over one at Poitiers. Other examples were Remiremont, Soissons-Jouarre, Bire, Chelles and Andelys. Wimborne was a double monastery in England: also Bardney, Barking, Ely, Whitby, Coldingham, Repton, Wenlock, Nuneaton and possibly Carlisle.\* Barking, indeed, was a true double monastery: "*Promiscui sexus et aetatis*" (III. 234).

"We cannot avoid the thought," even Howarth observes (III. 194), "that through the medium of the church, women were able to fill much more potent and influential roles in the world's economy in the VIIIth century than might be supposed from the rough times in which they lived." He is speaking with reference to S. Hilda, of whom too much is known to make it necessary to expatiate here on her career.

S. Bee ("Bega", "Begu") was one of the many royal ladies who fled the court to escape matrimony. She is said to have migrated from Ire and to Cumberland, and to have had a brilliant vision of S. Hilda, at the moment of the latter's decease. S. Aelfleda, Hilda's adopted daughter, succeeded her as abbess: and was described as "always the comforter and the best counsellor of the entire province". (III. 198). And she again had friendly visits from S. Cuthbert, who sent her his girdle on one occasion, at her request when ill; and it worked cures on her and on another nun. On another occasion, as Aelfleda told Bede, his knife fell from his hand as they were dining together. His thoughts were far away; and he playfully said, "You want me to eat all day; I must take a rest sometimes!" But in fact a soul of his acquaintance was passing away.

S. Milburga was a daughter of Eormenburga, and became abbess of Wenlock, which she founded after escaping from a rejected suitor. S. Mildred, her sister, had a similar experience at Chelles in France, where her own Abbess endeavoured to force

\* Workman's *Evolution of Monasticism*, 178 *et passim*.

her into matrimony, incidentally putting her into a furnace (*teste Jocelyn*), on which her royal Mother not improperly ordered her back to Kent. She was the old heathen Penda's grand-daughter: and became Abbess of Minster in Thanet.

Howarth's aversion from celibacy is again amusingly shown in his remark (III. 235), that Queen Cuthburga like Queens Ethelreda and Radegunda separated from her husband (Aldfrid of Northumbria) from "quite false ascetic notions." Florence of Worcester says she did so for the love of God: and he may have known better.

Sir Henry even goes so far (III. 390) as to say that S. Ethelreda's life was "hardly exemplary"—because she was continent, and refused marital rights to the King to whom she had been handed ("data") by her family!

While we are rehabilitating S. Cuthbert, let us do the same kind office for Queen Victoria. That princess is usually represented as an inveterate match-maker whose profound conviction was that a woman's happiness was to be found only in marriage. But Sir William Harcourt records that she expressed to him an entirely different opinion. Sir William enunciated to her the orthodox view, but the Queen's answer was:—

"I entirely differ from you, Sir William. I think no woman should marry, except under exceptional circumstances", (*Vide Life of Sir William V. Harcourt*, p. 534). This was Her Majesty's mature view, expressed in January 1885.

—Irene Clyde.

### CLIMBING THE SACRED MOUNTAIN.

A FIERCE controversy is raging among the temple authorities on the sacred Mount Omine, in Yamato. Since time immemorial it has been a rule that only men could climb the mountain and receive blessing from the shrine at the top. The fair sex were taboo.

The inrush of so many modern ideas to Japan, however, has brought the inevitable: someone has raised the question of changing the old regulations so that women can climb Mount Omine if they so desire. A number of the priests were willing to take up the campaign for members of

3

## URANIA

the opposite persuasion, and so the battle was on.

There have been several mountains in Japan, which have been closed to women. One of the most famous of these was Mount Nantai, on the shores of Lake Chuzenji. There was a high wall around the base of the mountain and it was only recently that women were allowed to pass through the gate.

—*Japan Advertiser, 14 June, 1928.*

### GOD GIVE US SHADOW!

(*Rondeau Redoublé*)

God give us shadow! Shield us from Day's glare!  
Give us the boon of heaven-expanding Night—  
Of long palm-fingers blessing crystal air:

Give us the golden shadow of Thy Light.

Day blinds and dazzles—Day is dust and blight!

Day frightens with its fierce insistent flare

The fragile loveliness that shrinks from sight.

God give us shadow! Shield us from Day's glare!

But Night has wandering fragrance,

strange and rare:

Night holds the vast with stars in cosmic flight,

And Night sends sleep to shadow man's despair:

Give us the boon of heaven-expanding Night.

When deserts lie before us, bare and bright,

Their sheets of mica glittering, bright and bare—

Then bring us to those shadows, slender, slight,

Of long palm-fingers blessing crystal air.

So veil Thy Glory, that our eyes may dare

The overwhelming radiance of Thy Might:

Make dim the luminous avenues of Prayer—

Give us the golden shadow of Thy Light.

In shadows of woods, our souls to Earth we plight,

In shadow of Night, the starry Heavens we share,

In shadow of God, we touch the Infinite

Supreme, surpassing...Of Thy Tender Care

God give us shadow!

ETHEL ROLT-WHEELER.

—*In G. K.'s Weekly.*

## JAPANESE GIRLS.

IN the very heart of Karuizawa stands a huge rambling house, resembling, more than any thing else, a very large restaurant. But instead of the mixture of sounds that one would expect from such a place—a medley of samisen tinkling, laughter of geisha, scraps of nagauta, voices leud with wine—a stillness marks the house and sets it apart from the rest of the village. While elsewhere in Karuizawa there is the usual summer resort atmosphere of wringing from each precious moment of vacation all the pleasure possible, this barrack-like house is clothed with the solemnity of a monastery.

The only sound which comes from the house is the murmur of the subdued voices of the Japanese young women who walk about the spacious grounds in couples or groups of three or four, absorbed in the seriousness of their discussion. Scraps of their conversation break through the mist-thickened dust to reveal that here a couple is discussing service to humanity, there a couple is engrossed in the population problem, there a group is arguing politely about methods of education. One might think it really a monastery, the forms half marked against the dark those of aged wise men who had spent their lives in pondering on Life, were it not for the occasional scrap of conversation revealing the eternal feminine...

Inquiry reveals that this big building house nearly 100 members of the highest class of the Nippon Women's College at Mejiro who are spending three weeks here through the philanthropy of Mr. T. Mitsui, head of the Mitsui interests. There are 120 of these young women, about two-thirds of the class which is to be graduated next spring, staying here at present.

Every summer for the past 20 years students from this College have come to Karuizawa to benefit from the mountain air and from the intellectual intercourse the communal life affords. They are interested chiefly, explained Madame Kajiwara, who is in charge of the group, in the discussion and solution of social problems preparatory to their launching upon careers next spring.

Many of the 120 are planning to become teachers in the middle schools, some of them are taking

## URANIA

special courses to prepare them to be governesses, and others are hoping to carve a niche for themselves on newspapers or magazines. A few are not preparing for professions, but have been studying those subjects which will make them better house-wives. But whatever the future for which they are planning, these young ladies recognize the seriousness of life and it marks their activities.

Most of them belong to the students organization which has for its aim the promotion of the cultural phases of life, both in school and after graduation, and their activities at Karuizawa are aimed primarily at the advancement of their cultural appreciation. For this reason their program includes no sports; they depend upon walks in parties of two or three for their exercise, walks upon which the taptap of their *geta* keep time for their discussions of a fuller life.

For the most part the time of the students is left open for them to do as they please as there are no regular classes. They spend the day in study, discussion and meditation, with occasional meetings of their various organizations, such as the English-speaking society. This group arrived at Karuizawa on July 13 and will remain until August 5. Later

in the summer about 200 members of the next lower class of the College will come up to spend three weeks.

In the present group are students from all parts of Japan and from Korea, Formosa, Manchuria and other parts of China.

When it was brought to Mr. Mitsui's attention that the students would benefit from a place where they could spend a few weeks in summer in a communal life, he made no comment, but built the house without the knowledge of the College authorities. It was finished in the summer of 1906. Since that time the College has grown and the house has been enlarged, but so many girls wanted to come up last year and again this year that it was found necessary to rent the temple to take care of the over-flow.

Madame Kajiwara, a quiet serious little woman whose life has been spent in guiding the thought of young women of Japan, acts less as a teacher toward her charges than as a head priest, to whom is brought for settlement questions which the animated discussions that fill the dusk in the compound have failed to solve.

—*Japan Advertiser, July 22, 1926.*

### TO OUR FRIENDS.

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

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

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

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

"*All' eisin hōs 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, York House, Portugal Street, London, W. C. ; E. Roper, 14 Frognal Avenue, London, N. W.; D. H. Cornish, 33, Kildare Terrace, Bayswater, London W.; T. Baty, Temple, London, E. C.

### **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!**

---

**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.**

#### DISTRIBUTOR'S NOTE.

URANIA is not published, nor offered to the public, whether gratuitously or for sale or otherwise. Copies of Nos. 11 to 60 inclusive can be had by friends. If copies are wanting to complete sets or for distribution, application should be made to T. Baty, 3 Paper Buildings, Temple, London, E. C., when they will gladly be supplied as far as possible.