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TWO-MONTHLY.

NOTICE.

OWING to the continued high level of prices, it has been decided to go to press three times in 1921 instead of six times. For convenience of reference, each issue will be treated as a double number, comprising the two issues which would otherwise have appeared separately. It is hoped that normal conditions may be resumed in due course.

SCIENCE CONFIRMS INTUITION.

SOME seven years ago Eva Gore-Booth formulated a concise statement which we have adopted ever since as the neatest and clearest expression of our views. It declared that sex was an accident and formed no essential part of an individual's nature.

And now comes science with the most astonishing proofs, calculated to convince the most sceptical of its truth.

Dr. Tocqueville's saying that the British Parliament "can do everything except make a man a woman or a woman a man," may at no distant date require revision by the omission of the exception. We reported long ago (URANIA VII p. 7) that the oyster was scientifically ascertained to be addicted to a change of sex. The oyster is disposed normally to originate as a male, some individuals becoming female in process of development, and Mr. Orton, of the Plymouth Marine Biological Laboratory, writing to *Nature*, cites an observed case of an oyster which had had some millions of progeny reverting to the earlier condition. But now the metamorphosis is carried into the ranks of far higher organisms. Dr. Steinach's researches are said to have produced male guinea pigs, who, "behaved like ladies in every respect" as the reporter puts it in the *New York Times*. Steinach has since apparently devoted himself to utilizing the results he has obtained in this. It is

obvious, nevertheless, that we are within at all events measurable distance of the accomplishment of what Dr. Tocqueville thought a typical impossibility. It may take thousands of years to perfect the process, but the impossible barrier has dropped.

Poets and thinkers have realized instinctively that "sex is no essential distinction." Ovid finds no difficulty in imagining a metamorphosis of body which shall leave the personality untouched. Virgil fearlessly sends Camilla to battle; and Tasso, Armida. But the so-called "practical" people have been slow to grasp the fact. Crushed by the weight of the obvious, they have been unable to pierce beneath the incubus of salient physical differences. Now that these differences are seen to be accidental and variable, it will be comparatively easy for the "practical" person to rid himself of his *à priori* prepossessions.

Even our critical correspondent, who thought that our ideas might become practical in about 10,000,000 years (URANIA XII, p. 3), may see reason to modify his estimate!

THE ARTIST AND POLITICS.

LAST year we commented on the attitude of the artist to politics ("The Third Party") taking as our text Eva Gore-Booth's address repudiating command and obedience.

Mr. B. Yeats, the father of the poet, has expressed the detachment of the artist in an emphatic fashion.

"The philosophical world in America is just now possessed by the theory of service. 'Man exists to serve' is their idea, and it is an idea so easy to understand, and so amicable and attractive, that it appeals to a Democracy that is at once shallow-minded and sentimental.

"The idea of service recognizes only two types of men; he who would rule and he who would be ruled. I hotly and fiercely contend that there is another type, the man who does not want to rule or to be ruled, and that this is the man who writes the poetry, the other sort doing the rhetoric.

"No American, of those I have met or heard, has ever felt the inward and innermost essence of poetry because it is not among the American opportunities to live the solitary life; they all frequent the highways and high roads. It is implicitly and even explicitly an offence to steal away into byways and thickets.

"The Americans are the most idealistic and imaginative people in the world, and the most prosaic, because, like Wordsworth, the most prosaic of poets, they believe in happiness, and happiness to them as to Wordsworth means, *mens sana in corpore sano*; every one efficient in the tasks of modern life, the least heroic of doctrines."

This estimate may not be quite fair to America. And it expresses a rather different idea from that of Eva Gore-Booth; for Yeats openly declares his opposition to voluntary service. Yet, when we come to analyze it, "service" *does* amount to being ruled. When we give people what we think good for them we are not engaged in "service", but in self-expression. We enter upon "service" when at the dictates of authority, or fashion, or conscientious feeling, or poverty, we do for people what we do not really want to do. And the artist is always and inevitably in favour of self-expression.

In this analysis Eva Gore-Booth and Yeats are at one. "Service"—the cramped and unrelieved engaging in distasteful tasks because of some ulterior motive, ranging from asceticism to slavery, is always an aspect of submission to rule. It may sometimes be necessary, but it should

never be the aim of life. It is always a derogation from the rights of God—the voice of Beauty in our heart—who has the sole claim to our reasonable service.

The stories of our early youth, in which the unselfish infant gives away its cherished toy to the poor cripple or the children's ward, leave a bad taste in the mouth. There is a mutuality in love to which such an action is treason. As Ruskin said to the inquirer who put it to him whether he himself would hand over his horse to the first poor man who asked him for it,—“Mr. B., I am bound to think of my horse!”

The worship of service is essentially degrading and a bar to the development of the human ideal. Dr. Kumaraswami has expressed the standpoint of the artist in an even more sweeping way. Asked by an interviewer to whom he stated as an artist his detached attitude, whether he did not want to “do good”, this eminent artist (who is also Curator of Indian Art at the Institute of Fine Arts in Boston) avowed that he had “not the least ambition to accomplish any good” in his life. “If I know,” he proceeded, “there is a man who has the intention to ‘do me good,’ as the political reformer has, I will run from him.” And he added that the world would be better off if it would study art instead of politics. “I think the people of the world, if given a chance, would be glad to be rid of the professional well-doer. They would be glad of a chance to live their own individual lives for a while.”

In short, the fussy devotee of “service” is rapidly and happily becoming an anachronism.

—Irene Clyde.

IMMORTAL BEAUTY.

“THE artistic liturgy of Beauty which affirms paradoxically that Beauty, by reason of her certitude, is, despite of death, in some irrational way, at once divine and immortal.”

—G. Wyndham.

JAPANESE TASTE.

THE “ARISTOCRATIC DEMOCRACY” OF LOVERS OF BEAUTY.

THE Japanese value taste very highly; and this comes from the temperament of the people; but still they do not let it become their master. It is really only a thing to divert themselves with. Love of taste is a sign of a people who have some time and means to spare. Several persons may look at Fuji from the window of a railway carriage, but there will be a difference in the way they do so; there will be a very great difference in the degree of interest felt by one who possesses taste and one who has it not. Anyone can wish to have this taste, and anyone can obtain it, but this leisurely æsthetic feeling is a thing that the Japanese people should always preserve.

There are some people in this world who have taste; or at least who alone are in the state of mind to know how to possess it. To try to possess it is well; but to try to monopolize it as a thing that other people cannot share is not well. There are some who retire from the world and commune only with nature, devoting themselves to obtaining a special knowledge of the art or appreciation of poetry, ‘Haiku,’ painting, antiques, tea-ceremony, flower arrangement or music, and those who have the means to do so may be considered to be the especially privileged among the æsthetic fraternity; and this is quite proper. But a love of the æsthetic is a thing that anyone can have. It is common to all because the root of it is in men's minds.

Æsthetic taste does not depend on environment, nor on whether it is cultivated or not, neither is it in proportion to people's means. Anyone who has a mind sensitive to beauty and can feel the fact of man's relation to the universe has it. It is but a capacity to keep this feeling and never lose it. Not only the scholar who has read countless volumes and searched out all the secrets of earth and heaven, but the rustic leaning on his plough who knows not a single character, if he sees some snowy peak emerging in all its lovelines from the shelving mists of springtime, and rejoices at the thrill of ecstasy it inspires,

is at that moment an æsthete. Not only the Daimyo holding up in admiration a branch of cherry-blossom, can lay claim to the title, but the country-woman with her load of faggots on her head, who can forget all her toil in quiet contemplation of the beauty of a bough of mountain-cherry. The only essential is that this feeling should be ever present and not suffered to be lost, but cherished and cultivated till gradually it approaches the highest intensity.

Taste does not dwell in external things. Many there are who pass their whole life in the presence of great paintings and famous works of art, and yet know not what it is. Neither does it lie in the arts themselves; for there are poets and artists and musicians who are Philistines, and if you look at their work that also will be found to be commonplace and of no account. No doubt these arts, as also the possession of means, may be looked upon as helps to æsthetic taste, but we can by no means assert that where these things are there will taste be found. Nay, rather where they are not, if the spirit be there, can one see that taste is present. Look at Kajiwara Kagesue who stuck a sprig of plumblossom in his quiver at the battle of Ikuta-no-mori. That was æsthetic feeling indeed!

Æsthetic taste greatly increases one's zest in life. When we gaze at the white clouds floating in the sky above, or at the flaming color of the varied flowers at our feet, we feel as though we were suddenly flung into the bosom of heaven and earth. Electric light is not a thing that can be freely used everywhere, but who cannot gaze at the radiance of the moon? Æsthetic taste may be called aristocratic; but in more ways still is it democratic. I regard the diffusion of a love of it as a necessary condition for the improvement of public morality. In former days the people of Japan did love it; and I fear we cannot regard the present-day neglect of it as a good phenomenon. Lovers of taste have a natural dignity; and this is because they possess realms in which their soul can delight itself quite outside the spheres of personal gain and advantage. They have, too, a margin of resource all their own; for while they may see the dark side of society, they have also a bright shining view to

look on. And this delight they never lose; for while still they are in this small and crowded world they can step out of it and absorb into their heart the beauty of the universe and man.

But they who have no beauty within them will feel the cold when it snows, and the difficulty of walking. They will grudge the money for clearing it away, and in their hearts there will be only curses because of it. But the æsthetic man will yearn toward the miracle of the flower that dares to blossom so untimely on the bareness of the branches. Such a man will not envy his neighbor; but with a calm delight will he rejoice in his surroundings. Think of the lines of the nun Rengetsu:

"I lie down under the blossoms beneath the cloudy moon, pitying the misfortune of him who has no home."

If life were looked at in this spirit, how fine it would be under whatever circumstances it were passed. Let anyone give ever so large a sum for a tea-cup or a picture, there may be taste in it. If he who possesses it really has the proper perception, and his means are in keeping with such outlay, I certainly would not deny him. But a mere vain striving after these things in themselves, a craving after what is lavish and big, and a pride in what is rare and uncommon is nothing but a pursuit of externals. How can this be called taste? One who sticks a picture from the newspaper on the wall, and drinks coarse tea out of commonest cup may still have taste if the understanding is there. In short, æsthetic pleasure proceeds spontaneously from the national character. It is a matter of contemplation, not of covetousness.

—S. Tokutomi.

(Translated in *Japan Advertiser*.)

THE STATUS OF JAPANESE WOMEN.

[By WESTERN-EAST in the *Japan Advertiser*, 23rd July 1920.]

THE following article is taken (with some slight abridgement) from "The North American Review" to which it was recently contributed by the writer whose nom-de-guerre is familiar to

readers of the Advertiser. It is an informative statement on a subject which arouses more superficial criticism of the Japanese people than perhaps any other. In the opening section, which we omit for reasons of space, the writer dwells on the impossibility of international comity without a high degree of mutual understanding. Where the impression is produced that a people is so unlike the rest of the world that others cannot possibly enter into its motives, sympathetic intercourse is made impossible. Neither the blind adulation nor the unmitigated criticism of which so much writing about Japan consists, is calculated to convey the impression that "the Japanese are an entirely human people whose differences from others are to be accounted for quite reasonably by geographical, climatic, historical, economic and religious circumstances." The writer continues:

II

Of peculiar interest to the flying tourist are Japanese family life and cognate subjects. It is curious that the particular side of life concerning which people of all nations are the most reticent should be thought of as peculiarly a fit subject for the pen of the casual globe-trotter; and it is not surprising that most of what has been written on this point should as much mislead the American reader by its inaccuracy as it is calculated to annoy the Japanese by its injustice.

The quotations of which I make use are from an article which appeared in a popular American magazine, which I happen to have before me as I write, with the rather unusual title, *Japan: A Land Unawakened*. But it is not to be supposed that this excellent periodical is an exceptional or intentional offender. This particular article is one of a large number of similar productions, but it is convenient to use it as a reference not only because it lies ready to my hand but also because it is highly typical of them all. This is not by any means the first time that the Japanese woman has been presented to the American reader as an object of commiseration nor the Japanese man as correspondingly deserving of execration.

But there is very little truth behind these representations. They are frequently based upon

the superficial observations of transient tourists who find the customs of a foreign country irksome. In some cases the experience which informs the pens of these ready writers scarcely extends beyond the failure to secure a seat in a crowded Tokyo tram. It is indeed quite true that Japanese etiquette does not require a man to surrender his seat to a woman, but neither, as some writers seem to wish us to suppose, is a woman expected to surrender her seat to a man. And, though most sensible persons will conform, as, I think Japanese travellers in America do conform to the harmless customs of the country in which they find themselves, neither will any sensible person care to argue that there exists an abstract principle on which one able-bodied person should surrender his seat to another. One thing is certain: an aged or infirm person of either sex may confidently expect to secure a seat in the average Japanese street-car, however crowded. Sometimes, even, the instinctive courtesy of the Japanese who has travelled abroad or who has read of foreign ways will prompt him to offer his seat to an American woman simply because he thinks she might perhaps expect it in her own country,—an extraordinary courtesy, quite uncalled for by Japanese etiquette, and one which I have seen accepted without any sign of acknowledgment.

Again, a Japanese man will bow, removing his hat if he have one, upon meeting a woman of his acquaintance. That he extends exactly the same courtesy to his male friends ought not, surely, to invite censure. In cases where custom must regulate precedence, as in going along a narrow road or in entering or leaving the room, it is ordinarily the man (as with us the woman) who goes first. This rule, like ours, is subjected to some modification, but neither seems, on abstract grounds, preferable to the other, nor does either bear any more relation than does the other to the question of "equal rights."

Or, again (when we remember that a Japanese house contains no chairs, that a Japanese ordinarily sits on knees and heels, and that a bow made in that position is the merest of indoor courtesies) why should it be held up for execration that "when the husband enters the house,

the wife, kneeling, places three fingers of the hands upon the floor and bows low?" Such a bow as is here described is about equivalent to a nod from within an easy chair. She would make a much lower bow to an ordinary guest, and it would be far more irksome to her to be obliged to stand up or to bow in any other position than "kneeling." As a matter of fact, husband and wife are expected to use language with each other which would be deemed disrespectful if used with anyone else of corresponding social rank, because Japanese etiquette ordinarily requires the use of derogatory language concerning anything that pertains to one's self.

What is there to be said, then, for the foreigner who complains not that she is treated with lack of courtesy but that others are given equal consideration; or what of the Christian emissary who lays claim to higher dignity than appertains to the common humanity which has been raised above the angels?

But we may pass somewhat lightly over this question of etiquette because, in most countries, it is regulated by old custom and is observed mainly because some system is necessary and the one in local use is customary.

III

On what, then, are based these so facile complaints not of the Japanese woman but of the foreign tourist? The article before me makes some very ludicrous statements about the legal status of the Japanese woman. As a matter of fact the Japanese woman has a legal status which compares surprisingly well with that of her brother. It is true that she cannot vote, but neither, in nine cases out of ten, can he. Let me examine in detail some of the truly remarkable allegations in the article which I am taking as a type.

"The typical high-school for girls," we are told, "limits the education to sewing and etiquette." My knowledge of this point should be exceptionally exact, as, among my other duties, I have the oversight of a small high-school girls' hostel and examine the school reports of the inmates. The subjects on which high-school girls in this inland town of less

than 50,000 inhabitants are marked include mathematics, geography, English, history, ethics, "domestic science," needlework, Japanese (corresponding to our "English" course), music, drawing, etiquette and physical culture. This is an ordinary Government high-school. Domestic science and needlework appear to take the place given in boy's schools to physics and chemistry. This does not seem an unreasonable amount of vocational study for those who expect to spend their lives as wives and mothers. Nor does the inclusion of etiquette appear to be an evil.

Again we are asked to believe that: "Woman's degradation has spread immorality in Japan. In every large city there is a segregated district. Young girls are sold by their parents for a three or five year period of bondage...A girl cannot get away. A wall surrounds the districts and a soldier stands at the gate. Once inside there is no escape."

The only item of truth in this extraordinary statement is that Japan, like some western nations, tries to enforce the segregation of vice. The sale of a girl for such a purpose would have no standing in law, and in all my district with its more than a million inhabitants I have never heard of a single instance which remotely resembled such a transaction.

The law does provide facilities for the escape of girls who wish to reform,—facilities of which benevolent societies take constant advantage. A girl who does not wish to reform may not, legally, ply her trade elsewhere than in the segregated district. Whatever advantages are held to arise from the system of *reglementation* are, of course, lost wherever this rule is not enforced.

There are, in the district where I live, at least four towns with segregated districts. In three of these places there is no wall or fence of any sort. This is remarkable in a country where walls and fences are very much the fashion,—where the humblest householder likes to have a six foot fence about his little plot. In two of these towns the district is so situated that I have had, once or twice, to pass through it upon my ordinary occasions. In one place I did not guess

that I was in the "quarter" until I had passed nearly through it and then deduced it only from the fact that what looked like a street of small hotels seemed singularly quiet at two in the afternoon. I venture to think that a person newly arrived from America might walk through that quarter at any daylight hour without suspecting its nature.

The "soldier at the gate" is, need I say, a myth. In garrison towns a military policeman may sometimes be seen. But his concern is for the inmates not of the "quarter" but of the local barracks. In short, the circumstances which combine to make escape difficult are not created by law, but are such as operate to the same end elsewhere. Of course girls are sometimes lured away by the offer of factory work. Even here there is, strictly speaking, no "sale." But a certain percentage of wages is advanced which must be worked off. If these girls are, as is sometimes alleged, ever forced into the "quarter," I am convinced that the parents are, in practically all cases, genuinely deceived.

In the matter of marriage, custom which is to some extent supported by law, gives certain not especially unreasonable powers to the head of the house. But this is not a discrimination made with a view to sex. It proceeds from the great value which is attached to the integrity of the family and to the perpetuation of the family name. This becomes quite clear when it is understood that the head of the house may be a woman. This often occurs in the case of women who have no brothers. In such cases the husband (usually a younger brother in his own family) takes the family name of the wife, which is, in this way, perpetuated. That this is no twentieth century concession to imported prejudices may be inferred from the fact that one of the earliest scientific censuses (that of A. D. 1872) found 176,721 of these female heads of houses. The number of persons in these houses was over one million.

So far as divorce is concerned, both sexes are allowed very great freedom, divorce by mutual consent being perfectly legal.

It is also stated in the article before me that "the women of Japan have no rights,—no

property rights, no rights over even their own children." This is quite erroneous. The statement has no basis in fact either as regards law or custom. So long as a married couple lives in wedlock things go along, *mutatis mutandis*, very much as they do in any country. Where there is any difference of which the law can take cognizance there is a certain presumption (as in most countries) on the side of the head of the house. But this presumption can be overthrown by evidence, and in Japan, where the head of the house need not be of the male sex, it cannot be cited as an instance of sex legislation.

Of the whole, it may be said that the Japanese woman shares the legal privileges and disabilities of the Japanese man, and that where exceptions are made the law of compensation has not been wholly unobserved.

IV

So far, we have considered only one aspect of equality—that which relates to the exercise of privilege. It is, as a rule, the only aspect of the question with which the feminist tourist cares to deal. But the Japanese woman is no idle recipient of privilege. She not only claims—it is not so much that she claims, but that she expects—to bear and does bear her fair share of the nation's burdens. I do not refer to a very small section of the leisured class,—that favored class from which most of the few complainants are drawn,—but to the more genuinely human women of the rank and file.

The article to which I have been referring contains the extraordinary statement that: "In a prolonged war against a civilized country she" (i. e., Japan) "could not survive. At home she would crack, crumble and collapse. Her women could not take the place of men." The inference is, of course, that, in the writer's opinion, they could not take the place of men as extensively as could the women of those countries which she regards as "civilized." This is laughable.

There is practically no form of manual labor at which Japanese women cannot do from three quarters to four-fifths of a man's day's work, and this is the rate at which unskilled labour is

hired in this town to-day. That is, the man receives about 40 to 45 cents a day and the woman from 30 to 36 cents.

In the event of war, the Japanese woman could take the man's place at almost anything, from coaling a battleship to filling 80 per cent of the positions in the postal service.

So far as my observation extends, the high infant mortality of Japan is due to post-natal rather than to pre-natal conditions. The average Japanese child is necessarily born into poverty. Japanese houses are flimsily built, damp, badly ventilated and, in northern districts, intensely cold in winter. This seems inevitable in a thickly peopled country where any widespread attempt at building or heating in American style would soon result in deforestation and the exhaustion of fuel supply.

The same conditions affect the diet of the people. Where there is little or no acreage to spare for pasture, the diet of the people must be largely vegetarian and the milk supply will always be limited. I must pay, for instance, for meat and milk about the same actual prices that I paid in America. What this signifies as to the relative cost of these commodities may be inferred from the figures given above. In my school-girls' hostel the cost of food per girl has risen from dollars 2.50 per month in 1915 to about dollars 4.00 at the present time. The board of a trained nurse in the local hospital costs, at present, about dollars 4.50 a month. On the other hand, a missionary, living in very reduced American style, must spend about dollars 25.00 a month for food. He could scarcely maintain his health on less.

It is hard facts such as these that tourists are likely to overlook when after a month or so in the country they essay to cut our Gordian knots.

This very fact, the participation of women in all forms of manual labor, is sometimes made the ground of adverse criticism. It is not quite fair for the adverse critic of the Japanese people to try to "have it both ways." It is not fair to criticize the Japanese woman for her alleged inability to do man's work in time of war and

then to complain because she does do the same work in time of peace. But since both criticisms have been made I shall try to say something in answer to that which is based upon fact as well as to deny that which is a pure fiction.

My own observation leads me to think that manual labor as performed by Japanese women (if we except the quite modern factory system where the labor of both men and women is shamefully exploited) is generally healthful; that the health of Japanese farmer girls is likely to deteriorate when they turn from farming to more sedentary work; that their children are among the healthiest in the land; that confining work, such as typing or sewing for long hours, is far more likely to injure the health of prospective mothers than is the healthy outdoor life to which Japanese farm women are inured from childhood.

This healthful condition is due in part to circumstances which, possibly, do not come within the knowledge of the transient critic.

No Japanese laborer is expected to work "against time." Often two people appear to be doing what we should consider the work of one. This is doubtless a good thing in a country where work must be distributed among a very dense population. So, when father, mother, brother and sister are all seen together in the paddy-field, this is not to be taken as meaning that they are doing four days' work in one.

Then, too, it is doubtless difficult for a tourist, who has been "raised soft," to estimate the effects of an entirely different training. She is too likely to think along such lines as: "How should I feel were I carrying that sack or spading that plot?"

Finally, it is to be borne in mind that the Japanese rural population consists, for the most part, of gentle, kindly people, much more likely to be the victims of malingerers than to impose over-heavy burdens upon each other. The hardships that undoubtedly do exist are not inflicted by one sex upon the other. They arise in the main from natural and apparently irremediable circumstances. It is for this reason and not because of "oriental servility" that they

are borne so cheerfully and without mutual recrimination.

SHAKESPEARE'S WOMEN

Dear Isabel,

I have a notion much imports thy good.

—MEASURE FOR MEASURE.

WHAT word to him hadst thou to tell,
What answer, Lady Isabel?

Or what love-token couldst thou spare
Thy prince, O novice of Saint Clare?

Would those prayer-folded hands of thine
With royal fingers intertwine?

That purposeful and austere look
His amorous ducal glances brook?

Certes, thou ill wert satisfied
To be a Duchess as a bride;

A crown and purple robes to don
As garb of contemplation;

And for Vienna's shout and stare
To change the holy fasts of Clare.

But dared thy maker part thee then
From Hero, Julia, Imogen,—

They each to nuptial with such mate,
Thou to right future consecrate?

What more than they didst thou deserve
That from his custom he should swerve,

Nor, as his wont was, controvert
With a like husband thy desert

To them who by thy sisters go,
Posthumus, Proteus, Claudio,

Each pleased on a submissive breast?
Be thy Vincentio likewise blest!

In this thing was his justice blind?
Contented was that secret mind

When the princesses of his heart
So condescended to their part?

Sufficed it for him if he said:

"Thus, and to this man, she was wed;

"All wronged lives will I accord
In giving unto each a lord,"—

Bertram, Bassanio wedded thus,
Leontes and Lysimachus?

(Hardly at best he spared to tell
Of Romeo, France, or Florizel.)

Unwise to dream he never knew
What his deliberate hand would do!

Rather, while of the crowd's applause
Such nuptials served him well as cause,

He gave, to smite the eyes that see,
Passion's accustomed irony,

When each pure flame of love was lit,
In the horn lantern made for it:

And how thy doom then should he spare,
O stolen novice of Saint Clare?

CHARLES WILLIAMS,
—*In the New Witness.*

WOMEN IN BHAGWAT GEETA.

At the Convocation of the Indian Women's University held at Poona on June 15th, Dr. R. G. Bhandarkar, the Chancellor, said among other things the following:—

"In the Bhagwat Geeta though the same mode of salvation is opened out to them (women) as to men of culture and learning still they are represented as owing to their birth to a previous sinfulness.

"Notwithstanding this there are frequent acknowledgments of their (women's) superior merits in the literature."

Under the circumstances it is both interesting and instructive to note by way of contrast what is said in the 10th chapter, 34th Shloka of the Bhagwat Geeta, about women—

(*Keerih Shreer wakcha nareenam smritirmedha dhrutih kshama.*)

"Among feminine qualities", says Shri Bhagwan, "I am fame, prosperity, speech, memory, intelligence, constancy, forgiveness."

What an encomium! The highest and the noblest chivalry for all ages.

—S. Y. DALVI,

in the Bombay Chronicle.

PRIEST, PRUSSIAN AND PROFITEER.

"I AM coming to think that before long the world will witness a great Conservative reaction," writes Dean Inge in the London Evening Standard.

A few years ago perhaps the large majority of Russians thought they would be much happier without a monarch. I wonder how many think so now. The Socialists all but ruined Italy by their treason at Caporetto, and (according to Ludendorff, Tirpitz, and others) were the real cause of the sudden collapse of Germany.

It is plain from recent experience that religion and loyalty are the only cement for a nation struggling for its existence. The first nation which recovers from the present social epidemic will have the rest of Europe at its mercy. Even more important is the complete frustration of all the hopes and promises of the Radical party in internal affairs. It was confidently predicted that democracy would put an end to corruption and establish pure government. It has actually substituted the bribery of classes for that of individuals, until national bankruptcy is in sight. It was confidently predicted that complete democracy would end the danger of revolution by bringing about social equality.

We are now held to ransom by a body of privileged men, whose incomes, on an average, are far above the average family income for the whole nation. It was confidently predicted that, if civil sedition arose, the democratic government, 'representing the whole people,' would put it down without difficulty. The absolute impotence of the Government, in face of organised attack, has been fully and disastrously demonstrated.

These facts have completely knocked the bottom out of the Radical program. All their predictions have been completely falsified. Nations will submit to an oppressive Government if it is wise and efficient. They will submit to an indifferent Government if it leaves them free and protects their property. But a system which unites plundering and blundering and has nothing else to show for its existence, will soon disillusion even the doctrinaire. The average

man does not want to govern the country himself; his modest ambition is to feel his person and property safe, whether against his own countrymen or foreign nations. And he will end, I think, by voting for any party which can secure these ends.

A Christian and Conservative 'reaction' might do great things for the world, if it can escape being captured by the three enemies who are always on the wait to spoil this type of polity. These are the priest, the profiteer, and the Prussian (the bullying militarist). But in any case, I think the world will soon be ripe for another attempt to govern itself by faith and loyalty.

—Dean Inge.

NOTES.

BECAUSE her parents insisted on her marriage to a man she could not love, Shizue Miyano, a young girl of Sakai, Senshuku, drowned herself in the sea last Tuesday, and two of her friends, to show their loyalty and sympathy, entered into and carried out with her a triple suicide pact. The bodies of the three girls were found, tied together by a long red sash, floating near the Ohama lighthouse near Sakai.

Life was unbearable if she must marry the man her parents picked out for her, Shizue decided, and her two friends decided to go with her on her journey to the next world.

THE WOMAN'S National Party will inaugurate a feminist campaign personally appealing to President Harding to support a blanket bill removing all sex discrimination in the laws that Congress had power to deal with. He will also be asked to endorse a movement to have state laws modified, where they discriminate against woman.

THE NEW Women's Association, which has been regarded as one of the most influential women's organizations in Japan, is reported to have decided recently to disband. The organization was formed last year by the promotion of Akiko Hiratsuka, Umeo Okumura and Fusaye

Ichikawa and during the last session of the Diet it presented the petition for the abolition of Article 5 of the Peace Regulations, the enfranchisement of women and the restriction of marriage of diseased persons which was defeated in the House of Peers. The cause of the dissolution is said to be the lack of funds and the decline of popularity of one of the leaders, Akiko Hiratsuka.

It is regrettable that the only parliamentary campaign by Japanese women should come to this end only because of the former career of Hiratsuka and the resentment of Ichikawa against her attitude toward the movement, says the Jiji

—Japan Advertiser, 8th July 1921.

WHEN a boy of eight years fell into the Sumida River near Senju-machi the other day, two sisters, one of them with a baby sister on her back, and a brother went to the rescue. Two or three other children also swam into the river, and all of them were about to drown when older people came to the rescue. The two brothers and one of the sisters, however, were dead before they could be taken from the water.

ABOUT 200 women employed in the Imoto Match Factory in Kobe went on a strike after their application to the company to raise their wages failed. The industry has remained dull since the general depression set in early last year. The industry showed a slight recovery recently. The wages of the match makers were extremely low in the past and several hundred men employed by this company asked the latter to slightly raise their wages which was agreed upon. Seeing the success of men the women employers raise their wages likewise. They are refusing to work declaring that they will remain idle until their plea is granted by the company.

WE have all become more stupid in the past five years—Barrukh Beg Vezirov (of the Azerbaijan Republic).

STAR-DUST.

I.—MILITARY

1. SIBERIA—ACCORDING to a dispatch from Vladivostok a Japanese woman living there who is the leader of a notorious band of mounted bandits of Nikolaevsk left Vladivostok a few days ago to take up active command of the bandits and to avenge the murder of 124 Japanese residents in Siberia who were murdered by a Bolshevik gang near Nikolaevsk in June of last year. The mounted bandits under the direction of their leader are said to have given much assistance to the Japanese expeditionary forces and their leader was twice decorated by the Japanese commander for her brave action in giving them aid.

The leader of the gang who murdered the Japanese residents in Nikolaevsk was recently identified and she has resolved to avenge their death. She is being supported by other Japanese residents of Vladivostok.

Prior to taking up her residence in Vladivostok she was the leader of 200 mounted bandits several of whom were Chinese. One of them is reported to have committed treason against other members of the gang after which their Japanese leader took up her residence in Vladivostok. She has now departed from Vladivostok resolved to avenge the death of 124 of her countrymen who were murdered by the Bolsheviks.

—Japan Advertiser.

2. UNITED STATES.—“There are in Mr. Kingston's gallery some people of another kind, whose portraits look very much out of place among all these dirty villains. Belle Star is not a villain at all. She is a very wonderful sort of Deadwood Dick, or Dick Turpin—almost a Robin Hood. She robbed the rich and helped the poor. She levied tribute on a considerable part of Texas and seems to have kept the country free from any lesser thief. Disguised as a man she would visit the towns which she held in subjection and listen to the marvellous legends which had already grown up about her. But her greatest exploit was the winning of two races on the same day at a town which had often suffered from her depredations. The one race

she rode as a male jockey and the other as a female jockey.

Mr. Kingston does not in the least understand the character of the girl. The numerous instances of her generosity he puts down to her cunning, and he is foolish enough to maintain that she followed this most dangerous and precarious livelihood because she was avaricious. Her marvellous courage peeps out of every paragraph, and the four pitched battles she fought against Government troops were not the most remarkable exploits in her career. She died in a desperate rally. Mr. Kingston, with a faint notion at last of the sort of woman she was remarks that it was the sort of death she had always desired.”

—W. R. T. in the New Witness.

3. CHINA—A BAND of Chinese women pirates preying on vessels in N. China waters recently beat off a Chinese torpedo-boat which was sent to exterminate them. The feminine pirate band is composed of about 70 young women, headed by a woman about thirty years old. Their station is said to be about 30 Knots from Kainan Island. The pirates possess five junks, and plunder every vessel that comes their way, it is said.

—Japan Advertiser, September 1921.

II.—BUSINESS.

1. PHILIPPINES.—More women than men are engaged in the mining industry in the Philippines, according to figures recently compiled by Dr. Smith, head of the division of mines of the Philippine Bureau of Science.

Among women capitalists who own mine properties is Mrs. Maria Fernando, who owns an iron mine in Pulacan province, north of Manila, and devotes her whole time to mining and the manufacture of agricultural implements. Another has a controlling interest in a colliery in Albay province in Southern Luzon.

One of the largest contractors in Manila is a woman who is proprietor of a large number of sand and gravel pits, and who is said to have realized large profits in recent years on government and city contracts.

Dr. Smith mentions several other cases of mining ventures carried on by women in the Visayan group and islands to the south.

—*Manilla Telegram.*

III.—ATHLETICS.

1. JAPAN—If Seiko Hyodo of Ehime passes her examination satisfactorily on November 15, she will become the first Licensed Japanese aviatrix. She has applied for a third class license after having recently finished her course of instruction at the Ito Airdrome at Tsudanuma, Chiba prefecture.

IV.—ACADEMIC.

1. CHINA—At the suggestion of Chancellor Tsai Yuan-pei and other prominent Chinese educationalists and thinkers, both the government university and the high normal college, are enlisting girl students. This is an epoch-making event in the Chinese educational history and the movement is strongly condemned by scholars and others of the old Chinese school type as detrimental to the morale of the Chinese young generation. But this co-education is only an experiment and it has not been sanctioned by the Ministry of Education. The leaders of the co-educational movement are mostly foreign-educated students and officials who are regarded as advanced thinkers of the present day; but among Chinese government authorities, they are generally condemned as "men of dangerous thoughts."

2. EDINBURGH.—A young lady called Chang Ying-yuen has graduated from Edinburgh University with the degree of Master of Arts, being the first Chinese to take the full Master's work at that university.

3. JAPAN.—The Educational Department has announced the grant of 150,000 yen to some 30 scholars to aid in scientific studies, the amount for each ranging between 500 yen and 3,000 yen. Among these scholars is Miss Konoko Yasui, who is the only woman on whom this honour has fallen. She is 42 years old, and is a teacher in the Girls' Higher Normal School in Tokyo. She is specializing on coal.

V.—GOVERNMENT AND POLITICS.

1.—UNITED STATES.—FOR the first time in the history of the United States, a woman presided

over the American House of Representatives. This distinction went to Miss Alice Robertson, Republican representative from Oklahoma. She was welcomed by the House Members with cheers.

Representative Joseph Walsh of Massachusetts was in the chair and the House was in committee of the whole discussing a bill creating a commission to represent the United States at the first centennial celebration of Peruvian independence. A roll call had been ordered and Mr. Walsh sent word to Miss Robertson that he would be pleased if she would act as chairman.

There was loud applause as she approached the chair and after the roll call was over, she announced: "On this vote the yeas were 200 and the nays 42. Two-thirds having voted in the affirmative, the Bill is passed."

2. HOLLAND.—Holland has set an inspiring example in electing two women teachers to sit in her Parliament. Those women were teaching in the elementary schools and were elected to Parliament by the male vote. Women do not have suffrage this year. They have been given the vote from January, 1922. The confidence of the citizens of Holland in the ability of women to share responsibility with men in the highest positions in her governing body is a clear indication of the breadth and vision of these interesting and cosmopolitan people. It is a fitting tribute to women from a country whose sovereign is a woman, sane in her judgments and untiring in her will, to safeguard the welfare of her people.

—*Japan Advertiser*, 25th September 1921.

3. FRANCE.—Women will vote in the municipal elections before the spring of 1924, according to the prophecy of Senator Louis Martin and other advocates of universal suffrage who are planning to give French women the same privilege in the next two years which their American and English sisters enjoy.

The Senate temporarily overthrew calculations by refusing to discuss women's rights before the summer vacation, but Senator Martin has obtained a promise that the debate will open early in November with the probability that a compromise on municipal voting will be arranged. As soon as this is obtained the suff-

ragists will open a campaign for the election as Senators and Deputies of only such men as will pledge themselves to support the woman suffrage movement at the following session.

The Chamber as now constituted is more than two-thirds pro-suffrage, but the stern patriots of the upper body profess to see a danger to France's future prosperity if women get the right to mix up in political affairs before financial problems have all been solved and France once more is occupying a vital position in world politics.

The prospect of women visiting the voting booths meanwhile is having the same effects as in the United States. Anti-alcohol and anti-tobacco faddists are parading their hopes under suffrage banners, insisting that once women have attained their rights there will be no more drunkenness, absinthe substitutes will disappear, churches will replace cinemas, bold train bandits will begin to fear women controlled police and other crimes will diminish appreciably.

—*N. Y. Herald* (20 August 1921)

VI. PSYCHOLOGY.

1. SIBERIA—REMARKABLE courage was shown by a Russian woman in dealing with a gang of blackmailers, who demanded yen 5000, threatening to murder her family if the money was not forthcoming. The wife refused to pay and waited at a fourth story window until the gang appeared in the street. She then opened fire with a revolver, and killed one and wounded another of the gang.

—*Vladivostok Telegram.*

2. JAPAN—A YOUNG girl is reported to have been arrested in Tomita, a seaside resort of Ise Province, who is said to be the head of a band

of young girl thieves numbering more than a thousand members. The youthful leader is said to be 12 years old and according to reports she has confessed to a great number of thefts and she also says that one of the members of the band is guilty of a murder which was committed on a train in the Tokaido some time ago.

The girl says that her gang is known as the Cherry Band and when arrested she was wearing an emblem of a cherry on her kimono and umbrella. All of the members of the band wear the same insignia according to their leader. The girl was arrested being suspected of a petty theft at the seaside resort and after the police had questioned her she finally confessed her entire guilt. As she is too young to be held responsible by Japanese law, she was turned over to her father.

VII. DRESS

1.—BAVARIA—THE Berlin correspondent of the "Evening News" says that an advanced woman, who appeared in the streets of Munich, yesterday, dressed in riding breeches, legging, a sports coat, and a cloth cap, was mobbed by immense crowds, who hooted her and declared she had disgraced her sex. She was rescued by some chivalrous men, who placed her under the protection of the police, while her husband rushed to his hotel to fetch a cloak to cover her.

—*Cumberland News*, 13 August 1921

VIII. LAW.

1. ENGLAND (BAR)—A lady called Clapham has passed the final examination for call to the English Bar. She is a member of the Middle Temple. Three of the rare first classes were taken by other ladies in the Trinity Examination: one in Real Property and two in Criminal Law.

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"

URANIA

will suffice, which do not begin by a complete refusal to recognize or tolerate the duality itself.

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

There are no "men" or "women" in Urania.
"All' ousin hōs angeloi."

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DK Blue B.

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, C/o B. Kemp, Saint George's Wood, Haslemere, Surrey; D. H. Cornish 33, Kildare Terrace, Bayswater, London W.; T. Baty, Temple, London, E. C.

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

EDITORIAL NOTE.

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

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

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

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