

URANIA

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TWO-MONTHLY.

"Life that vibrates in every breathing form,
"Truth that looks out over the window sill,
"And Love that is calling us home out of the storm."

—Gore-Booth, "The Shepherd of Eternity."

THE ROOTS OF WAR.

STANLEY BALDWIN touched the point with a needle when, in the words of the *Punch* Cartoon, he turned to the fighting youth of the country and asked them what they were going to do about it.

It is they—they and their "manliness"—that is responsible for war: "Do not let them lay the blame on the old men."

We have heard *ad nauseam* of the flowering youth of nations being hurled to death and destruction by selfish and sheltered old gentlemen safely moored in their easy chairs. It is not true. What makes war possible is the fact that a considerable proportion of young and vigorous men are prepared to tolerate fighting and even to enjoy fighting. If the safe and serene old gentlemen of journalistic fiction had no fighting animals to invoke but only the denizens of ladies' schools, can anyone in her senses imagine that they would reproduce the scenes of battle which Europe witnessed in 1914. Of course they could not. There are a good many persons brought up as "women" who are willing to egg on men to fight, and there are a few persons brought up as "women" who might tolerate the horrors of modern war—but the education of "ladies" makes it impossible that in the mass they should, uncoerced, accept battle. It is absurd to suppose it.

What we have to do, therefore, is to imbue the whole population with the principles and mentality of courageous ladies. Many people deny that this is possible, but do we try? Education, if it cannot do everything, can do a great deal; that everyone admits. Do we try to reduce the fight-

ing mentality to the ladylike level in schools? Quite clearly we do not. We encourage the "manly" boy. We tolerate his arrogance and swagger: we look with a tolerant eye on fighting and caning; we murmur—"boys will be boys": we tolerate the butcher and the executioner.

And then we are surprised that the fighting animals we have produced are not too proud to fight!

You cannot draw a line in these matters. You cannot bring up a sex in the worship of violence and arrogance, and expect its members to stop short at a certain point of bloodshed and extermination. If the mangling and torture of masses of ordinary people is a tolerable thing, the more or less of the mangling and torture is a matter of very little account.

If spitting in a man's face is an insult, it matters nothing whether one spits once or twice. Five thousand soldiers or fifty thousand civilians—it is a mere matter of degree.

Hague Conventions and Kellogg Treaties are of little avail. They take no account of—

- (1) Civil Wars.
- (2) Participation in Civil Wars by other states in support of the Government.
- (3) Violence against unrecognized communities.
- (4) Violent reprisals, so long as they are not labelled "war".
- (5) Wars of self-defence.
- (6) Wars in purported enforcement of the League of Nations' covenant.

So long as the male arrogant and torture-tolerant spirit is inculcated in schools, so long will channels be found for its exhibition in life "What you put into the School, you get out of the State", says Humboldt.

The only real security for peace, therefore, is the training of youth in a mentality to which violence and torture are as repugnant as they are to the mass of "women." Probably the mass people brought up as women would concur in any violence necessary to restrain the few brutal and insane individuals who may always be with us. We are not arguing in favour of a hyper-Tolstoian abstinence from all force: still less for a cowardly and weak attitude to the individual brute and the individual oppressor. We only say that as long as a sex is trained to specialize in arrogant violence, it is perfectly futile to expect the arrogant violence of war to disappear or even to be mitigated.

—Irene Clyde.

MERCENARY?

In one of the rather absurd symposia which are conducted from time to time under the auspices of our enlightened organs of opinion, the oracle in charge put the question to a large number of undergraduate members of an (American) university whether they would marry an elderly person if the latter possessed the comfortable capital of a million dollars (say "Ten Thousand A year"). One supposes that, even in America, that represents a tolerable level of comfort.

The "girls" to the tune of ninety per cent said "Yes"; the rest, with equal unanimity, said "No." And some observers drew the inference that "girls" are mercenary. Others preferred to explain the difference by supposing that men are nobly indifferent to their wife's cash and insist on providing their own means of livelihood.

But neither appears to offer the true explanation; which surely is that "men" marry for a wife and "women" for a home. The more splendid the home is, the more readily will she accept any kind of a man with it. But the "man" whose prime object is the acquisition of a companion, will naturally make money a very secondary matter.

Much stupid nonsense as "girls" may talk about "men", their real admiration is reserved for their own beauty and charm. They will tolerate a permanent union with a "man" but (we are not speaking of exceptions)—only as providing a home—a scene, that is, for their ac-

tivities and self-expression. On the other hand, the being who is trained as a "man"—destitute of sweetness and beauty—desires first and foremost intimate union with a person possessing these qualities, and only secondarily considers the question of her wealth.

The result of the vote to which allusion has been made strikingly confirms this. The "girls" do not mind an elderly man, if they can have a million dollars with him, because it is not primarily the men that they want but the home. The youths do not want a million dollars if they have to take an old woman with it, because it is primarily the "woman" that they want. This may not suit the belated evolutionists who see in some obscure urge or mysterious attraction the motive for matrimony. They close their eyes to facts. The "girl" does not, in nine cases out of ten, want the man. She does not even want him to want her. She wants a comfortable, and if possible, a splendid, stage for her existence. But the "man" wants Her!

ONE HUNDRED AND ONE!

OUR first centenary is fast approaching. The issue for September-October 1933 will be numbered 101!

What shall we do to celebrate the occasion? Shall we emulate our contemporaries, and have illustrations, and messages from eminent patrons? We think not. But we have a scheme we would like to develop.

Would anyone who is interested in *Urania* care to express her views on a Modern Abbey? A modest establishment where people of our opinions could live in common, careless of the public's comments? Possibly it might develop as a Home School,—or, like the Monasteries at their best, it might be school, scriptorium, studio, and laboratory in one.

Our time is a time of chaos and conflict, which is becoming ever more acute. Just as in the stormy Middle Ages, the monasteries were islands of peace, where the lamp of culture and humanity was kept aflame through the darkest days, so it may be that little islands of sweetness and harmony may be needed and respected now.

It would be interesting to receive from our readers their views concerning the local habitation of such an Abbey. England seems too much

IS WOMAN FREE IN RUSSIA?

BY HELEN SIMPSON IN N. Y. HERALD.

THE labor pains of the Russian revolution, expected to bring forth the liberated woman, have brought forth a slavey. In Russia to-day women are machinists, but the head of the machine-shop is a man; women reap the harvests, but the head of the collective farm is a man; women are actresses and musicians, but the theatre director and orchestra conductor are men. In America, where their climb has been laboriously slow, women are reaching greater heights than in Russia, where with resounding fanfare, they were heralded into a new era with the stroke of a pen.

Of the sixty prominent figures in the realm of Soviet art, only two are women, and these two are not the creation of the Communist regime.

Of the 105 prominent scientists in Soviet Russia only one—the wife of a Communist poet—is a woman, and her post is administrative rather than scientific. She is the director of the Dostoyevsky Museum in Moscow. In the field of literature Communist statistics name 190 as being prominent. Only seven of these are women.

Of the 350 members of the government and the central executive committee, only twenty are women. One of them, Krupskaya, is the widow of Lenin, and another, Ulianova, is his sister. Of the remaining eighteen, twelve were already active Bolsheviks before the revolution of 1905. The rest were either social democrats or social revolutionaries of the same era.

Why has the Soviet woman so utterly failed to capitalize on her new-found liberty? Is it because she lacks the power and vigor to meet men on equal ground? Or is it because her new-found liberty and equality are in reality only chimeras—words written into the statutes, but not yet written on the hearts of 75,000,000 men who have always considered women as their inferiors?

Unquestionably there is a large element of truth in both these arguments. The attitude of the average Russian man, the Soviet courts, the conditions surrounding marriage and divorce and family life in general, and above all, the bitterness of the economic battle for existence, tend to give the lie to the assumption of women's equal-

overrun by compulsory regulations and arbitrary inspectors of education—not to speak of taxes. Catholic countries are generally distrustful of non-Catholic activities. India may be too hot, Scandinavia too cold! Mitylene? Tunis? The Far East? Bermudas! Manxland? Jersey?

Anyhow, a new Port Royal somewhere, in the not too far distant future?

The Editor.

EQUALITY IN THE MINISTRY.

AT A DEMONSTRATION under the auspices of the Edinburgh Equal Citizenship Society held in the Central Hall, Edinburgh, the Rev. J. E. Hamilton presided, and the speakers included the Rev. Vera M. M. Findlay, Glasgow; Miss Frances Melville, B.D., LL.D., Queen Margaret College, Glasgow; the Rev. Edith Martin, U.F. Church (Continuing); and Mrs. (Major) Calvert, Salvation Army.

On the subject of "Women in the Ministry," Dr. Melville said that, as the result of a petition presented to the General Assembly last May, a commission was appointed to inquire into the question of admitting women to full ordination in the Church. The report of that commission should be made at the forthcoming Assembly in May. If the report failed to grasp the central and simple question of the eligibility of women for ordination—if it attempted to side-track the question of propounding various theories of framing some special fancy ministry of women and stopped short of ordination or did not consider the general principle of eligibility of women with men, then, in the words of one of the supporters of the petition at the last Assembly, "the ghost of the petition will walk again."

Women would not enter the ministry unless they had the same qualities as men, unless they had succeeded in the same tests as men. A woman minister, in the same manner as a man, would have to be chosen by a congregation and duly called. If the report was not favourable to women, then the Assembly must at once show that there was some inherent disability in women that debarred them from entering into equality with men.

—The Glasgow Herald, April 3, 1932.

ty. And it is also true that the Russian woman lacks the heritage of freedom and finds herself somewhat at a loss in a world where there is no precedent to guide her, where she is expected at one and the same time to exhibit the sturdy independence of free worker and the charm and dependence of the alluring woman.

The position of the Russian woman up to the beginning of the nineteenth century was considerably more difficult and her social status more primitive than her sisters of the Western Hemisphere. The poor were slaves to the men, the rich were idlers, "doll house" women leading gay and useless lives, reading French novels. The novels of George Sand, read by the aristocratic woman, awoke in her the consciousness of an existence beyond that of a mere female. Alexander Herzen, Belinsky and, to a great extent, Tourgenieff were responsible for the woman's rebellion against the then conditions. This rebellion brought forth a highly cultured, highly intellectual group of women, such as Breshkovskaya, Spirodonova, Ismailova, Vera Figner, and the still active Kolontai, ambassador to Norway. These feminists advocated education and professions for their sex. They fought for and got what they wanted. But they never dreamed that the battle they were fighting would some day result in women becoming bricklayers, shoemakers and machinists, that the glorious equality they envisaged would be achieved only at the cost (exact by conditions they could not foresee) of women's femininity.

This loss of femininity at present is of great concern to both the Russian woman and the Russian man. During the last few years the Soviet man has shown a steadily increasing fondness for the "clinging-vine" type of woman rather than the emancipated type. This is particularly true of political leaders, who choose wives from the ranks of actresses and the ex-aristocracy. Up to 1928, when very few foreign women had yet invaded the Soviet Union, the young Russian woman who was brought up during the revolution was more or less satisfied with her lot—she had not seen anything different. But now that she has been thrown into more intimate contact with foreign women, and especially the American tourists who visit Russia, she has become discontented.

The Bolsheviks did not foresee that when they had cast off women's chains, other chains would be forged to bind them tighter—the chains of hopeless poverty and of hunger, of miserable working conditions and still more miserable home environments. They did not foresee a woman, her stint at the factory already done, waiting three, four, or five hours in line at the co-operative store to purchase a ration of black bread.

They did not follow her plodding through the streets or clinging precariously to an overcrowded street car, bound for her one-room home that is at once a living room, bedroom, dining room and kitchen. Or, if she is using the community kitchen, they did not see her jostling, pushing and elbowing her way about, cooking her meagre dinner on a kerosene stove, swearing and crying in vexation because some one, she knows not who, has taken her potatoes and onions. They did not foresee this woman, who wants now to have her clothes washed, trying desperately and often in vain to obtain a piece of soap.

The peculiar conditions of the society in which she moves have created a new classification of "eligibles" in the mind of the Soviet girl. If her family is a large one and she has been subjected to the goading intimacies of one-room existence with it for a long time, any man with a room of his own becomes desirable. She knows that she can divorce him without undue difficulty (although in recent years the difficulties have increased), and she knows by experience that the courts, in settling the question of possession of the room, will be likely to side with her.

If this man with a room is a Communist and an engineer, so much the better. It is likely to be a larger room, and there will be a better shop in which to buy food and clothing. If, in addition, the man with the room is not only an engineer and Communist but an O. G. P. U. or any high government official, then the girl can turn up her nose at her friends.

But if the man is a foreigner with "valuta" (foreign money), then she has made the best possible match. For the foreigner can purchase for her things she could not otherwise obtain had she all the roubles in the U. S. S. R. And her

heart is filled with the hope that some day, she may obtain permission to leave Russia for a more free and bountiful country. Tanya, a friend of mine, who had married an American engineer and had received permission to leave the country with him, was the happiest girl I met in Russia, and she was the talk of the town.

The privileges and pleasures afforded the wives of political leaders and high government officials are increasing daily. Kuybisheff, wife of the chairman of the Central Economic Committee, who lives in the new Government House in Moscow, said to me: "Well, I have everything. Do I look so badly dressed? Every summer I go to the Crimea." The wife of the Governor of the state of Mogileff is not unhappy. She has no children, lives in a government house, rides round in an automobile and has the best of food and clothing. Menjinsky, sister of an official of the O. G. P. U. in Moscow, is adviser in a school for foreign languages. If at times she is conscience-stricken by the fact that she knows no language but Russian, she need only lie back a little more luxuriously in the automobile which carries her to and from her home, the Kremlin, and she feels much better.

Yet even the great have their troubles. Nazarov, wife of an O. G. P. U. official, was forced to offer equivalent of \$62 to buy a pair of gray stockings to match the suede shoes, she had purchased at an O. G. P. U. store.

THE FALLING BIRTH-RATE.

THAT in 38 of the 42 largest cities in the world, the 1931 birth-rate decreased as much as 26.9 per cent as compared with the rate for 1930, it was disclosed yesterday in a statistical bulletin published by the Metropolitan Life Insurance Company. In only two of the cities, Glasgow and Rio de Janeiro, was there an increase. The rate in Stockholm was unchanged.

In 24 out of 42 large cities, the birth-rate declined more than 5 per cent in 1931 as compared with 1930.

The 10 large German cities all showed declines of more than 10 per cent. In Berlin the birth rate last year reached the low figure of 8.7 per 1,000, the lowest figure for any of the German cities having a population of 50,000 and over, and one of the lowest birth-rates for any city in

world. The 1931 birth-rate in Berlin was the lowest in the history of that city and may be compared with the rates of 11.2, 17.5 and 11.4 per 1,000 prevailing in Berlin in 1925, 1920 and 1915 respectively. In Dresden and Frankfort the birth-rate fell below 10 per 1,000 for the first time in the peace-time history of these two cities.

Every one of the 14 large American cities recorded a drop in the birth-rate during 1931. The decline was 22 per cent in Boston and 17 per cent in Detroit. The only large city in the United States with a birth-rate over 20 per 1,000 was Pittsburgh, and there the rate declined more than 6 per cent from the 1930 figure.

—New York Times

ECONOMIC CHANGES.

BY MARY ANDERSON

Department of Labour, U. S. A.

MANY trends of times are mirrored in the recently published census figures on women's occupation in 1930.

The approximately 11,000,000 women reported as wage-earners in 1930, an increase of almost two and a quarter million or 26 per cent. over 1920, are the result of a steadily changing economic and social order. The chief forces behind the evolution of women's work during a century from unpaid services in the home to remunerative jobs outside have been: The transplanting of industries from home to factory, rising standards and cost of living, need of women to provide or supplement the family income and use of labour-saving devices in the home.

Continued breakdown of prejudice in regard to women's employment and their ability is reflected in the occupational progress of women during the past decade. Of the 534 listed occupations in the 1930 census, women were found, to some extent, in all but 30. More and more women have been taking up trades, businesses, and professions formerly sacred to men. The prevailing attitude of married women and women in high social position toward their own employment could scarcely have been imagined 20 years ago.

Professional women registered a healthy increase of more than half a million from 1920 to

1930. Barriers to women's training for, and entrance into the professions have been lowered, so that some women are found in each of the various professions, the number in most having advanced since 1920. Even *mining engineering*, the only profession without a feminine representative in 1920, can boast of four recruits.

A doubling of the number of women *authors, editors and reporters, lawyers, judges and justices, and college presidents and professors* was reported for the decade. Women *physicians and surgeons* had decreased, however, about 6 per cent.

More doors in the business world have opened to women. In certain business pursuits requiring considerable initiative, women increased in the 10 years from 150,000 to 263,300. The latter figure included 110,000 retail dealers, 57,000 *hotel and restaurant owners and managers, 46,000 real estate and insurance agents, 16,000 manufacturers managers and officials of factories, 9,000 bankers, brokers and money lenders and 6,400 advertising women.* The remainder own or manage *laundries, dry-cleaning establishments, small telephone and telegraph companies, garages, transfer companies, whole sale stores, and business of an allied nature.*

Women as *clerical workers* increased from 1920 to 1930 by over a half million totalling, almost two million in 1930. Increasing supremacy of women in the *stenographic and typing* field is shown by the fact that in 1910 there were five women to one man in stenographic work: in 1910 21 women to one man. Women *bookkeepers, cashiers, and accountants* were reinforced by 120,000 additional women during the decade.

Away from the *farm* has been the trend among both women and men, but a larger proportion of women than men drifted out of this kind of work between 1930 and 1910. In 1910 farm labor ranked first among the classified jobs for women; in 1930 it had dropped to fifth place.

Though the number of women labeled as *servants* showed an increase of some 600,000 from 1920 to 1930, this has not the significance that may appear at first glance. More than half the additional women in this group were Negroes, and the number of the Negro women classified as servants almost doubled in the decade.

This situation was probably due largely to the migration of Negroes from the South to northern

and middlewestern cities, with greater opportunity for household employment in these new areas, previously with insufficient labour to meet demands for domestic workers. Doubtless some white women displaced from factories through the substitution of machine for hand work turned to domestic service for a livelihood.

Fashion decrees and customs, however, more than technological changes in factories are responsible for the dwindling in the total number of women in the manufacturing and mechanical ranks from 1920 to 1930, at the same time that women as factory operatives increased by more than 195,000.

The substitution of silk for starched garments help to explain women's lost ground as home laundresses and their practically doubling in numbers in power laundries and more than quadrupling in cleaning establishments.

The increasing popularity of ready-made clothing and felt hats caused over 100,000 women to give up *dressmaking and millinery*, but enabled over 80,000 to find employment as operatives in *garment factories.*

The influx of almost 80,000 additional women into *hairdressing and manicuring* during the decade is striking testimony of quickened interest in the permanent wave, bobbed hair and beautifying processes.

HERMAPHRODITISM.

WE cull the following remarkable particulars from "Men and Animals in the New Hebrides". While in the invertebrates hermaphroditism is common, among the vertebrates it only characterizes the hag-fish (*Myxine*), sea-bass (*Serranus*) and a few more fishes. Individuals, however, occur in other species as freaks of nature: e. g. the "free-martin" cow. In the new Hebrides, however, hermaphrodite pigs are exceedingly common in every little village. To sacrifice a certain number of these, together with a number of boars, is a condition of attaining social rank and to borrow sufficient pigs for the purpose is an indication of popularity or influence. As the udder is seldom eaten, and does not propagate, it is really kept only for this ceremonial use and as currency and may be worth as much as twenty guineas, the value depending on the

tusks (which themselves have little value) Extraordinary interest seems to be taken in the pig, just as English people are interested in racing, art or politics. A difficult political question was settled in the New Hebrides by the disputants exchanging pigs. (This all throws a new light on the old joke concerning the "he-brides"!)

STAR DUST. IV. ACADEMIC.

I. JAPAN: (D. SC.):—THE honor of being the first Chinese woman to receive a doctor's degree from Japan goes to Tao Wei-sun, who was granted the degree of Doctor of Science by the Minister of Education. Her thesis for the doctorate was "Scientific Study of the Digestibility of Rice Starch," which was recently accepted by the faculty of the Department of Science of Kyoto Imperial University.

Tao, who is 37 years of age, graduated from the Girl's High School attached to the Nihon Women's University in March, 1914. In 1918 she finished the High Normal School in Tokyo, where she specialized in science. In September of the same year she received an appointment as an instructor in the Women's Normal School—at Peking.

The following year she went to the United States, entering Columbia University in October. In 1921 she received the degree of Bachelor of Science from that institution, and in September the same year she entered the Graduate School of Cornell University.

In 1922 she returned to Columbia, and obtained her M. A. She then returned to China, where she was appointed professor of chemistry in the Tatung University, Shanghai. From November, 1927 to July, 1931, she was a research student at Kyoto Imperial University.

Japan Times, July, 1932.

VI. PSYCHOLOGY.

I. ENGLAND: (*Adventure stories*):—An enquiry conducted by the London County Council amongst 21,280 children between the ages of 3 and 14 gave results recently published in a most interesting report.

It was discovered that out of every hundred children nine go to the cinema twice a week, thirty go once a week, forty-eight go at irregular intervals, and thirteen never go. Many children attend the ordinary performances at which films suitable for adults only are shown. Investigation showed that there is a general preference "amongst both boys and girls" for cowboy films and films of war and adventure. Next come mystery and detective films, and then comedy and farce. Topical, nature, travel and animal films are seldom high in the order of preference, and sometimes definitely placed last. Romance and love stories are disliked, especially by boys.

It is interesting to remark the general preference for non-sexual themes.

VII. DRESS.

2. INDIA—NASIK, July 1932. SELDOM has a woman been found with such manifestly masculine traits as the one who appeared in the court of Mr. K. B. Wassoodev, Sessions Judge, Nasik, today as a prosecution witness in a sensational murder trial.

Quite a surprise was sprung on the crowded court when a good-looking Hindu "youth" responding to the call of the crier for the prosecution witness—a girl named Mumti,—stepped into the witnessbox. However, all speculations were shortly put to rest when the witness declared "himself" to be Mumti—a girl with hair closely cropped and wearing a "dhoti," turban, and shirt, all complete.

Giving evidence, she said that ever since her childhood she had been brought up in male dress and manners and was attending the "talim" (gymnasium) and also knew how to wrestle. She said that she was neither married nor desirous of entering the matrimonial market in future. She mainly corroborated the evidence given by her mother the previous day.

Describing the actual shooting, she said that after speaking a few words with the deceased, accused fired the fatal shots and she noticed smoke in the direction the deceased was standing, and saw him fall on the ground. She then noticed Khandu re-loading his gun and heard him shout to her mother that she should also be ready to die.

X. MUSIC

The witness, continuing, said that she ran and held the gun Khandu was holding cross-wise and pushed him backwards some distance. She and her mother safely descended the hill, and after failing to secure assistance from the Police Patil of Patola village, they went to Sinner and reported the outrage to the Sub-Inspector of Police.

The girl, Mumti, is known in her place by the name of Mahomed and she herself wishes to be known as such.

—*Times of India, 22 July 1932.*

DRESS.

2. U. S. A.—BROKEN HILL—An amusing case of a man impersonating a woman is reported from a suburban tennis club, a few members of which have been informed of the trick—but the joke is still on the members of the opposing club, who were defeated in a match.

Finding that the club had four men and two women for the match, instead of three of each, one member arranged to impersonate a woman and make up the team.

"She" was introduced as a girl and though quick thinking was necessary at one or two awkward moments, the part was played perfectly.

—*Japan Times, September 1932.*

1. England:—FOR the first time in the musical history of the British Army a woman has been permitted to conduct a full military band. The honor was conferred upon Miss Susan Spairn-Dunk, the composer, and the scene was the Royal Artillery Theatre, Woolwich.

Miss Spairn-Dunk, who is a professor at the Royal Academy of Music, is the first woman ever to conduct a regimental band. The only one who has had a similar honour but not quite the same is Dame Ethel Smyth, who conducted the massed bands of Kneller Hall, the military school of music, at the Royal Albert Hall, Kensington, in 1922.

In an interview just before her appearance in the role of conductor Miss Spairn-Dunk said:

"The Royal Artillery Band is a full symphonic orchestra with strings. Captain Stretton, the bandmaster, is a great friend of mine, and has frequently asked me to let him have a new composition to play, so when I sent him my overture, 'Andred's Weald', based on old Kentish melodies, he suggested that I should conduct it.

I did not think that a woman would be allowed to conduct a military band, but when the colonel of the regiment was approached, he was enthusiastic."

—*Japan Times 28 May, 1932.*

NOTICE

OWING to the continued high level of prices, it has been decided to go to press three times in 1932 as in recent years, instead of six times. For convenience of reference each issue will be treated as a double number, comprising the two issues which would otherwise have appeared separately. It is hoped that normal conditions will be resumed in due course.

Please Write!

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

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

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

TO OUR FRIENDS.

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

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

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

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

"*All Eisin hōs angeloī.*"

A register is kept of those who hold these principles, and all who are entered in it will receive this leaflet while funds admit. Names should be sent to J. Wade, York House, Portugal Street, London, W. C.; E. Roper, 14

URANIA

Frogna! Gardens, London, N. W.; D. H. Cornish, 33, Kildare Terrace, Bayswater
London, W.; 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.

DISTRIBUTOR'S NOTE.

URANIA is not published, nor offered to the public, whether gratuitously or for sale or otherwise.

Copies of Nos. 18 to 24 inclusive (except 22 and 57-8) 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.

The statement that the periodical is "*published for private circulation*" seems to the Editor to be self-contradictory, as when a thing is made public it evidently ceases to be private. It would be interesting to have counsel's opinion on the point: but it is cheaper and easier to admit that the privacy is public.