

URANIA

Nos. 115 & 116.

JAN.—APRIL, 1936

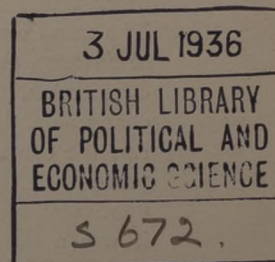
TWO-MONTHLY.

AUTHENTIC CHANGE OF SEX

PRAGUE, December 3.—“Miss” Zdenka Koubkova, the famous Czechoslovak athlete and holder of the women’s world 800-meter record established last year at London, will soon become “Mr.” Zdenk Koubka.

Doctors informed Miss Koubkova that she had the option of being either a man or a woman. She decided to submit to a minor operation and become a man.

Miss Koubkova has resigned from the women’s sports associations. Questions as to her records will probably come before an international board, but it is thought that as there is evidence she was a female when the records were set, she is likely to retain them.



Recipients of *Urania* are asked to note that the issue for May-August, 1935, (Nos. 111-112) appeared in two separate parts, one of which was marked “ORIENTAL NUMBER”.

Erratum :—In Nos. 111-112, (Not “Oriental”), p2. , l 20, for “short” read “long”.

LIGHTNING!

The enormously important intelligence which we print on our front page must strike everyone as a clinching corroboration of our main thesis:—that sex is an accident. We have always maintained that the outer frame is as nothing, compared to the mind. The mind ought to be free to pursue its own paths of advance, untrammelled by considerations of bodily constitution. And now that it is proved that sex is changeable, there can be little further need to elaborate the contention. So long as bodily sex was supposed to be inveterate and inherent in the individual there was some shred of excuse for fancying that it was a necessary fetter to the mind. Now, it is obvious to the meanest capacity that a changeable thing like this can constitute no such imperious fetter.

We have reported recent cases of mutation of sex in mollusca, and even in higher animals, such as fowls. Such cases were regarded, only a very few years ago, as extremely wonderful—sex being such an ineluctable thing! And the extension of these phenomena to human beings was still looked upon as a chimæra. Still more lately,—during the last three or four years, in fact,—we have reported cases in which it was mysteriously hinted that such mutations had taken place. But these instances were vague, remote and perhaps sometimes a little questionable accordingly. The present case of Zdenka Koubkhova, openly and fully stated, with a well-known name involved, and with every particularity of time, place and circumstance, removes all doubt and difficulty and entitles us to point with some pride to our former leader Eva Gore-Booth's illuminating saying:—

SEX IS AN ACCIDENT!

WINIFRED HOLTBY

Winifred Holtby's book entitled *Women* is rather exasperating! The Author keenly and persistently desires the recognition of Equality, but she fails to recognize the fact that such equality is impossible (and would be worthless) without a repudiation of that Inequality of Character which is based on sex-distinction, and of that physical union which sets a glaring brand on that inequality. In our No. 107—8 we cordially recommended the book, and we still do so, for in essentials it is sound, and it contains a thoroughly good resumé of the struggle for outward

equality. Its value is weakened, however, by fifty per cent. at least, through this failure to see that, as poor "H. Paris" knew, to obtain real equality one must throw sex overboard.

We venture to make one or two minor criticisms. The Author thinks that girls commonly develop a sense of inferiority, because of their physical and economic inferiority. We do not at all agree that this is true. It is far more usual for an Occidental girl, courted and petted and flattered, to develop a marked sense of superiority. As the bride said to the congratulating clergyman, tossing her head in the direction of the bridegroom,—“I think he is the one to be congratulated!” How could one explain the passionate admiration of schoolgirls for their favourite heroines and mistresses, if we suppose that they considered them “inferior” creatures? And it is, candidly speaking, absurd, to imagine that in the nineteenth century and after, a girl felt ashamed and inferior “when she found she could not throw as far as her brother”! Winifred Holtby is too young to have read Trollope—but there comes into the writer's mind a short story of Trollope's in which he depicts the shock which it was to a junior school-boy to find his cricketing hero put so efficiently in his place by his own big sister when he brought the great man on a visit to his home. We certainly did not feel “inferior” because we had not muscle! Nor did our economic position worry us. Our qualities were not things we took to market. They secured us existence on the lines we liked, and it did not make us feel “inferior” that other people had the job of arguing with bankers. By no means was it an ideal state of things,—or even a tolerable state of things: but the point is, it did not make us feel “inferior”. It made us feel extremely superior articles!

Moreover, it is ridiculously untrue to say (p. 44), for the mere sake of effect, that—“at the beginning of the nineteenth century, every woman was legally only the adjunct of some man—father, guardian or husband.” Surely the Author might have consulted “some” lawyer, before speaking about what is legal! In point of fact, a woman of 21 was absolutely free from any legal control by her father: and it was and is impossible for any person over 21 to have a “guardian”. At a much lower age (fourteen?) a child whose father was dead could “elect” her own guardian. And “men” and “women” were legally on a footing of perfect equality. One might just as well say that Laura's younger brother was “legally an adjunct” to her! Probably the author had in

mind the “perpetua tutela” of ancient Rome. By-the-by, her attribution of the abolition of public flagellation to “1817” post-dates it by seventeen years (the statute was made in 1800).

The last thing we wish to do is to depreciate the value of the book. But these are blots which ought to be hit.

Also, the Author falls in with the parrot-cry that the “lady” was an idle futility. Passing over the contention which has so often been urged in these columns, that the word “Lady” connotes the graces of character which belong to a delicate and firm spirit, while “woman” connotes mere blunt physical sex, we would add this further consideration. Is it not well that some of us should be set free to do the work we like instead of the work we can get paid for? Is that to be an idle parasite?

I. C.

[As we go to press we hear a rumour of the premature decease of Winifred Holtby. That would be an enormous loss to the world's progress. We confess we had hoped that our strictures might perhaps have provoked her to reply. It would be too sad to think that we may not expect it.—*Ed. Urania*].

JESUS IGNORED SEX

Jesus assumes that men and women are equal. If this be true, its importance can hardly be exaggerated. As His assumption comes to be recognized and shared and acted on by His followers (He acted on it!) it will transform fundamentally the economic and social institutions in which our morality expresses itself. Nearly all the post-war chaos in social theory and practice is due to women's claim to act on the assumption that they are equal to men, politically, economically, in sexual relations inside and outside marriage, and in regard to the ordinary conventions of social life. The claim has been made, and it is one of those claims to which there is no answer once it has been stated. But we are far from having discovered all that it means.

The world into which Jesus came—the Mediterranean lands at the beginning of the Roman Empire—had no notion of the equality of the sexes, either in theory or practice. Plato, indeed, four centuries before, had suggested it, in a most impossible form, but Jews and Gentiles alike despised women. The place of women in the Gospels is, against that background, so unique as to be startling. Jesus

treated women as He treated men. He expected the same from them, spiritually, as He did from men. The story of the Canaanitish woman, revealing the woman's reason and insight in what has been called the finest repartee in all literature, is typical of His relations with women. See Him in the home at Bethany, whether as described in St. Luke or St. John. He treats Martha and Mary like adult human beings. There is no trace, in His recorded words or actions, of the special kind of “good manners” to women which is really a sentimental assumption of their inferiority. In His relations with His Blessed Mother, and in His words about her, He shows that He expects from women, as from men, the highest, most reasonable, most fully human behaviour; He expects from them the kind of perfection that He teaches them to see in God.

Jesus does not treat women as women, but as human beings. Sex does not bulk so large in His teaching as it does, for example, in the novels of Mr. Wells or in the writings of the new psychologist. It is probably true that no great religious or moral teacher in all history says less about sex than does Jesus Christ. His purity is unself-conscious. He is not more interested in sexual matters than in any other aspect of life. In estimating His teaching on these things, there is no need to make any allowance or concession because of the age or country in which He lived, or the class to which He belonged. He lifts the subject on to a plane of sanity, and treats it with a spiritual insight which humanity is only now beginning to understand.

There is a directness about His teaching on sex, nevertheless, which makes the boasted modern outspokenness look strained and artificial. On this matter, as on all others, His standard of judgment and His ideal are completely inward. And He expects a ruthless self-control, with no hint of compromise, which is entirely different from anything the modern psychologists say about sex. “There are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. Those must practise this who have the spiritual capacity to see and do it.”

—From a Sermon by the Rev. A. E. Baker
(*Church Times*).

PERFECT BEING

“MAN and woman striving to resemble one another; does it not still live on, that graceful begend of Hermaphrodite and the nymph Salmacis inevitably

intermingled in a single body?

"Need we recall Leonardo da Vinci and his angels, his fauns and his virgins, and the strange and adorable yearnings they engender?"

"O pale Androgyne," cries Peladan, "vampire supreme of civilization that has grown aged and efete, O monstrous precursor of the fire from heaven,—

"Wherefore Vampire?"

"Man, (shall we say?). Woman? Androgyne?"

"Or simply, Perfect Being?"—

—O. P. Gilbert—"Women in Men's Guise";

(tr. L. May).

THE "SUPERIOR" SEX

(Letters to the Editor, *The Japan Times*.)

I

Sir:—Why all these attacks on women you are printing?

"Feminism Scored" is ridiculous; while your article on the American woman is a slander.

In the first place we women don't want equality with men. We are trying our best to bring them up to our level. The world has been mismanaged long enough by the men,—as witness the Great War which was brought about by the men and fought by the men—an orgy of male incompetence and stupidity for which we women paid. If women had the handling of world affairs I can assure you we would not make such a muddle of them.

Women, biologically, mentally and spiritually has been the superior of man since the beginning of time. The story about Eve instead of proving woman's inferiority, shows her superiority. She had the scientific, the inquiring mind. Adam showed his flabby nature by not having a mind of his own, and then later his male descendants, true to type, put all the blame for the Garden Affair on the woman, showing again male inferiority where spiritual values are concerned.

No!—women are superior, and if there is any talk of equality it is a case of woman trying to help the biologically, mentally and spiritually inferior man to attain the feminine plane of life.

From

SUPERIOR SEX

(*Japan Times*, 24 July, 1928).

II

Sir:—

The review of *Feminism* in the issue of July 23rd appeared strangely out of place in a paper with such a uniformly fair viewpoint.

The author of *Feminism* has committed a cardinal sin, for in addition to being biased he is out of date. The ancient controversy regarding the "superiority" of men over women, has been supplanted by the modern idea of basing all judgment on the merits of the individual, regardless of sex. The idea, for instance, that women are out of place outside their homes has passed into the discard along with the fashions and the frivolities of the last century.

One of the apparently favored jokes of the era voices the lament of the man who has been driven from his final stronghold, the barber shop, by the girls who demand shingled hair. But women have come to meet men on their own ground, and when their right in business, for example, is questioned, they are willing that their capability be judged as the average man judges his rival, "How much does he make?"

Despite Professor Weith-Knudsen's declaration, women have been getting a considerable amount of space on the editorial page. *The American Woman*, by Mary Borden, is interesting reading, though undeniably superficial. Her arbitrary classification of American women as highly decorative pieces of *bric à brac* or contented professional woman, is about as true as any generality. And why is Miss Borden—we presume it is Miss—so certain of the wide-spread happiness of the workers?

Tokio, July 24

"READER."

III

Sir:—

I am sorry that such an insulting article as "Feminism Scored" should have appeared in the recent issue of your excellent paper.

I myself, however, read Mr. M. D. K.'s wonderful review of Dr. Knudsen's work with the greatest of interest and inspiration.

But one thing I cannot agree with Knudsen nor with "Superior Sex" is that both of them seem to believe that the distinction between the two sexes lies in superiority or inferiority of the one to the

other, as if the two could be compared in the similar things. "Superior Sex," in her effort to refute Knudsen's argument that the fair sex being inferior, admirably approached the point from the historical or rather legendary angle, but both of them, I think, are equally mistaken in their respective contention.

Be that as it may, no one, I take it for granted, will disagree with John Ruskin when he said in his famous "Queen's Garden" to the following effect:

"We are foolish, and without excuse foolish, in speaking of the superiority of one sex to the other, as if they could be compared in similar things. Each has what the other has not; each completes the other, and is completed by the other; they are in nothing alike, and the happiness and perfection of both depends on each asking and receiving from the other what the other only can give."

Yours truly,

ICHIRO KAWASAKI.

Osaka, July 25.

III

Sir:—As Mr. Kawasaki puts his Ruskin somewhat in the form of a challenge, may I be permitted to say that, far from agreeing with the passage cited from *Sesame and Lilies*, I consider it one of the most absurd statements ever penned?

Obviously so. The sexes are "in nothing alike"! "Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions?" and has not a woman? "If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die?" To say we are "in nothing alike" is a flat absurdity. Then—"Each completes the other"—as if a human soul, called to be perfect, can find its completeness in the foolish reflection that somebody else has the qualities denied to itself! It is just as silly as to say that John may be satisfied to be a thief and a liar, because Thomas is honest and truthful—whilst Thomas may be pleased to be a timid fool because John is bold and sharp.

Even Tennyson, while committing himself to the unintelligible statement that the sexes are "not like in like, but like in difference", was careful to hedge. He goes on—"Yet must they like in the future grow" But what Ruskin meant by talking about "each receiving from the other what only the other can give", is beyond all conjecture; and I doubt if he could have told us himself.

I write as a warm admirer of Ruskin. But *Sesame and Lilies* is a foolish book.

Your Obedient Servant

AMAZON.

1, August, 1928.

CHARACTER AND SEX

AUTHORS suffer sadly from their publishers' "blurbs". Dr. Margaret Mead's *Sex and Temperament*, for example, is announced as "an intellectual bombshell." Those of us who respect the scholarly labours of such field-workers as Dr. Margaret Mead and Dr. Ruth Benedict will resent this appeal to the sensational. There is nothing explosive about Dr. Mead's book; it merely provides new, patiently acquired and wholly authentic material for the development of ideas which have long been current. In saying this I am not trying to detract from the originality or importance of Dr. Mead's researches; my sole desire is to protect this admirable book from being judged by standards which are unworthy of it.

Dr. Mead has recently spent two years in New Guinea, studying three separate tribes. Her purpose was to discover whether those differences which we assume to exist between the male and the female temperaments are innate differences or differences caused merely by custom and tradition. "Are all men" she asked herself, "naturally dominant, aggressive, objective and brave? Are all women naturally submissive, yielding, subjective, domestic and timid?" It was with these two questions in mind that studied the customs of the Arapesh, the Mundugumor and the Tchambuli. The discoveries which she made are interesting and curious.

She found that the cultural pattern adopted by the Arapesh is one of co-operative gentleness, "maternal in its parental aspects and feminine in its sexual aspects." The Arapesh man, if he is to avoid the charge of being abnormal, must be as feminine as possible—gentle, maternal, unaggressive and responsive. In other words, the Arapesh have chosen as their ideal standard of behaviour a standard similar to that which the Victorian husband expected from his wife; and this common standard they impose not upon the women only, but also on the men. Edwin, among the Arapesh, is expected to behave exactly as Angelina. Should he refuse to do so he is regarded as abnormal.

The Mundugumor, on the other hand, (although they live little more than 100 miles from the Arapesh), adopt an exactly opposite standard, the standard of what we should call "virility." The ideal for this tribe is that of ruthlessness, aggression and sex-violence. These standards are imposed upon women as well as men. Should Angelina among the Mundugumor show signs of maternal instinct or of any of the gentler emotions, she is regarded as perverted and eccentric.

In neither of these tribes is any temperamental difference recognised as between the two sexes; "the Arapesh ideal," writes Dr. Mead, "is the mild, responsive man married to the mild, responsive woman; the Mundugumor ideal is the violent aggressive man married to the violent aggressive woman." Among the Tchambuli, however, a marked temperamental difference is certainly recognised as between the sexes, for in this tribe whereas the woman is expected to be dominant and aggressive (even sexually), the man plays the part of the emotionally dependent and irresponsible partner.

Dr. Mead concludes from these researches that what we call "masculine" or "feminine" characteristics have little to do with physiological differences between the sexes, and are merely those "socially specialised traits" which in our own pattern of culture happen to have become associated with one sex or the other. Her conclusions, based, as they are, on a mass of evidence admirably arranged, are convincing and suggestive. It is for this reason that her book is of such value.

I should add, perhaps, that those readers who are interested neither in ethnology nor in sociology will find *Sex and Temperament* as readable as any book of travel. Dr. Mead writes lucidly and gaily; her scholarly seriousness is never oppressive; and she has many strange and illuminating stories to tell. The fact that she has serious information to provide does not mean that the book will not entertain those who are not too seriously minded.—*Daily Telegraph*, 27 September 1935.

I.

"I HAVE'NA BEEN IN SCOTLAND"

I have'na been in Scotland, and I canna tell true
If all the streams are crystal, the skies grey or blue:
But when I was in London and you were there,
I'd have flown straight to it, like a bird in the air.

I know that there is heather and the sound of
streams,
And oh! I wander there—in my dreams—
There may be such a country and there may not
be;—
But the country where you are is the land for me.

II

"GIN THOU FORGET"

Gin thou forget and I remember,
My heart would still have its cause to sing;
A bird may fly on a broken wing,
And mony a nest holds till December.
Gin thou forget and I remember,
I'll still win through, though my sun be set:—
But I couldna bear that thou should'st remember
—Heart of my heart's heart! and I forget.
D.H.C.

THE CHRISTIAN PRIESTHOOD

At a recent official discussion of the question of ordination, the Very Rev. Dr. Mathews, Dean of London, spoke and voted in favour of abolishing the sex bar. This would have been an inconceivable thing twenty years ago! The great barrier to reform lies in the difficulty which any such proposal would meet with in the Church of Rome. It is becoming daily clearer that in the face of an aggressive determinism, the Christian churches must join their forces. And since the Tractarian movement captured the Church of England, there is very little indeed to separate it from Rome. There is little hope of success for a feminist movement which would render re-union impossible. On the other hand, there is every likelihood that in the dissenting churches and congregations, the principle for which we contend will be increasingly recognized. In a non-sacramental Church, there is really no argument to be urged against it.

The concession of a sort of half-and-half status as "deaconesses" (not even "deacons") is, of course, worse than useless.

As Helen Ward wrote in the *Daily Telegraph* of 10 Dec., 1935:—"Quite apart from the question of how many women might seek ordination as priests, the denial of recognition of the vocation of any woman is surely the denial of the reaching of the Founder of

Christianity, who made no distinction between men and women in spiritual things, and in fact gave some of His most profound sayings direct to women ("God is a Spirit," for example). . . .

"The modern woman doctor and teacher and nurse, the modern house-property manager, welfare worker and a thousand others perform daily tasks very intimately allied with the pastoral work of a priest. The taboo against women in the matter of the more technically priestly offices is, traced back in history, wholly unworthy of followers of Christ.

"The world calls for the services in religion of the best of both sexes, as of all races. There are Black bishops, all honour to them, but White women are not less worthy of high responsibilities."

SUFFRAGE IN LOCAL AFFAIRS

THE question of woman suffrage is now being studied by the Administrative Investigation Committee, but we hear that the Committee is supporting on the whole the draft plan proposed by the Department of Home Affairs. Theoretically woman suffrage is already approved, and many European and American nations have already given suffrage to women. But considering the present condition of Japan, it is a question whether woman suffrage should be recognized immediately or not.

The draft plan of the Department of Home Affairs proposes to train women in the exercise of their rights by first permitting them to participate in local administrative affairs by making them citizens of cities, towns and villages. But we think that if it is regarded as proper to give them rights in city, town, and village matters, they should also be given rights to voice their opinion in county affairs.

There is an opinion that the suffrage should be given to women above 30 years of age, but we do not think that there is any necessity of making different age restrictions on men and women. Women mature much earlier than men, and they should be given their rights at the same age when men have their franchise.

In short, the plan made by the Home Department is fair, and we hope that women of the country will be given their right to vote as early as possible, as there are many matters that are awaiting the attention of women. Such subjects as dwelling-houses, sanitation, markets, education and the like demand the attention of women, and we hope that these

matters will be improved by giving the franchise to women as early as possible.—*Tokio Niti-Niti*

TWO ASLEEP

Ivory and ivory,—
Side to side, and fair to see:
Iris and Sophrosyne!

Diamond-hard is each in mind,
Yet to softest love inclined;—
Hard as hard, and kind as kind.

Neither can your hand, O man,
Touch with an ambitious span,—
Maidens Amazonian!

Equal, unsubjected, free,—
Proud, and kind, and loving be:—
Iris and Sophrosyne!

FEMINIST ARCHIVES

A PROPOSAL to establish a world centre for women's archives was submitted on October 17 in New York City to a small group of leaders. Originated by Rosika Schwimmer and presented by Mary A. Beard, the proposal was greeted enthusiastically, even though all realized the obstacles involved.

Women's efforts for equal social, economic and political rights were at their apex immediately following the World War. Since then they have been curtailed in many countries, notably Hungary, Austria, Italy and Germany, and even in the United States. Retrogression set in as the aftermath of war. Many nations became victims of dictatorships, and then the economic crisis spread over the world. The feminist movement's greatest achievement was its work for world peace. To-day women's peace efforts are diminishing in strength and influence. There is very little gain to record against these tremendous losses. It is at this period of retrogression of women's rights that it becomes most important to assemble the facts of women's struggle and achievement during the last century at least, so that historians of the future will find it possible to establish the truth of to-day.

Collections by leaders of women in the past have already been promised if the centre materializes. Carrie Chapman Catt has indicated that she would

be glad to contribute her feminist library. Maud Nathan has offered her numerous scrap-books and Lola Maverick Lloyd her archives.

Material assembled by the late Jane Addams has already been placed at Swarthmore College; Elizabeth Cady Stanton's and Ida Husted Harper's data are in the Congressional Library, and others are in the archives of the League of Nations and of private or semi-private institutions. Loans of such collections would be sought, and one speaker suggested the possibility of exhibiting such documents and volumes at the New York World's Fair of 1939, to be incorporated later into a museum.

GERALDINE JEWSBURY

Geraldine Jewsbury enjoys a precarious immortality, clinging onto the skirts of the Carlyles. Her recent *Life* by Suzanne Howe cannot be said to do much to alter the picture presented of her by Annie Ireland. She wishes to tone down the impression given by the latter author: but how can we ignore the letters that evince what Suzanne Howe herself calls "an authentic grand passion?" "You [Jane Carlye] will let me be yours and think of me as such, will you not?" "I feel to love you more and more every day, and you will laugh, but I feel towards you much more like a lover than a female friend!" "I have found you, and now I wonder how I ever lived without you." "You know I love you as nobody else can, and everything you do is right in my eyes." "Recollect that I am really in a bad way about you, and I think of you much more than if you were my lover. So God bless you, my dear love!" Jane confirms this:—"Such mad, lover-like jealousy on the part of one woman to another, it had never entered my heart to conceive." Indeed, "I am as jealous as a Turk . . . as jealous as a tiger," wrote Geraldine. Jane tried to calm her by ridicule—"I set the whole company into fits of laughter the other day by publicly saying to her after she had been flirting with a certain Mr. ——— that I wondered she should expect me to behave decently to her after she had for a whole evening been making love before my very face to *another man!*" But ridicule had no effect. Still, it was much to Jane's annoyance that Geraldine swore eternal friendship to the charming American, Charlotte Cushman, and wrote her fervently affectionate letters.

Geraldine glimpsed the reality of the matter when

she wrote:—"I believe we are touching on better days, when women will have a genuine, normal life of their own to lead. Women will be taught not to feel their destiny *manqué* if they remain single. They will be able to be friends and compassions in a way they cannot be now. . . . I do not feel that either you or I are to be called failures. We are indications of a development of womanhood which as yet is not recognized. I regard myself as a faint indication, a rudiment, of the idea of certain higher qualities and possibilities that lie in women: and all the eccentricities and mistakes and miseries and absurdities I have made are only the consequences of an imperfect formation, an immature growth."

We may leave it at that.

CO-EDUCATION*

(PROF. K. D. GHOSE.)

Co-education as a method or policy has won universal recognition in the elementary and the university stages all over the world and the battle rages fiercely still round the difficult period of adolescence. At the present moment Russia, China, Spain, Scotland, America, Belgium, Holland, Switzerland and the northern countries like Norway, Sweden, Denmark and partially England are co-educational at the secondary stage; but even in some of these countries opinion is sharply divided on the question. If the co-educationists would agree to separate the sexes from the ages of 12 to 16 (which often means in practice from 11 to 18) there would not have been that sharp cleavage of opinion that exists with regard to this question. But that is precisely what the co-educationists cannot agree to do, since it is their contention that it is during the period of adolescence that the need for co-education is most urgent and its moral, social and intellectual advantages most marked. But we must not forget that while they acclaim it as a great blessing and the best preparation for life there are large numbers who see in it the seeds of individual and racial decay. . . .

Dominating every other consideration in the mind of the parent is the moral question—will the co-educational school be 'safe' for his son or daughter? He does not fear, of course, the grosser forms of immorality, but he has an uneasy feeling that to educate a girl with boys or a boy with girls is to invite a

series of emotional disturbances which he would rather avoid or postpone. He forgets it is not the co-educationist who introduces the complication. It is Nature herself. She has put the age of adolescence right in the middle of the child's school career. Repression or clandestine satisfaction of sex feelings is attended with grave risks, and so the co-educational school provides an atmosphere where boys and girls sublimate their sex feeling through the thousand and one activities of school and make their adjustments under safe conditions. He apprehends his child will fall a victim to the sex lure. But it is precisely in the mixed school, the co-educationist tells him, that the sex lure can be most effectively counteracted.

There is also considerable irony in the apprehension of sex experimentation in the co-educational school, as a number of these schools were deliberately established to combat as far as possible the low state of sex-morality in boys' boarding, and, to a lesser extent, in boys' day, schools. It is acknowledged today by educationists that the mixed school, boarding or day, is a safer place for the average boy or girl as regards harmonious sexual development than the average one-sex school. . . .

The atmosphere, (in the mixed school) free from sexual embarrassments, becomes one in which each contributes freely to the development of the other. They discover slowly (what many adults have yet to discover) that comradeship is possible between members of opposite sexes on a healthy and unsentimental basis. They develop a capacity for intelligent friendship; and they find out that friendliness can exist without familiarity and that boys and girls can help each other without wanting to flirt. It is not that mild flirtations do not sometimes occur; but the whole sweep of public opinion is against sentimentality and softness, and towards that firmness and fine comradeship that come of sublimation. And hence flirtations are very short-lived if they do occur at all.

Besides purifying the atmosphere of school life a mixed school helps the co-educated boy to have a more dignified ideal of relationship between the sexes. Woman has been his playmate and co-worker. She is not the plaything of his lighter moments. He has come to have a more lasting respect for her, because he knows her better; true respect cannot be based on ignorance. He will expect more; and he knows if he expects more, he must give more. Thus on the basis of understanding would an enduring friendship and a harmonious life be possible. The segrega-

tion of the sexes is responsible for not a little of the misery in our lives. It has made sex adaptation almost an impossibility. As a consequence the Englishman is perhaps the dullest and the Indian the most sentimental of husbands in the world!

Segregation of the sexes is unnatural and unhealthy at any time, but particularly so during the formative years of childhood and the quickening years of adolescence. Yet this segregation is the basis of the existing orthodox educational system. . . .

Co-education has become a living issue in India and particularly in Bengal. All the forces working in the country are making for a phenomenal transformation in the status of women and the urgent need of her education. The greatest obstacles to women's progress and education in India have been social. They are, I am glad to say, crumbling down one by one. Instead of being generally hostile, men are now friendly to the education of their women-folk. *Purdah* is quickly disappearing, the age of marriage has been pushed up by the Sarda Act. Women are gradually being released from the bondage of social fetters and coming to be recognised as partners in the home and the common-wealth.

This is a movement of no small consequence, for it entails and demands the education of women as a necessary corollary. It is a patent fact that the separate institutions for girls whether at the elementary stage or at the secondary stage are inadequate for their needs, and considering the ridiculously low amount of money that is being spent on girls' education compared to the disproportionate expenditure on boys' education, there is no chance of our furnishing the institutions required very soon. That is the argument of those who put it on grounds of economy and convenience. But I have put it on other grounds as well. What is our answer to the ever-increasing demand of women for education? Only a reluctant and practically a forced concession of the practice of co-education in *the elementary stage*. Sir George Anderson points out in the last Quinquennial Report on Indian Education that there is no alternative in the elementary stage between co-education and no education. This is a grudging recognition which is born of considerations of expediency and convenience and which totally ignores its possibilities as a great moral, social and intellectual influence. There is a growing demand for co-education in Bengal *at the secondary stage*, especially in the *mofusil* and in rural areas where there are no separate girls' schools. But such is our habit of perpetual distrust of child-

hood and youth that we have said an emphatic 'no' to such a revolutionary demand. The Syndicate of the Calcutta University passed a resolution some time ago putting an embargo on co-education in boys' schools beyond the age of ten. This is certainly a retrograde step, and would retard the progress of women's secondary education in the province. If not on other grounds, at least on the ground that the marriagable age of girls has been raised to 14, the University ought to lift the ban. Under the present arrangements there are hundreds of girls in the villages whose education would be cut off at ten. . . .

The objection is sometimes brought forward that it is not sanctioned by social usage in India. People forget that there is a considerable amount of co-education going on in the country at the present moment. There are nearly 2,000 girls in boys' secondary schools and about 300 women in men's col-

leges at the present moment in Bengal. The corresponding figures for Madras and Bombay are higher. Is it anybody's case that there is a moral *débâcle* in the girls and women who study at boys' and men's institutions? The Scottish Church College under the wise guidance of Dr. Urquhart has been trying for some years the experiment of co-education at the most difficult period of adolescence, from 15 onwards. Has there been anything but a chorus of praise for his work? We have a long and fine tradition of co-education, no doubt on a small scale, in Ancient India, extending up to the period of the famous Universities of Nalanda and Vikramasila that flourished still in the 11th century, and the inherent sense of chivalry and respect the Indian youth has towards the opposite sex is the surest guarantee of the success of the system.

—(*Indian Social Reformer*)

NOTICE

OWING to the continued high level of prices, *Urania* will go to press three times in 1936 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. Readers are again asked to note that the issue for May-April, 1935 was made in two parts, one of which was marked "ORIENTAL NUMBER".

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 hós angeloi.*"

A register is kept of those who hold these principles, and all who are entered in it will receive this leaflet while funds admit. Names should be sent to J. Wade, 120 Abbey Road Mansions, London; E. Roper, 14 Froggnal Gardens, London, N. W.; D. H. Cornish, 33, Kildare Terrace, Bayswater, London, W.; T. Baty, 3 Paper Buildings, 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 address? 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 116 inclusive (except 22 and 57-8) can be had by friends. If copies are wanted 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.

EVE'S SOUR APPLES

Of all Booksellers

THE BOOK YOU WANT