



MOST PRIVATE AND CONFIDENTIAL

URANIA

No. 16.

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TWO-MONTHLY.

“Let us break their bonds in sunder, and cast away their cords from us!”—Psalms.

TO THE READER.

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 hós angeloí.

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, 33, Fitzroy Square, London, N. W.; 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.

EDITORIAL NOTE.

WE would again venture very warmly to urge those who respond to the ideal of freedom advocated by this little paper,—particularly any college girls,—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!

FEMINISM, ARISTOCRACY AND
PACIFICISM.

Not long ago, I came across an article in which a hardy scribe asserted that democracy was essentially pacific, aristocracy essentially militaristic and warlike.

There are, and have been, militant aristocracies and democracies:—there are, and have been, peaceable aristocracies and democracies. But is there any essential connection between the form of government and the temper of foreign policy? I believe there is; and that it is exactly contrary to the thesis of the article in question.

That thesis rests upon a rotten conception of aristocracy. It pre-supposes an aristocracy created and maintained by conquest—a foreign domination such as that of the Normans in Ireland and England, or that of the English in India. But this is not the usual, nor the typical, sort of aristocracy. The normal aristocracies of Europe have been indigenous: they have arisen by natural ascendancy, and by the natural disinclination to lower the standard of living by admitting all comers to equality of privilege. The Roman *plebs* was not conquered by the *populus*: the *populus* was there first—the patricians were the core round which the *plebs* aggregated as clients. The miscellaneous new-comers were admitted, but there seemed no reason why they should be admitted as equals. The patricians were there, rooted in their ancestral lands: each knew each: they had their traditions, their net-work of common associations and interests. Ordinary prudence forbade the hasty admission to civil and political rights of new-comers destitute of anything of the kind. The same is true of Greece. The same is true of the Italian States which rose on the ruins of the Empire. The same is emphatically true of the Frankish and German states. It is not universally true—there have been conquering invaders who have established themselves as aristocracies. But it is the exception, not the rule.

Even where the aristocratic caste was in its origin a conquering alien one, it is seldom indeed, if ever, that it retains that character, holding by the sword what it gained by the phalanx, interdicting weapons to the native, and main-

taining its ascendancy by military force. It would almost be a contradiction in terms. New generations of natives would be too devoid of military aptitude to require holding down. New generations of dominant aristocrats would be too prone to the fondness of humanity for ease and comfort to devote themselves to unnecessary hardships for that purpose. That aristocracies are essentially military is an idea which reposes on mere prejudice and delusion. The glamour of an invading conqueror dazzles the eyes of such thinkers.

No: the usual aristocrat is a peaceable development—born mainly of the dislike of the human mind for uncertainty and bewilderment. Here is the Family: settled peaceably and not unbenignly on its ancient lands—what if a broken man from far-away comes, or unwanted children enter on the scene, or a famine drives some half-strangers to visit us for refuge? Are we to instal them in our hard-wrought houses and make them equal partners of our cherished gardens and forests? Yes; if they are particularly nice! But suppose they are not particularly nice.....? Will it not be enough to let them remain, in peaceful inferiority, by our side? Angels might answer otherwise: ordinary people answered—Decidedly, yes!

In some such way, Aristocracy grew up. There is nothing particularly military about the process. And my thesis is this

The delicacy and consideration for others which are the marks of an aristocracy, are the essential condition of peace. At the same time they are the distinguishing marks of the feminine ideal. Peace depends on the ascendancy of aristocracy and feminisim

I suppose I need not labour the point that aristocratic life is distinguished by a high degree of courtesy and considerateness for the feelings of others. I know very well that it is possible to point to many, many in other classes who are considerate, gentle and refined. But I am talking of the general mass: and it is not possible to deny that the other classes are on the whole rough, unaccustomed to respect scrupulously the ears and nerves of others, still less their feelings. If you do not care to believe me, will you let me

quote an American republican—the late Mrs. Harriet Beecher Stowe:—

“If there be any one word which expresses the beginning, middle and end of what is taught to a young woman carefully brought up in the upper ranks of English life, it is CONSIDERATION. *Noblesse obligé* is a motto never lost sight of in their early training. As soon as a child can open a book or appreciate a picture, it is taught its duty to show something or do something that may contribute to the enjoyment of some friend or visitor; and thus life is made a study of thoughtful attention to others.”

Delicacy—in the best sense of the term—is thorough and unmistakably characteristic of aristocracy. And delicacy is the sworn enemy of war. Nothing but delicacy will, in the long run, put an end to it. Pity is fallible. She can be deceived into thinking she is wasting herself on the wrong object. But the instinct of Delicacy is unerring. She will not rip up men alive for all the logic in Printing House Square.

If delicate consideration for others is a root of all virtue, then one cannot deny that the ascendancy of the cultured classes is an inevitable condition of progress. But infinitely greater is the necessity for feminine ascendancy. That which is painfully and obscurely adumbrated in the aristocratic ideal is clearly and vividly revealed in the feminine.

I do not mean the false feminine: the effeminate or the feeble-hysterical. I mean the true feminine ideal—the picture of the heroine that every girl would like to be.

—THETA.

(To be continued).

[“THETA” is alone responsible for the views developed in this essay.—URANIA.]

THE TAMING OF A SHREW.

IN THE reign of Artaeus, King of the Medes, one of his favourites, named Parsondes, a man renowned for his courage and strength, having observed that Nanarus, the governor of Babylon, was very effeminate in his person, shaving himself and using various cosmetics, he asked the king to

transfer his post to him. Artaeus refused; and Nanarus, having heard what had occurred, swore to be revenged on Parsondes. He caused him to be seized whilst he was hunting near Babylon, and having had him brought before him, inquired for what reason he had tried to supplant him. “Because,” answered Parsondes, “I thought myself more worthy of the honour, for I am more manly and more useful to the king than you, who are shaven, and have your eyes underlined with stibium, and your face painted with white lead.” Nanarus, on hearing this, delivered his enemy into the hands of a slave, to whom he gave strict injunctions to shave him, rub him with pumice-stone, bathe him twice a-day, anoint him, paint his eyes, and plait his hair like a woman’s. This mode of treatment soon reduced Parsondes as effeminate as his rival; and, some time after, Artaeus having sent one of his officers to Babylon to claim his favourite, Nanarus had him brought among one hundred and fifty female musicians before the ambassador, who could not recognize him, and took him for a woman.

—Nicholas of Damascus,
in “The Book of Perfumes.”

BLAME?

WE have heard some good people make a strong objection to the propaganda of URANIA. It, they think, “casts blame on one’s parents”. But why should we blame our parents for falling in with a current of opinion which, according to our main postulate, it is exceedingly difficult to resist? We of URANIA join together for that very reason; the force of custom and convention is so powerful that we want to secure advantages which our parents did not have!

Indeed, why should we blame them for failing to realize what we have only realized after hard thought—the fact that so long as we recognize sex in outward matters, so long will the sex-defects of roughness and feebleness be riveted on us? Some people will delude themselves with the idea that they can accept sex and evade the sex-ideals that go with it. According to us, that is superhumanly difficult—frankly impossible.

Why should we blame our parents for accepting without question the universal dogma that virtue

is divided against itself, and that you must either be a little hard or a little small? People have unanimously thought so far eight or ten thousand years—why should we blame our parents for not seeing through the deception?

It is their good qualities—it is their refusal to be as defective as their theory—that have in the fulness of time brought us to the point of realizing that they have lived under an unnecessary handicap. We are dispensing with that handicap—it is they who have implicitly taught us to; and we do not “blame” them.

JAPANESE FEMINISTS.

FEMINISM is still in embryo in Japan. It is much mixed up with questions of suffrage. And in a country where marriage is as inevitable as measles, and comes almost in the same involuntary manner, feminism naturally takes different forms from what are usual in the Occident. The following are conspicuous figures in the feminine world:—

- | | | |
|--------------------------------------------------------|------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------|
| UTAKO SHIMODA.
HARUKO HATAYAMA.
FUSAKO YAMAWAKI. | } | These ladies stand for breadth and depth of education, but nothing or little beyond. They aim at making girls better and more satisfactory “helpmeets”. |
| AKIKO YOSANO ... | ... | Advocates universal suffrage and economic independence, (herself however married). Prolific writer. |
| RAITSHO HIRATSUKA. | Ellen Key-ist. Non-legally “married”. | |
| KIKUE YAMAKAWA... | The “Beatrice Webb” of Japan. Married to socialist author. | |

The second name (the family name) is in Japanese properly placed first. Personal names very generally have *ko* (“young lady”) placed as a polite sounding. The romantic old “*O Fuji San*” is relegated now to servants and geisha. The lady of to-day expects to be addressed as “*Fujiko*”—if sufficiently intimate.

Noyeko Ito, in concert with Kikue Yamakawa, is bent on destroying “the superstition of ‘good

mother and good wife’”—and they have nothing but contempt for the old-fashioned ideas of Ellen Key. These are socialistic thinkers, and are not likely to affect the general public much. Seiko Gondo and Umeko Wada are projecting a magazine called *Feminine Character*. As everybody in Japan starts a magazine, and drops it after the first number, this may or may not prove to be an item of importance.

[Our acknowledgments are due to THE FAR EAST, a storehouse of information.]

STAR-DUST.

II.—BUSINESS.

1. CONDUCTORS.—If the report in the metropolitan papers is to be credited Tokio will see the appearance of motor-bus conductoresses in the near future. Despite much talk about the awakening among the Japanese women there has so far been only one tramway in the country where the employment of women as conductoresses has been introduced. In a single-track suburban tramway in Mino province where the total number of cars in use does not exceed 20, women began to be employed as conductoresses last year with more success than had been expected. The directors of the concern, which opened the motor-bus service in Tokio a few months ago, are said to be considering the use of women as conductors owing to the comparative scarcity of men and the higher wages demanded by them.

Mr. Horiguchi, managing director of the motor-bus company, says that the number of cars in use at present on the Shimbashi-Asakusa-Ueno sections is 50, but in July the service will be extended to Shinagawa and Shinjuku and 50 more cars will be put on the lines. At the same time, it is proposed to commence the trial employment of women conductors, as the duty required in the motor-bus is comparatively simple and may be discharged by women satisfactorily with little training. They will, it is believed, be more acceptable to passengers than are men, as they will be more kind and attentive than the latter. [!] The concern has already dispatched one of its officials to the Mino tramway line to conduct investigations into the

way in which the employment of women is working out there.

2. MEDICINE (CHINA).—Since this afternoon China is richer by seventeen graduate women doctors, who have obtained their degree of M. D. from the North China Union Medical College for Women in Peking. These seventeen young Chinese women have completed the requirements of the five years' course at the college preceded by two years' work at some recognized college, and are now ready to enter upon their terms in one of the women's hospitals in Peking or elsewhere in North China.

This is the largest class so far graduated from the women's medical college since it was put upon its present basis as a Union mission institution years ago. The present junior class, however, (an entering class is accepted every other year) numbers over thirty students. Only nine women in all have graduated from the college previously.

The Union Medical College for Women is the direct outcome of medical work begun in China for women a dozen years ago by the Methodist Mission. The seventeen girls graduating to-day are the professional descendants of the first four women doctors in China who were prepared and sent to America for training by Miss Howe of the Methodist Mission in Kiukiang. Of these four pioneers, Dr. Mary Stone now practises at Kiukiang, Dr. Ida Kahn at Nanchang, Dr. Hu King Eng at Foochow, and Dr. Li Bi Ku in a town in Fukien province.

In the whole of China it may be estimated that there are approximately one hundred and seventy women doctors of recognized standing. About one hundred have graduated from the government medical school at Shanghai, now under the superintendence of Dr. Chang; about fifty have graduated from the Canton hospital and about twenty from smaller colleges in Peking and Soochow. There are some sixteen women doctors practising in Peking, of whom eight are private practitioners and the rest are employed in the various women's hospitals of the Presbyterian Board, the Methodist and the Anglican Mission.

With the opening of the Rockefeller Foundation's Union Medical College on its new basis next autumn, women will also be admitted to the course there. This college will not supersede so much as it will supplement the now existing work in the Union College for women by supplying advanced work in the special laboratories. Since the Rockefeller Foundation College demands the A. B. degree for entrance many women in parts of China, where college training cannot easily be obtained, will find it easier to come up to the

women's college where they can get the last two years of college work in conjunction with their early medical training.

It seems natural that with the increase of medical and health work in China, women would find a place in the nursing profession, and this is indeed true,—but it is rather astonishing at first glance to find in a country where social openings for women are not as yet so many as for men, nor the standard in any way the same, that women doctors are so widely accepted. One reason lies in the broad attitude taken by the various Missions on this point.

—Pekin Telegram, 7 June, 1919.

III—ATHLETICS.

1. SPORTS.—At the sports held in Tokio by British Residents on May 24, 1919, the race between all winners was won by a girl; whilst at the Yokohama meeting the team of girls was victorious in the tug-of-war. Deprecating contests in which “girls” and “boys” are pitted against each other we nevertheless have satisfaction in putting these results on record.

2. GOLF.—An interesting match was played at Worplesden, Surrey, between a team of celebrated lady golfers and a number of prominent amateurs. It was estimated that the former were entitled to a concession of 30 yards for each full shot. To make this possible they were allowed to drive off forward tees, varying in distance according to the length of the hole. At short holes that required a full shot they were conceded 30 yards; at the par four holes 60 yards, and at the par five holes 90 yards, which was the limit. With one notable exception this handicap worked out fairly well, but it was a very severe one, and the ladies did no better than might have been expected in winning the singles by four matches to three and halving the four-ball matches in the afternoon.

Mr. H. Hilton and Miss Cecil Leitch, who are old opponents, led for their respective sides, and their match attracted nearly all the spectators. Mr. Hilton had a stiff task in meeting under these conditions an opponent with such fine hitting powers as Miss Leitch. From tee to hole he was always playing the odd and occasionally two more. At the eleventh hole, for instance, the lady player had an advantage of well over 100 yards, while at the twelfth the ladies' tee was forward a distance of quite 78 yards. At the latter hole the advantage given the lady player was exemplified in the match between Miss Leitch and Mr. Hilton. Mr. Hilton required three shots to reach the green, whereas Miss Leitch was on in two. The second

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shot at this hole was a testing one for a deep-faced bunker guarded the entrance to the green. Miss Leitch, however, went boldly for it and with a really brilliant brassy shot she sent her ball beautifully on to the green. She seemed destined to win the hole in a good four, but she spoiled her chance by weak putting.

Through the green the odds against Mr. Hilton were overwhelming, and he either saved or won holes by the weak putting of Miss Leitch. As she herself put it, she was attacked by "golfing paralysis," and scarcely knew how to hit the ball at all. At the thirteenth she had a five feet putt for a win, but she stabbed at the ball and sent it two inches, and then, in utter disgust, struck again and missed. But, perhaps in sympathy with his opponent, Hilton gave her a half as she was making her second putt. After these mistakes Miss Leitch played more steadily, and although her opponent was dormy two, she won the last two holes in really fine play to square the game.

Out.

Mr. Hilton	3 6 5 4 6 6 3 5 6—44
Miss Leitch	3 6 5 4 5 6 4 4 5—42

In.

Mr. Hilton	4 5 4 4 5 4 4 5 4—39
Miss Leitch	5 5 4 3 5 5 5 4 5—41

Except for this putting blemish, Miss Leitch's game showed no signs of having deteriorated during the war, although she has had little practice, and Mr. Hilton expressed the opinion that she is a better golfer than ever, estimating her improvement at quite three strokes a round. One noted that crisp flick with the wrist in all her shots, and another virtue was the boldness with which she played up to the pin. She was seldom short.

In the afternoon, four-ball matches were played. Mr. R. H. de Montmorency partnered Mr. Hilton against Miss Leitch and Miss Chubb. He had, however, to play with borrowed clubs, and did not

do himself justice. His long game was good, but was not long enough to keep up with Miss Leitch and her start and usually when the men had the advantage on reaching the green they lost it before holing out. Bad putting was the cause of their defeat.

[Thirty yards is about a ten percent handicap—Ebs.]

V.—GOVERNMENT.

1. **FRANCHISE (FRANCE).**—The French Chamber of Deputies has concluded the debate on the bill to allow women to vote in Municipal elections. A counter-proposal extending woman suffrage to all elections was adopted by 344 votes to 97.

—*Paris Telegram, May 23.*

2. **FRANCHISE (CHINA).**—The Chinese Prime Minister has expressed his personal opinion in favour of granting the ballot to women, and the recognition of women suffrage in America and the growth in England is a strong argument in its favour with the Chinese.

3. **FRANCHISE (U. S. A.).**—The Senate has adopted the Constitutional Amendment extending the right to vote to women. This amendment has already been adopted in the House of Representatives and now goes to the individual States Legislature for ratification. When the amendment is adopted by two-thirds of the State Legislatures it will be proclaimed as law by the Secretary of State, effective a year from the date of proclamation.

This Woman's Suffrage Amendment passed in the recent House of Representatives, but was defeated in the Upper Chamber by one vote. In his address to the present Congress, cabled from Paris, the President urged the adoption of the Suffrage Amendment.

4. **VESTRY**—At the Easter Vestry Meeting for St. Paul's, Carlisle, Mrs George Graham, Miss K. Bell (Lonsdale Street), and Mrs. Gardner were elected sidesmen.

DISTRIBUTOR'S NOTE.

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

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