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URANIA

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TWO-MONTHLY.

“Looking around me, I wonder that any ‘woman’ ever marries at all!”

—Eleanor Rathbone, M.P.

CAROLINE FRANCES CORNWALLIS

THE mother (*née* Complin) of “Dorothea Beale of Cheltenham” had a cousin, Caroline Frances Cornwallis, a remarkable creature who seems to be altogether forgotten now. Her portrait, painted by herself, is reproduced in *Dorothea Beale of Cheltenham*, by Elizabeth Raikes, and shows a bright, aspiring and kindly young figure. Her father was Rector of Wittersham in Kent, and “He taught his only unmarried daughter, Caroline Frances, Latin and Greek classics, and she gained such a rare facility in understanding that he used to read the classics aloud to her, and expect her to follow. He was a friend of Sismondi, from whom Caroline received an offer of marriage, which she declined on the* ground of great disparity of age.” Sismondi lent her afterwards his villa at Pisa, and Miss Beale’s aunt, her great friend, accompanied her there.†

In after years, says Miss Beale, Caroline Cornwallis moved to Maidstone, where she exercised her many talents and versatile mind in varied occupations. She not only studied Greek, Latin, and Hebrew, but such questions of the day as criminal procedure; she also read philosophy. She wrote besides articles for the *Westminster Review* and *Fraser’s Magazine*, several books in a series entitled *Small Books on Great Subjects*. The first was *Philosophical Theories and Experience of a Pariah*. She said women were regarded as pariahs, and were it known that the book was written by a woman it would not be read. Others of the series which she wrote were some volumes entitled *A Brief View of Greek Philosophy*, and some historical works, *The State of the World before the Introduction of Christianity*. She also wrote a classical novel called *Pericles and Aspasia*. Caroline Cornwallis rejoiced in the fact that as a “woman,” though unknown, she obtained for her writings the praise of “big-wigs.”

* “Ostensible”? † MS. autobiography by Dorothea Beale.

“Have you seen Miss Cornwallis’ Letters?” asks Dr. John Brown of Lady Airlie, “A very remarkable woman, though a little uncomfortable to herself and others, and a little too audacious now and then. She wrote these *Small Books on Great Subjects* which were much thought of at the time, and always considered a man’s work.”—(*Letters of Dr. John Brown.*)

“I long,” she wrote to a friend after one of her works had received flattering notices in the *British Medical Journal*, “to knock all the big-wigs together and say it was a woman that did all this—a woman that laughed at you all and despised your praise. And if, like Caligula’s wish, I could put all mankind into one and leave you to say *that* in its ears when I am gone quietly to my grave, I think it would be glorious. It is as a woman, and not as the individual C.F.C., that I enjoy my triumph; for, as regards my own proper self, I like to creep in a corner and be quiet; but to raise my whole sex and with it the world is an object worth fagging for. Heart and hand to the work!”

The authorship of the *Small Books* was a well-kept secret. Dorothea Beale’s autobiography says—

“We did not know who wrote the books till after her death, though my aunt, who gave them to us, often stayed with her as her amanuensis.” She adds that Caroline was a skilled handworker, too. “Before the Society for Home Arts existed, she learned to bind books for her library. She was no mean artist, and her portrait of herself in her library is considered very successful. I have heard how she fitted up a marionette theatre for the amusement of friends. I did not know her personally; she died when I was young; but the talk of her ability and knowledge, and the association with my aunt, Elizabeth Complin, who was her cousin and friend, had much to do with calling out my literary ambition.”

(“*Dorothea Beale of Cheltenham*,” by Elizabeth Raikes: pages 4-5).

CO-EDUCATION

"... WE have it on the weighty authority of the *Encyclopædia Britannica* that 'the sex division does not mark off temperaments into two sharply contrasted groups,' . . . (p. 140.)

"No one has ever yet formulated any statement of the difference in performance, much less of the difference in attitude, between a boy and girl which can claim to be universally true." (pp. 144-5.)

"The guiding and governing fact throughout is the great variability of both sexes. The Average Child may be reduced to some kind of docility; but the Real Child will beat all the text-books; you cannot pin him down; in more than one sense, you can never tell what he will be up to next. He defies all laws, all classifications; if you would teach him, you must study him individually; and by the time you come to understand him individually you will have forgotten whether he be boy or girl." (p. 160.)

From "*The Mixed School—A Study of Co-Education*," by B. A. Howard, M.A., Head Master, Addey and Stanhope School.

SAINT THOMAS OF CHELSEA

RELATIVITY:—"Miss Martineau wrote some time ago that [Emerson] was 'fallen into a very strange state in respect to External Nature'; taking it upon him, as I understand, to deny that poor old External Nature existed at all, 'otherwise than relatively';—a most questionable state in these times, in these latitudes!"—*Carlyle to Sterling*, 6th January, 1840.

"I CANNOT so much as imagine any peace or solid foundation of improvement in human things, till this universal scheme of procedure go out of men's heads again, and each take to what alone is practicable for himself,—mending of his own ways;—wherefrom Benevolence enough, and infinitely better things, will be sure to result . . ."

—*Carlyle to Mill*, 17th December, 1833.

"It seems to me, Jesus of Nazareth was of all men the least of a 'Penny Lady,' or comprehensive universal Soup-Kitchen character: He pitied sorrow and sin and pain, with an infinite, outbursting, helpful pity, wherever He met with it; but so likewise did He smite with an infinite withering indignation whatsoever deserved that; and on the whole went about with a quite other object than consciously seeking either of these . . ."—*Ibid.*

"I CANNOT, without a very deep commiseration, behold an earnest, truth-loving man driven, by perversities environing him, with the saddest of counter-perversities: the denial that Man or the World has any Father but Death . . . whoever recognises the infinite nature of Duty believes in a God, against his own consciousness."—*Ibid.*

"ONE other characteristic that strikes me much . . . is the strange universal hubbub the French are all making (and most of us make) about the 'good of the opines' and such like. How each man seems to mind all men's business—and leave his own to mind itself! . . . I cannot find that (this) even entered the head of any real benefactor of Mankind: his guidance and purpose lay much nearer home; the working out of what was best and purest in himself: in this lay for him all the Law and the Prophets. The good of the species (a thing too infinitely deep for my comprehending) I leave, with the most perfect trust, to God Almighty the All-governing who does comprehend it . . ."—*Ibid.*

"AFTER all, the [Radicals'] contest, as I view it, is but a mean and meagre one. Democracy (like enough without either Lords or King) at no great distance from us, as from all Europe; and then? It is very doubtful to me whether the best possible Reformed Parliament, made of the best possible men, could govern in our old world. . . . Unless some extensive, far-reaching scheme of Emigration be organized, the result in a few years must be a rebellion fearful to contemplate; the fierce, implacable rebellion of Hunger and Ignorance against Wealth and Idleness . . ."—*Carlyle to Mill*, 18th April, 1833.

"O FRIEND John, what a belief thou hast in the Devil! I declare myself an entire sceptic in that faith, was there, is there, or will there be a great Intellect ever heard tell of, without first a true and great Heart to begin with? Never; if any experience and faith in this God's world have taught me anything at all. Think it not, suspect it not. Worse blasphemy I could not readily utter . . . the Arch-Enemy, as I say, is the Arch-Stupid. . . ."

—*Carlyle to Sterling*, Christmas, 1837.

"RADICALISM, with its hide-bound limitation and its barren, bloodless formalism, self-conceit and pusillanimity, is a thing one daily has less patience for."—*Carlyle to Mill*, 23rd March, 1839.

"... For our Margaret we must not mourn. I think of her daily, hourly, not in sorrow so much as in awe and love; and trust the Almighty may one day restore her to us, and us to her; who knows but she may even now in some inscrutably mysterious way be near to us. We are spirits as well as she, and God is round us and in us, Here as well as Yonder! . . ."

—*Carlyle to his young sister, Jean*, (1830).

"ONE thing we do see and know: . . . that the wisest in all nations will communicate and co-operate; whereby Europe will again have its true Sacred Colleges, and Council of Amphietyons (or Neighbours); wars will become rarer, less inhuman, and in the course of centuries such delirious ferocity in nations, as in individuals it already is, may be proscribed, and become obsolete for ever."—*Carlyle in Edinburgh Review*, 1831 (*Review of "A Survey of German Poetry."*)

"A LITTLE music is invaluable to me; better than sermons; winnows all the bitter dust out of me, and for moments makes me a good man."

—*Carlyle to L. Hunt* (1833).

"ALL evil is like a nightmare; the instant you begin to stir under it, it is gone."—*J. P. Richter*.

"WERE it not for some kind friends, and loving beasts [the pet dog and the parrot] that are with me . . . I should often be low enough."—*Francis, Lord Jeffery* (in "*Carlyle to the French Revolution*," p. 128.)

"MY previous horse knew me again, and neighed loud and long when he found himself in his old place."—*Jane Carlyle to Eliza Miles* (1832).—(*Ibid.*, p. 294.)

INDIVIDUALISM AND FEMINISM

WE have come across an old article by the Hon. Miss Glyn on Individualism as a reply to Feminism. It is a brilliant and amusing effort; but more than a little confusing as well. The author preaches Individualism as affording equal opportunities for everybody, whatever their capacity for taking advantage of them, whilst checking, by its free play of action on the part of others, any undue advantage from arising out of those opportunities. This may not be an exact definition of Individualism—but the strange thing is that the author goes on to oppose Feminism and to decry the anti-sex movement as "morbidly neurotic."

Why? It is patent that equal opportunities of doing will be of the very least possible use to anybody whatever, if equal opportunities of being are withheld! Is it likely that without this spiritual support to serve as a core to them these opportunities will be anything but opportunities for the greatest possible harm? There is very certainly nothing so excellently contrived to prevent human creatures from improvement as to tell them that they cannot improve. This diabolic sapping and mining is at the root of all anti-ethical engineering.

And so it is wise to throw open opportunities to those who have not the capacity to use them fully. For they will begin to grow the capacity. Encourage males to be exquisite and beautiful. Encourage females to shake off the expression of conventional narrowness. The free development of the individual is certainly stunted by any insistence on accidental qualities and conventional ideals. We are tied and bound by a chain that has been forged for us by the lizards of primeval slime. How can it be neurotic to try to loosen it? How can it be morbid to wish to escape from the incubus of bodily form?

At any rate, it is not, as Miss Glyn actually wrote, contrary to Individualism.

MODERN JAPAN

In a recent issue of a women's magazine, Ichizo Kobayashi, a prominent business man, who is noted for his penetrating insight and enterprising spirit, expressed his opinion on what he conceives as the ideal woman. According to his opinion, some of the important moral and spiritual assets which make a woman ideally charming are gracefulness, tenderness, gentility and mellow wisdom, which in the true sense of the terms, have a wholesome influence upon men. He says in effect that women are made to depend upon men; that it is a woman's destiny to marry, be obedient to her husband and serve him and her children as a good wife and wise mother with all those beautiful qualities of womanhood. They should always be ready, he says, to fight every hardship and difficulty, trusting their husbands and correctly appreciating their positions and the circumstances in which they are placed. Kobayashi also advises young girls to marry young men, whom their parents have selected with the more mature judgment that comes with increased years.

Whether or not Kobayashi's opinion of the ideal woman is acceptable to the present-day Japanese young women is another story. In the same magazine, Ritsuko Mori (noted actress), in the course of

a round table discussion promoted by the magazine publisher, has a bit of advice to give young girls.

She says that young women in the future, whether they marry or not, should learn something, by means of which they may become financially independent if it should become necessary. It does not matter, she goes on to say, whether they learn to be typists, trained nurses, doctors, tailors, musicians or mid-wives as long as they become qualified as professional women.

Whether this idea is right or wrong, there is a strong tendency for it to become accepted among intelligent women. Many parents of even the most conservative families vaguely appreciate the significance of this suggestion. Not that they have definitely sized up the importance of it, but they feel from what they have heard, read and observed that some such scheme may be quite useful in providing them against possible contingencies in this capricious age in which they live.

The young girls and their parents recognise, consciously or unconsciously, the advisability of adopting this plan; but the real significance of it is more or less of a delicate nature, and they do not consider it a proper subject of conversation on all occasions. There is, however, no secret about it and it is freely discussed in women's magazines.

The plan is twofold in its significance, that is to say, that the women may employ the professional ability they have acquired either to help their husbands in supporting their families or as a measure of self-defence. When their husbands lose their jobs consequent on a business or industrial depression or if their income becomes too small to support their families they may work outside and thus contribute to the support of the home. There are many such cases in Japan as elsewhere. Suppose that a woman is left stranded with her children by the death of her husband, and that her relatives are too poor to take care of them. In that case, she may leave her children in care of her parents and go to work as a typist, nurse or whatever the case may be, and so support her family.

So far so good, but against what is this financial independence a measure of self-defence? In feudal days not a few husbands frequented the gay quarters openly much to the disappointment and displeasure of their wives. In extreme cases, some of them, when they ran out of money, went the length of asking their wives to provide them somehow with some more money to finance their debaucheries. On such occasions the wives remonstrated and tried to

restrain their husbands, appealing to their sense of responsibility for the well-being of their children, but they ultimately yielded with their hearts bleeding, to the demand of their lords and husbands, believing that such unquestioning obedience was a supreme virtue of womanhood.

It would be difficult nowadays for one to find a husband so totally deprived of a sense of responsibility and fidelity to his family, but the modern young women of normal intelligence, who realise that the inferior or disadvantageous position in which their sex is still placed is due chiefly to their feeling of helplessness, which is borne of their complete dependence, financial and otherwise, upon their husbands. It is this consciousness of helplessness, they are convinced, that keep women still obsequious to their husbands and still unprotesting in the face of old injustices which are nothing but the ghosts of by-gone days.

During the past fifteen years, women's magazines have been filled with all kinds of articles on this subject. The young women of to-day, who have been fed on such articles, developed in their subconscious mind a strong resentment against "being made toys of men" and being regarded as "having no home except the one provided by their husbands."

No one can deny the virtue of women being genteel, graceful, good wives and wise mothers, but it is apparent that the interpretation of these virtues of Japanese womanhood has undergone a vast change during the past decade or two. Modern Japanese girls will be willing to be obedient and submissive to their husbands and will have a capacity to forgive the wrong done by their husbands, but they will set a limit to their patience by drawing a danger line, beyond which their patience cannot be tried. The idea that women are predestined to depend upon men under any and all circumstances has become offensive to them. Some of the enthusiastic advocates of financial independence nowadays are quite outspoken on the matter and may even be undignified in their expressions. "You may be assured that we are not going to put up with stuff and nonsense men may shove on us, if you please," they may say. Young women have been growing increasingly assertive about their matrimonial problems and inclined to become more and more unwilling to leave them entirely to the discretion of their parents and friends.

Intelligent modern young women may or may not express all this in concrete terms, but they are all conscious of it. They believe, or rather feel, that

financial independence will redeem them from possible family troubles resulting from ancient customs, husbands' intemperance and moral looseness.

Financial independence is twofold in its significance, but to modern women it is first and foremost a weapon of self-defence. When Ritsuko Mori expressed her opinion about the importance of financial independence at the round table discussions, Kakuko Murata, another noted actress, asked: "You mean not to depend on men." Mori's response was in the affirmative as expected. Intelligent women seem to be giving a lot of thought to this problem to-day.

According to statistics, the period in which the largest number of girls in Japan marry is from 20 to 24 years old, the showing in 1936 being 301,948 as against 109,613 women between 25 and 29 years of age, and 72,492 of women between 15 and 19 years of age. In Tokyo and other large cities, the most popular period for girls' marriage is said to be from about 23 to 25 years of age. A well known woman social worker says that girls of normal intelligence usually leave high schools at the age of 18 or 19, and that there is plenty of time for them to receive a special professional training before they marry to prepare themselves for the future.

S. UENODA in the *Japan Advertiser*,
March, 1939.

SCRAPS

PERFECT love canna be without equality.

—*Scots Proverb* (from "*The Scots Calendar*.")

* * * * *

O JOY that seekest me through pain,

I cannot close my heart to Thee:

I trace the rainbow through the rain,

And feel the promise is not vain

That morn shall tearless be.—

George Matheson.

* * * * *

THE Institute's scientists conclude that Democracy, Fascism and Communism in their present forms contain so many frustrations that unless they reform, all three forms of society face the danger of popular revolt.—*Philadelphia Paper.*

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"The difference in you from twenty years ago is, that previously you were actuated by a sense of duty—now you are actuated by a sense of the divine, which is a greater and more blessed thing. . . ."—*The late Sir Wm. Barrett, F.R.S., to Lady Barrett* ("Personality Survives Death.")

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"THE first rung is looking above self. I ought not to suggest forgetting oneself; getting above oneself means realizing one's higher self. . . ."—*Ibid.*

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"DON'T let too many people draw on you and monopolize you in a wasteful way. . . . So many people fritter away time and energy, and that is more tiring to you than work. Lately I've seen you more tired after an hour with people in meaningless chatter than after an hour's strenuous work."

—*Ibidem.*

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"WHAT should England do? Keep out of things!"

—*Ibidem.*

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"I'M amazed at the number of cases where people have died of diseases originating in toxic poisoning generated in impure intestinal conditions. There is the root of all evils flesh is heir to. . . . We are magnifying the importance of brain, heart, lungs, kidneys, liver—the three first we have taken to be the seat of so much trouble and disease. They are not: they are the regions where symptoms manifest themselves. I believe meat. . . . is at the bottom of a great deal of trouble. I'm afraid of meat. As far as possible, we should rely on vegetable food, supplemented by dairy produce. Cancer always has its origin in the alimentary canal. Clearly, internal cleanliness is the one thing necessary to prevent it. You will have noticed that in one or two rare cases it cures itself, . . . for no reason whatever as far as we can tell. It means something has shut off the supplies. These supplies were as the sap of a tree. Cut it off. . . . and that part dies. That's what we've got to do with cancer. In a few years there will be no question about its origin. . . ."—*Ibidem.*

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"THOSE games of anxious futility now known as 'patience'"—*Rosebery, "Chatham,"* p. 196.

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"CHESTERFIELD calling on [Anne Pitt] . . . 'I fear' he said 'that I am growing an old woman!' 'I am glad of it,' briskly replied Anne, 'I was afraid you were growing an old man,—which you know is a much worse thing!'"—*Ibid.*, p. 47.

* * * * *

"I HAVE been married eighteen years to-day. How joyfully I left my convent, how delighted I was with my beautiful clothes, how well my wedding-dress suited me, how pleased I was with my success when the Empress put some of her diamonds on me and took me in to Emperor Paul, and he led me into his

drawing-room to show me to his Court! I should have liked to get married every day, and I thought about everything except that I was taking a husband."
—*Princess Lieven to Metternich*, 24th February, 1820.

* * * * *

"I DON'T believe that marriage in the ordinary, middle-class, comfortable [!!!] †way is really good for women. It seems to make them so complacent and dependent If one has a household and children, it's not easy to be anything but a house-keeper. I think it's better not to marry."

—*W. Holby*: "Letters to a Friend," p. 90.

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"I DO not feel a call to preach the Gospel in China. I sometimes do preach the only gospel that I know of in Croydon or Hoxton or Hyde Park—then people think that I am making a joke!"—*Ibid*, p. 196.

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"WOMEN have always been the superior of men."
—*Sir Charles Higham*.

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"IN the great majority of cases the real cause of road accidents can be summed up in three words—far too fast."—*Mr. A. Douglas Cowburn, the Camberwell Coroner*.

† It is not apparent why the higher class way should be "uncomfortable." Perhaps the antithesis was meant to be "luxurious."

FEMINISM AND WAR

OUR reader's attention may be directed to an article in the *Contemporary Review* for July, 1939, where the conflict of the rival philosophies of life is minutely examined. The Hitlerian philosophy of Race is, of course, the most perfect exemplification of the doctrine of material Violence. The question is how that philosophy and its consequences are to be met. The Roman theory of Violence was met by the self-sacrifice of Telemachus in the arena, and by that of thousands of others, known and unknown. That secured the worship of Ideal Love for thirteen hundred years.

MEIJI STUDENTS RETAIN COLLEGE

THE REGENTS of Meiji University have reversed their previous decision to close the "women's" college. This step followed a threat of widespread agitation by the women and the faculty. The college has cost about Y12,000 a year to operate and the enrolment has decreased each term since its establishment in 1930. The faculty and women students, aroused at the prospect of closing an institution surpassed in standing only by the Nippon and Tokio "Women's" Colleges, started a campaign for its retention. Rather than have it become a public issue, the regents hurriedly reversed their stand.

—*Japan Advertiser*.

EVE'S SOUR APPLES

BY

IRENE CLYDE

(Author of *Beatrice the Sixteenth*, etc.)

No reader of URANIA can fail to be interested in this book, in which the Author develops her ideas on the hindrance which sex constitutes to the attainment of ideal character. Why should some be condemned to be rather coarse and others to be rather trivial?

There is no answer. Except for hidebound convention, there is no reason why they should. So the Author passionately calls for an abandonment of all recognition of sex—and for liberty to all to combine Sweetness and Independence.

To be had from MR. J. FRANKLYN,
19 CROWHURST ROAD, LONDON, S.W. 9.

Price Six Shillings net.

URANIA

NOTICE

OWING to the continued high level of prices, it has been decided to go to press three times in 1939 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 hós angeloi.*”

URANIA

A register is kept of those who hold these principles, and all who are entered in it will receive this leaflet while funds admit. Names should be sent to J. Wade, 120, Abbey Road Mansions, London; D. H. Cornish, The Penn Club, 22, Bedford Place, London, W.C. 1.; 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 addresses? We should much appreciate suggestions and criticisms.

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