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BEATRICE THE SIXTEENTH.

A NOVEL

BY IRENE CLYDE

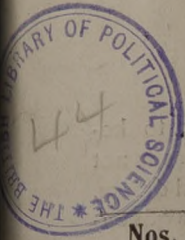
"We can recommend 'Beatrice the Sixteenth' as a really spirited romance of an unknown land in the East."—*Daily Mail*.

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URANIA

Nos. 25 & 26.

JANUARY—APRIL, 1921.

TWO-MONTHLY.

NOTICE.

OWING to the continued high level of prices, it has been decided to go to press three times in 1921 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 may be resumed in due course.

CELIBACY AS A BIOLOGICAL FORCE!

THE present writer does not know whether Mr. George Shaw reads URANIA. But Mr. Shaw's views seem to have lately undergone a process of expansion which might not inappropriately have derived from that high source. There was a time when he appeared to attribute the desire for marriage to a mysterious urge towards maternity on the part of "women"—mysterious because the individual might be utterly unconscious of it. It was all a dark design on the part of a hidden power called nature or Evolution or possibly Biology, driving "women" to track down unwilling "men" and draw them into marriage for the purpose of having offspring.

It seemed a complicated and clumsy device on the part of the Hidden Hand, which might have effected its purpose with so much more elegant simplicity. But Mr. Shaw seems now to have taken stock of the fact that a very large and increasing proportion of women do *not* want marriage or similar unions. What is more, he has begun to defend them. Of course, having been born when he was, he has to drag in evolution. He has to represent their attitude as the possible germ of a new development of the race. Just as he saw long ago that evolution does not proceed in a straight line—that, for instance, Nature, after having evolved some "quite decent" fishes, dropped that line of development, and produced humanity out of a relatively low organism,—so, now he observes that the new reluctance towards marriage and like

unions may conceivably be the germ of a new evolutionary movement destined to supersede the sexual organization of the human race. And so it may.

But we who know that the proportion of women who do not want marriage is far larger than is commonly imagined, and (so far as we can tell) always has been so, suspect a flaw in his evolutionary reasoning. He adjures the world not to blame these recalcitrant "women", because they *may* be the blind instruments of the dark evolutionary current,—because Inscrutability may have made up its mind that the fortune of life on this planet is going to proceed on these lines. But we, for our part, praise them entirely independently of what is going to happen to "this little ball of pebble and water". We praise them, not for starting a possible new evolution of physical organisms, but for acting in accordance with the highest dictates of the old evolution. That evolution produced a mind which regarded such unions as the expression of mastery, and which simultaneously, was critical and disapproving alike of mastery and of abjectness. Such a mind was inconsistent with the hypothesis of a creature devoted to propagation and physical evolution. Its evolution, if you like to phrase it so, had outstripped the evolution of its physical organism. And it is indifferent to us whether or not the victory of this mind is or is not calculated to further the development of life on this planet. Let us widen our horizon. Just as the line of physical development on the planet has been again and again dropped, and another line taken up, so it is perfectly possible

that the planet and its development may be dropped altogether by the impulse of progress.

Yet we welcome gratefully the announcement by Mr. Shaw. The recognition that the modern reluctance towards marriage is a natural and laudable phenomenon is beyond measure valuable, as coming from so admired and influential a thinker. We may laugh a little at the quaint biological justification of the Sage's attitude. For ourselves, we do not place any supreme value (as the Catholic Church and he appear to do) on race perpetuation. For one thing life is certain to terminate with the coming ice-age—at any rate, that consummation is highly probable. We regard mastery and servility as mental conceptions antecedent to all sexual organization, and common to all sentient life. We do not think the dislike of them to be the newly implanted germ of a new physical development. We regard it as a permanent impulse, not without effect on the course of physical evolution, but not newly introduced for its modification. We see no need for a recondite and mystical explanation where a simple and rational one will suffice. And we therefore do not attribute the new reluctance to marriage to a mysterious dispensation of Omnipotent Inscrutability, but to the natural and intelligible dislike of sentient beings for mastery and servility.

Then why, the reader may ask, does this reluctance seem a new thing? Why are "women" notoriously so ready for, and desirous of, marriage? Is it not a standing joke that we are so? The answer is complex and it might be the subject of a volume. But its key-note is to be found in the universal revolt of the young from the idea of marriage. One can bring the foal to any fence by dint of patience; and the world sets itself with all its force to bring the young soul to the pitch of matrimony. All the silent and massy forces of example and social unity, the disapproval of affectionate parents and the dictates of vanity, are combined to bring pressure upon it. And marriage means (or meant) emancipation. It meant being chosen out as surpassing others. It meant consideration: the youngest married lady preceded the oldest spinster. It meant a provision for life in the career for which one was educated. But the hypnotism of custom is disappearing: the evil spell

is broken. Nebuchadnezzor is not going to believe herself a beast for ever. The princess is not going to lie for ever in a heavy, enchanted dream. The princely figure of Independence has awakened her with an ethereal kiss; and she is rising to the stature of her maidenhood.

—I. C.

THE ENGLISH UNIVERSITIES.

THE Universities of Cambridge and Oxford are *sui generis*. There is nothing at all like them anywhere else for good or ill. The mingled liberty and discipline of college life is in itself unique. The federation of the Colleges in the comparatively unimportant University is unique. The social culture is unique.

Of these two institutions, Cambridge used to be claimed as the refuge of progressive ideas, whilst Oxford was considered the "home of lost causes and impossible beliefs." But Oxford has now gloriously vindicated itself by removing the bar of sex to full membership of the University: whilst Cambridge has definitely refused to do so. The girl of Oxford now, therefore, wears cap and gown.

Cambridge must have struck many visitors as being, much more than Oxford, under the influence of the severe academic spirit. The crusted Professor—the awe-inspiring Head of a House—exercises a far greater sway in Cambridge than his congener at Oxford. Cambridge is far more encrusted in academic tradition than Oxford. The present writer, a graduate and a more than candid critic, of both Universities, cannot but prefer the stately calm of Cambridge. But in this instance the eager modernity of Oxford has for once hit the mark.

The great objection to the change, both at Cambridge and Oxford, was that admission to full membership of the Universities would inevitably lead to membership of the Colleges. Now the Colleges are clubs: and the admission of "women" to clubs makes it inevitable that such clubs shall be extremely decorous. All that goes on in colleges is not always extremely decorous. "Boys will be boys" is the motto of the authorities, and life in a college is not framed on the lines of a ladies' boarding-school. Colleges differ;

but there is a good deal of hebetude and dissipation inseparable from college life. The admission of ladies to the colleges necessarily means that the college ceases to be a "man's club" where masculine habits may have some free play. Some of the objectors deprecate such a change. Others consider it impossible. All view with quaking apprehension the risks attaching to the free intercourse of the young. Even the advocates of the opening of the Universities persist pathetically that they do not want, and would not like, to open the colleges.

But it is all the merest poltroonery. Hotels are open: boarding-houses are open: *ateliers* are open. All that is needed is faith and courage, and a determination that the atmosphere of a college shall be that of a decent home and not that of a third-rate club.

May we hope that Cambridge will win in the last lap by taking the bold step of opening the colleges? There is no more real danger of corruption in a college than there is of corruption in a big country-house. Provided the college has the courage to put down philandering, at whatever risk of fees,—and provided the staff will mix with the undergraduates and use common sense, there need be no difficulty about it. Probably some small and obscure colleges will make a beginning, in the endeavour to cater for patronage: it will be wise to insist on a uniform dress, to provide a common study in the library, and to leaven the college with mature members. But however the beginning comes, it may be confidently predicted that a very few years will see the end of the masculine barrack-college, where—as was candidly stated to the present writer by a person now in high authority—"one goes from nineteen to twenty-two, to be a Barbarian."

EQUAL EDUCATIONAL IDEALS.

DEWAN Manubhai Nandlal Mehta of Baroda opened a Women's College in Ahmedabad on the 5th instant. The Dewan concluded an interesting address on Indian Women's education, its difficulties and trials, with the hope that there will be soon a University for women in Gujarat. He added: "I have the highest respect for Professor Karve, who has founded the Women's

University at Poona and to which your college is to be affiliated; but the ideals of women in Gujarat are different. They may not be satisfied with the provision of one University based primarily on an economic struggle of life, they may require on an academy governed by higher claims of general culture and refinement." We doubt whether there is really such a difference of ideals between Gujarat and the Deccan. The difference seems to be between the Dewan's and Professor Karve's ideas of women's education. Mr. Karve lays stress on the pedestrian side, the Dewan on what may be called the equestrian side, of women's education. We are ourselves equalitarians on the subject. Whether it is foot or horse, let it be the same for man and woman lest the one should leave the other panting far behind.

—*Indian Social Reformer*, Sept. 26, 1920.

THE BOMBAY MUNICIPALITY AND WOMEN'S FRANCHISE.

WE are glad that Mr. N. M. Joshi's motion, as amended by Mr. B. N. Motivala, recommending the removal of the bar against women being elected to the Municipal Corporation, was adopted by a majority, but the opposition to so just a proposition and, even more, the persons who opposed it, and the grounds on which they opposed it, call for comment. Almost all the speakers who opposed it were Parsis. Of course there were other Parsis who supported the resolution, but one would least expect a difference of opinion on such a question in a community so progressive in respect of women's education. It may be said that, just because of that fact, the consequences which were apprehended of the admission of women, were likely to come home more immediately to Parsis than to other communities. We do not think this would be correct as, proportionately to their number, more educated women of the Hindu and Mahomedan communities are actively participating in national movements than ladies of the Parsi community. This is natural considering the small proportion of Parsi *men* who take any part in such movements nowadays. As for the ground on which the opposition took its stand, that, too, is demonstrably false. It is not women who have

a serious purpose in life, such as alone would seek election to a body entrusted with civic duties, that neglect their children and their households, but society women constantly in search of new sensations who are not in the least likely to waste their sweetness on the desert air—from their point of view—of the Municipal Corporation. The whole question of women's franchise really turns upon the issue, whether we shall withhold from serious-minded women, who take a living interest in public questions, the freedom which is only to be freely conceded to the frivolous minded, to utilise the time they can spare from their home duties, in engagements outside the home, suitable to their tastes and temperaments? Moreover, in an intelligently ordered home, the domestic duties ought not to monopolise or even take up the greater part of the time and energy of educated women. Also, men should not throw the whole burden of such duties on women. If all these considerations are borne in mind, and given effect to, a vast amount of feminine intelligence, especially good at dealing with the detailed and particular issues which form so large a part of Municipal functions, will be made available with immense benefit to our civic and to our home life as well. It is the women without interest or opportunity outside the narrow circle of their homes or whose interests and opportunities are bounded by "cinemas" and perhaps, the racecourse, that provide the "fashionable doctor" with his main source of income and the manufacturer of patent medicines with his harvest of gold.

—*Indian Social Reformer*, 3rd Oct., 1920.

GIRL WHO BECAME "BOY"

IRENE DOGGETT, the 14 year old Blaenavon girl who ran away from home and put on boy's clothes, has been found in a slum lodging-house at Pontypool.

"I ran away in order to be able to earn my living," she told the "Daily Chronicle" yesterday. Her hair had been cut short in the American fashion.

She had purchased the clothing at Blaenavon, and took train for Newport. But she alighted at

Talywain when she had discarded her female attire, and walked to Pontypool.

She was traced as a result of information supplied by a barber.

A JAPANESE PEACE MOVEMENT.

"THE responsibility of preserving the peace of the world rests on the shoulders of women" is the motto with which the Ofukai, an association of students of the Japan Women's University, will shortly launch a movement for arousing the women of the country to the part which is to be played by them if the peace of the world is to be consolidated. The association was formed early last year, and the movement will be directed by Miss Inoue, a professor in the university.

A member of the Ofukai association, who is interested in the proposed woman edification movement, writing in the *Yorodzu*, says: "Our association has decided to start this movement as the result of the receipt of an invitation from the Women's International Peace Society to join the society. Another reason underlying the decision to begin the movement is the hope that by actively engaging in the work of awakening the women of Japan to their responsibility in the maintenance of international peace, our association will be acting in accord with the belief of the late Mr. Noruse, the founder of our university."

HIGH SCHOOLS AND EMANCIPATION IN JAPAN.

OPEN defiance of the traditional standards of morality taught in the classroom and interest in the emancipation of women on the part of students of girls' high schools have placed before the educational authorities the necessity of revising the text books used by the high school girls, according to the *Chugai*.

A remarkable change is reported to have taken place in the mode of thinking of girl students in recent years. There is a growing tendency among them to call in question the virtues which are taught in the text books of ethics and some of them openly defy the traditional morals as enjoyed in the classroom and talk of the eman-

PROGRESS IN JAPAN.

THE passage of a bill by the House of Representatives allowing women to attend political meetings or to form political organisations has occupied the attention of the Diet.

The galleries were crowded to capacity by women, a few of them being foreigners. As remarks from the champions of women's rights drifted from the floor to the galleries above, looks of pleasure and anticipation were apparent on the faces of the spectators, who were largely young women, evidently students.

"The women of Japan have advanced so far in their social position through their advanced education that it is unjust to discriminate against them politically," declared Mr. Fusajiro Ichinomiya, a Seiyukai member. He introduced a bill permitting women to participate in political discussions.

"Enfranchisement of women is far more important than universal manhood suffrage," echoed Mr. Kumpei Matsumoto, a strong advocate of manhood suffrage, somewhat digressing from the main issue, for he was introducing another bill for the reformation of police regulations to give women more political freedom. A bill similar to the others was introduced by Mr. Shoju Koyama. They were referred to committees by Mr. Iwasaki who is known as the Shinko Gakari—one who pushes bills through. It was believed that the Seiyukai leaders merely wished to show that the party was not unfriendly to the cause, and that the bills would all be tabled without receiving a vote.

But in fact a very definite result was reached, on the report of the committee. On a subsequent date, the House convened at 1 o'clock and immediately took up the bill in regard to the women. Reporting the development of the committee meeting on the subject, Mr. Keisaburo Miyake, chief of the Committee, made the following statement:

"The committee agreed to recognize the right of women to participate in public political gatherings or to promote such meetings for the following reasons:

"The education of Women of this country has now reached a stage which completely justifies

icipation of women. The *Chugai* says that the educational authorities will revise the curriculum in the light of the observation of this tendency, but that they are undecided as to how far to go in emphasizing "new morals" for women.

"That the girl students are doubting the value of female virtues as preached in the past and that they are coming to the belief that the mission of women as well as men is to develop their capabilities, are," according to Mr. Tsukahara, a Government school inspector, "facts which it would be idle to deny."

—*Japan Advertiser*, 2, Dec., 1920.

VOTES FOR JAPANESE WOMEN.

THERE has of late years been no session of the Diet but has seen the introduction of bills or representations relating to the extension of the rights of women, but none have ever passed the Diet. How long will this state of affairs continue?

Some say that even men are not yet given universal suffrage, and ask why women should be enfranchised. But that universal suffrage is not in force is no reason why women should not be given the vote. Will not the consequences similar to those witnessed in foreign countries occur in Japan for the non-enfranchisement of women? At least, is it not necessary to amend a part of the police regulations concerning political meetings?

It is necessary to give the vote to women, because the members of the Diet elected by men alone do not try to revise laws and regulations in a manner favorable to women. Most men maltreat women. As long as women are denied the vote, so long will it be impossible for them to be emancipated. Further, it is said that if women are enfranchised, it will have the effect of elevating the moral level of men. This alone will be a great benefit for the nation. In olden times women were regarded as if they were slaves of men. Men and women have their respective spheres of activity, but there can be no more discrimination between them in point of rights than there is between the various races.

—*Yorodzu*, Tokio.

the recognition of the above political privileges for them.

"The Committee agreed to take exception to authorising women to organize political associations or extending the right of voting to priests and schoolmasters or students, on the ground that the idea is as yet premature."

EDUCATION IN JAPAN.

THE increasing demand for higher education by young women in Japan is evidenced by the number of applications for admittance to Tokio higher schools. The applications for admission received by the two girls' high schools in Tokio total more than 700 each, while, according to a statement made by an official of the First Girls' High School in Asakusa, more than 10 letters of inquiry on the new system of post-graduate courses are daily received at the school. The monthly fee of a student of the school is 4.50 yen for the ordinary course and 5.50 yen for the post-graduate course. The total of applicants for the ordinary course amounts to more than 930 for this year, an increase of about 300.

—Japan Advertiser.

SOME JAPANESE ITEMS.

I

AFTER she had dashed back into her burning home to rescue her two small brothers, the body of a ten-year-old girl was found after the fire had died down with the bodies of the two little brothers clasped in her arms.

When the fire broke out about 7 o'clock Thursday night in their home at Tamamura, Insa-kori, Shizuokaten, the girl led her blind grandmother out of the house, and then dashed back after her two brothers, but was not again able to make her way out of the blazing room.

Her parents who were away at the time, found the three bodies among the ashes after the fire had been extinguished.

II

After having vainly sought a friend to go with her "on a trip to the spirit world," Yoshimi Mat-

sumoto filled the long sleeves of her own kimono with pebbles as weights, pushed her 15-year-old friend, Sue Yamanaka, into the canal at Tsukiji Nichome and plunged in after her. The tragedy came after a day of pleasure spent at the Meiji Shrine.

Miss Matsumoto, who was a consumptive, had been obsessed with the idea that she could not escape some impending calamity during this her fatal, or nineteenth, year.

She was determined that her friend should die with her, and so each time Miss Yamanaka, who is an excellent swimmer, climbed the stone embankment of the canal, she was drawn back into the water by Miss Matsumoto, until Miss Matsumoto herself finally sank and was drowned. Miss Yamanaka then escaped and returned to her home.

III

Death rather than to go through life blind, was the choice made by Otome Kitajima and Omiyo Tanaka at Fugakawa. The bodies of the two girls were found floating in the river at Irifuncho. They were close friends.

IV

An unusual suicide case was brought to light this week, when the finding of the body of an old woman in the pond of Gokokuji on August 1 was explained.

The woman was Sada Saito, the grandmother of Sei Saito, a young girl of 17 years. This favourite grandchild had been suffering for some time with heart-disease which threatened her life. The grandmother sought help by praying to many different shrines.

She finally decided to sacrifice her life in the hope that the gods would be propitiated and spare the life of her grandchild. She accordingly made her final prayer and threw herself into the pond of Gokoku temple in Koishikawa. She left a note addressed to the god of the pond, which reads: "I sacrifice my life for the healing of the sickness of Sei."

[The above are all from very recent newspapers—URANIA.]

STAR-DUST.

V.—GOVERNMENT AND POLITICS.

I. ORATORY (Japan)—Ryo Sei-shuku, believed to be the first Korean woman to enter public affairs, made her first speech recently in Taiku, according to a despatch to the *Chugai Shogyo*.

"For the past four thousand years," she said, "the women of Korea have been forced to stay at home and look after their children. Now the broad current of progressive ideas sweeping the world has reached into the most secluded corner of our land and the time has come for the women of Korea to awaken and to play their part in the general social welfare."

VI.—PSYCHOLOGY.

I. COURAGE; ECONOMY—"We look on men as more courageous than women. That is absolute nonsense. Women have more courage than men and more endurance. The one great difference is that man is wasteful and woman is not. Economy would always be the order of the day if it rested with women. Girls are born in favourable seasons. In time of war, famine, and adversity male births preponderate. That is why in wealthy families there are so many cases of there being no heirs and plenty of heiresses, and so many of these families die out as a result."

—Sir John A. Cockburn.

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' ousin 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. Gore-Booth and E. Roper; D. H. Cornish, 32, Via dell' Erta Canina, Florence, Italy; T. Baty, Temple, London, E. C.

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

URANIA

EDITORIAL NOTE.

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

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

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

DISTRIBUTOR'S NOTE.

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

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No. 18 " " " Nov.—Dec. 1919

No. 19 " " " Jan—Febr 1920.

No. 20 " " " March—April 1920.

No. 21 " " " May—June 1920.

No. 22 " " " July—August 1920.

No. 23 " " " Sept.—Oct. 1920.

No. 24 " " " Nov.—Dec. 1920.

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