

# URANIA

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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! Send a line to-day (as the Americans say)!

## VAERTING'S "THE DOMINANT SEX" \*

IT is an ungrateful task to criticize a book like this, with the main drift of which we are in such hearty agreement. Messrs. Vaerting are convinced and thorough-going feminists. We think, however, that their pet contention is dubious and even dangerous. It is this, that throughout human history, the so-called sexes have alternated in dominance over each other—of course over long periods of time, considerably transcending historic record. By “dominance” they do not mean moral ascendancy or influence, but sheer domestic and political superiority, though they nowhere define the term precisely. And they hold that it is accompanied by the exhibition in the sex which for the time being is dominant of the characteristics which we call distinctively “masculine” to-day. Not only in the strength of muscle and arrogance of mind which are the natural accompaniments of dominant power is that sex invested with these characteristics, but Messrs. Vaerting would invest it also with the leanness, the angularity, the height and the figure of masculinity: in fact one rather wonders that they do not prove to their own satisfaction that the dominant sex develops a lacteal apparatus and beard and moustaches.

Such a thesis is obviously difficult of proof. When we get behind history, data are conjectural.

\* *The Dominant Sex*, by M. and M. Vaerting, Trans. E. and C. Paul, London; G. Allen and Unwin, Ruskin House Museum, St. W.C.: 1923.

Messrs. Vaerting have raked together every scrap of evidence of feminine rule and feminine freedom in the past, and the result is a very useful compendium of facts, but there is nothing to show that the facts are not sporadic. Nobody disputes that feminine supremacy has characterised certain peoples at certain times. But there is no real evidence that these phenomena are survivals of an era when women were the dominant sex, with all the characteristics, save one, of men.

It is, moreover, an inherently unlikely thing, much as we should like to believe in it. Messrs. Vaerting entirely ignore the essentially dominating quality of the male in the characteristic act. Throughout all the range of the vertebrates, this is as unmistakable and emphatic as it is repulsive. It is no doubt easy to put a false and subjective interpretation on the acts of peoples remote from us in time and culture, and to import into them ideas taken from our own experience. But making all allowances for this consideration, it is quite impossible to deny the dominating quality of seizure and subjection, without denying at the same time all possibility of interpreting or understanding in any degree the actions of any sentient beings except ourselves.

There is a good deal of evidence that the Indo-European races, at all events, have passed through a period, loosely termed “matriarchal,” when the bond of family union was traced through women, and when the chief maternal ancestor probably occupied a position of high consideration.

and perhaps command. But there is absolutely no reason to believe that the men of that era were in the position of closeted and petted weakness which till now has been occupied in historic times by women. The house-mother may have used their brute strength as an inferior article, but there is no evidence to show that they did not possess it.

We have called the Vaerting doctrine dangerous because it tends to lull the feminist into a false security. It tends to make her believe that she can safely and comfortably accept sex, as a negligible sort of thing, since the subjection and the domination associated with it are not inherent in it, but are displayed by the two sexes in strict rotation. On the contrary, the essential nature of sex, as well as the powerful tradition attached to it, point inevitably to the domination of the male and the degradation of the female; and the person who accepts sex on the faith of the Vaerting Alternating theory, is certain to find herself slipping into the quagmire of associations which cling to it.

Coming to examine the evidence in detail, we find the Authors basing their conclusions on the manners of the Egyptians, the Spartans, the Kamchadalas, the Chamorros, the Iroquois, the Basque-Iberians, the Garos, the Dyaks, and the Balonda? Has the reader ever heard of the Kamchadalas, the Chamorros, the Garos and the Balonda? Does she attach much importance to the Dyaks and the Iroquois? Would she be surprised to hear of the country of Leonides as a gynæocracy? Is she inclined to base a serious argument, with a grave face, on "the legendary Amazons"?

As to Egypt and Sparta, no doubt women at various periods enjoyed considerable freedom and influence there. But before we can call them gynæocracies or anything like it, we must show that women were the exclusive rulers. No theory of androcratic prejudice on the part of historians can be equal to this task. Nor can we base a proposition which contradicts all the history of Egypt on a disputed line of Diodorus Siculus and the interesting fact that Egyptians (like Englishmen) frequently referred to their wives as "the Mistress" \* A few (unquoted) passages of

\* Yet, when the German Emperor calls the Empress "mistress," it is no more than a polite formality (P. 163)

Plutarch regarding the influence of Spartan women are treated as establishing the fact that Sparta was a Gynæocracy. Had Egypt and Sparta really been states in which the role of the sexes was reversed, the fact would have stared us in the face in every line of the classics. "Androcratic prejudice" did not prevent the classical historian from believing, reporting and embroidering all kinds of fantastic tales about the Amazons. They did not suppress Dido, and Zenobia and Camille. In other words they were not monomaniacs; which is what the modern sociologist really means when he talks about persons with a perverted ideology.

The reader may object here, that in Egypt and Sparta the women may have been all-powerful in the house, while exercising no direct authority in the state. But our Authors tell us that "the two varieties of despotism are invariably associated"; so that retort is not open to them. The extent to which they catch at straws may be seen from the fact that they interpret the resting of the wife's arm upon the husband's, "always" found in Egyptians statues, as indicating *feminine dominance*! Their carelessness is apparent in the way in which they cite instances of the reversal of the state of things familiar to us, whenever they occur, regardless of whether they occur in Gynæocracies or not. Thus the Fuegian men would rather marry olden women; but no one says they are gynæocratic. The Coreans deride an unmarried boy; but no one says the Coreans are anything but fiercely androcratic. "The unmarried are only contemned when they belong to the subordinate sex." (p. 45). Well, to see how far men are subordinate in Corea we may consult Mrs. Bishop ("Corea and Her Neighbours"). She tells us that Corean education is education in unmitigated contempt for women. So the Authors mention many cases in which women till the land (p. 72) But they do not explain that many of these or most are not gynæocratic countries at all. We should be very much surprised to find that the Vikings, "our Teutonic forefathers", did the house work and that this devotion to home work "impaired their bodily fitness."

An isolated statement by any chance traveller is taken by the Authors as establishing a wide proposition. If Herodotus quaintly records that Egyptian women engage in commerce while the men sit at home weaving, they instantaneously forget all the friezes of men bricklayers and artificers, and of women dancers and attendants, all the testaments and life-histories of Egyptian gentlemen, and rush to the conclusion that the Egyptian of Herodotus' time played the domestic role of a modern woman. If anyone holds otherwise she is an "androcratic ideologist." The authors triumphantly quote the Talmud as saying that the Jewish men in Egypt were indignant because they were compelled to do "women's work—" brickmaking, we suppose. From these and similar slight references, the authors build up the astonishing statement that in Egypt women were the sole property-owners, the sole inheritors and the only bread-winners! How would an Egyptian make a will (they are extant) if he had nothing to dispose of? In the very same context, the authors speak of public duties discharged by Egyptian citizens at their own expense. Some, they say, were discharged by men, and some by women. How could a man do it at his own expense, if he had no property?

The Batta (N. Sumatra) men look after the children. This is "obviously" a survival of feminine "dominance." It is not "obvious." The subordinate sex is plump and rounded according to the authors, because it sits at home and eats;—is the Egyptian man, as depicted on the cartouches, plump and short and the Egyptian women angular and muscular? Not at all. The modern man's dress is "uniform in type, like the ancient Egyptian woman's." But that unfortunate uniformity is only a century old! "We have shown," the authors say, "that among many peoples the women were stronger than the men." The many peoples are—"the Gauls, the Wateita, the Andombis and (authority not stated) the Papuans."

When Herodotus tells us that in Lydia (assumed to be a gynæocracy) "even a man is ashamed to be seen naked," the Authors quietly take it as proof that modesty in Lydia was a specifically masculine quality—a peculiarly precious piece of

reasoning. "In the arts," they proceed, speaking of modern androcratic states, "men, whether clothed or nude, are mainly depicted as neuter beings." Before such a statement one can only respectfully gasp.

"It is generally assumed," they say (P. 114), "that the scions of the well-to-do are *from birth* better endowed (mentally) than the children of the working-class." Whoever assumed such a patent absurdity? The idea that a dominant class uses its power to diffuse the idea that its members are endowed with exceptional intelligence\* is grotesque, and betrays the extent to which the authors are obsessed by Marx. They commit a flat mistake (P. 120) when they say that in our own andocracies the nationality of a child is exclusively determined by the nationality of the father. On the contrary, until the French Revolution, it was universally determined by the locality of birth, and it is still so determined in the British Empire and America.

The Authors formulate a general law that androcracies worship gods and gynæocracies goddesses. It seems likely enough—but how do they square it with their statement that men worship Venus? The Authors think the influence of women had greatly dwindled at the time of the Reformation from what it was at the time Christianity was founded (which, by the bye, was not the time when the cult of the Virgin arose). Yet when we compare the age of Elizabeth, and Mary Stuart, and Marie de Medici and Jeanne d'Arc, and Jane Grey and the Borgias, with the times of the Herods or (if you like) of the Dioclatians, does one feel any great depression in the influence of women?

The book makes very capable and shrewd attacks on the purblind conjectures of scholars, who read into facts their own ingrained prejudices. But it is open to the criticism that it interprets facts by ingrained personal prejudices of its authors' own. We have a harder and more uphill task in

\* In India we have a conspicuous example to the contrary. The governing class were perfectly ready to recognize the mental capacity and quickness of the Bengali. If Messrs Vaerting can show how the British could have used their power in India to diffuse the idea that they were endowed with exceptional intelligence, we should be glad to know the *modus operandi* proposed.

combating the evil influence of sex than they would have us believe. We should like to believe that the inherent disposition of the sexes to characteristic faults is a myth. But they have not proved it. And whether it be a myth or a fact, it certainly requires our utmost energies to correct its force. One has a suspicion that their eagerness to prove it a myth is due to their feeling that it is no use trying to resist it if it be a fact—"a biological fact." We cannot afford ourselves the cheap consolation of believing that masculine and feminine characteristics are interchangeable and have been interchanged. We rest on the more compelling evolutionary fact, which assures us that they ought to be. And we are driven to listen to the voice of reason when it tells us that in order to combine the best qualities of both sexes, we must inexorably ignore sex.

At the same time, we must repeat that the book is a storehouse of facts valuable to the feminist as showing how successfully individuals and tribes have from time to time "broken their birth's invidious bar." Sporadic instances they may be—but "what man has done, man can do." Messrs Vaerting must be heartily and profoundly thanked for all this accumulation of evidence, which, if it does not prove what they allege, proves a great deal.

#### NO DIFFERENCE.

The British Board of Education appointed a strong Committee of experienced educationists, men and women, to investigate and report on the need for differentiation of the curriculum for boys and girls respectively in secondary schools. The Committee state their general conclusion in the following terms. They observe:

"Our enquiry has not imbued us with any conviction that there are clear and ascertained differences between the two sexes on which an educational policy may readily be based. We have encountered a number of facile generalisations about the mental differences between boys and girls; we have found few, if any, which we were able to adopt. Again and again we were assured by our witnesses that one boy differed from another, and one girl from another, even

more than boys differed from girls; and we could not but notice that a superiority which one witness claimed for boys might be vindicated by the next witness for girls. Men and women have existed for centuries; but either sex is still a problem to the other—and indeed itself; nor is there any third sex to discriminate dispassionately between the two. A psychological study develops, and as statistical inquiries and data are multiplied, it may be possible to attain some tangible and valid conclusions. In the meantime it is the part of wisdom neither to assume differences nor to postulate identity, but to leave the field free for both to show themselves. Let boys and girls have a large choice of subjects, and teachers a wide latitude in directing the choice of subjects. Such is the policy which we would advocate. It would be fatal, at the present juncture, to prescribe one curriculum for boys and another for girls.

—*Indian Social Reformer, Bombay 10 May 1924.*

#### CHAMBRE DE RÊVES.

Le bois était enchanté ! il dormait ! Les oiseaux, petite bouffettes plumeuses, dormaient sur les branches, les lapins, nez à nez sous la terre ; arbres, fleurs, fougères : tous dormaient d'un sommeil profond. Sans jamais se réveiller. Depuis deux ans.

Dans le palais au milieu du bois le sommeil regnait plus profond encore. Le roi dormait sur le trône. La reine dans sa distillerie dormait, la tête sur son tablier plein de roses. Assises autour d'elle, les dames de la cour, qui maniaient les fioles des parfumes dormaient en souriant : et le grand chat persan, blanc, doux gourmand, restait là assoupi, la langue étendue comme un pétale de rose sur son bol de lait ..... en revant la crème.

Même chose dans la cuisine. Le grand cuisinier au nez en flammes, tombé assis, tenait une casserole dont la sauce dormait en peloton sur le pavement de marbre. La flamme s'était couchée, la brodie aux cinquante poules avait suspendu le travail ; même les mouches s'étaient endormies, et, Cendrilla sans espoir, le chien de cuisine rêvaient sa marraine au coin de la cheminée.

La brise endormie n'entraît pas à la fenêtre où le perroquet rouge sommeillait dans un cage d'or, un grain de chauvre sous la langue noire, bec ouvert, patte relevée. Le pigeon bleu apprivoisé par le mamiton lui dormait sur l'épaule ; le marmiton, en acte de lui offrir un morceau de sucre dormait, lui aussi depuis deux ans, en rêvant sa douce enfance.

Dans le jardin royal on voyait les fontaines triste sans jeu, les lacs sans chants et sans sourires, Le vent dormait d'un lourd sommeil dans la vallée des lys, aucune ombre bougeait, l'enchantement pesait comme une chaîne de plomb.

C'était triste ? Ah, on ne sait rien des êtres qui dorment ; attendans le réveil ils nous raconteront leurs rêves. En attendant je sais seulement que les fleurs de ce jardins n'étaient jamais fanées, que le bouton de rose restait toujours bouton de rose, quel le saison était toujours printemps et que toujours il était le mois de mai.

Dans l'ombre rosée d'une chambre pleine de parfumes au milieu du grand silence d'enchantement d'un monde endormi, j'entends un tout petit soupir. Les chênes, sentinelles en livrée verte, qui gardent la porte et les fenêtres, prisonnaient dans leur sommeil—sans se réveiller.

Elle est là depuis deux ans ; blanche comme un Christ de la veille de Pâques elle a dormi d'un long sommeil qui a pali son front d'ivoire, son cou d'albatre. Est-elle triste est-elle joyeuse, dans ses rêves ? Ah, attendez le reveil. Elle nous le dira.

Un autre l'attend. Qui est-il, celui qui silencieusement reste là, les yeux fixés sur ses yeux fermés ? Il est pâle, lui aussi, et poudreux de la route ; il est las de porter ses armes, les bras lui pendent aux côtés.....

C'est le prince prédestiné, hélas, trop ardent qui n'a pas attendu ses cent ans.

Encore un petit soupir. Elle ouvre ses yeux on y voit les rêves qui sombrent l'âme qui surgit. Ils se regardent ils se reconnaissent peut-être ; elle lui dit toute troublée comme un enfant qui interroge sa mère : "Oh, pourquoi m'éveiller ? Je vais perdre mon rêve." Sur le mot *rêve* elle s'est rendormie. Agenouillé alors, le front contre le bord du divan, vaincu par l'ombre et les parfums et par le

long chemin et les dures batailles, lui aussi il s'endort : la tête près des petits pantoufles de la douce rêveuse, qui l cherche dans ses rêves.

Avez-vous vu une abeille entrer dans une fleur, ne pas en sortir restes là enveloppée de lueur et de parfums, oublier le recherche du nectar, trahir sa propre ruche ? Vous voilà le Prince dans la chambre des rêves.

On tue les dragons, on passe à travers les bois enchantés, on entre même dans le château on trouve la Princesse. Mais pénétrer dans les rêves ah, qui sait s'il pourra. Car c'est difficile-je ne dis pas que ce soit impossible d'entrer dans les rêves d'un autre ; C'est une aventure autant plus délicate qu'il est délicieuse.... D'entrer dans les rêves d'une âme sans la réveiller.

#### THE CHANGE OF SEX IN POULTRY.

[ TO THE EDITOR OF THE CUMBERLAND NEWS. ]

SIR,—After the recent articles in various papers about the change of sex in poultry, it might be of some interest to your readers to know that I possess a bird among my poultry which is undergoing such change.

It is a Rhode Island Red bred by me last year. It started lying about October last. It laid all the Winter and unto Summer.

Some three months ago we noticed a decided change in its appearance, for it began growing a larger comb and the usual head ornamentations of a male bird, and even began walking differently. At the present time I have watched it and heard it give a distinct crow and seek to mate with the hens.

If there are any of your readers wishing to see such an unusual bird they may call at the address given below at any time.—Your &c.,

E. M. NICHOLSON,

The Bungalow,

Gelt Road, Brampton.

10th October, 1923.

## TRUE JAPANESE WOMANHOOD

BY KOHANA MINEMATSU

of The Soshin Girls' School, Tokio.

The writer of the following essay was awarded the second prize in The Japan Times Essay Contest, writing on the Subject: "True Japanese Womanhood."

At the present time there are two or three important questions which are being investigated thoroughly among our Japanese people. One of them is the problem of universal manhood suffrage and among others is the question of Woman's position.

The other day our Premier Kiyoura invited the Buddhist priests and talked with them about how to lead nations well, especially in a spiritual way. Such a thing may be laughed at by educated persons and scholars but it is true that we are standing at the cross roads and wondering which way to go. It is the transition stage in our country, and having no certain standard to go on, it is like an anarchy. Many educated men and women are thinking hard and trying to give some light to people.

We do not know how long this condition will continue. Universal manhood suffrage may come to pass in four or five years, but in the question of woman's freedom and woman's franchisement, we cannot tell when they will succeed. Perhaps it will take through our life-time or longer. It seems to me that women do not put their hands on the work which concerns most closely their own sex. Women make up one half the population of the whole nation and how many of them are truly thinking of their own progress and development, I wonder. Are they not throwing their privileges away to the few educated unmarried women? Are they not thinking that to serve society is not their responsibility? Those big social problems cannot be solved by only a few people's agreement or disagreement. We must stand up altogether with the same opinion. Then at this hard and busy period, what kind of women are required in this society or in our country? I should like to write some of the things which I have been thinking as a true Japanese woman who loves her country.

When we think back over the history of mankind, we do not know where we can find its

origin; however there is no doubt that men and women were both created in the same image and to have equal powers. Therefore there is no reason why man should be respected and women debased; they must be equal. In the primitive ages they worked together in the fields cultivating the soil and in the forests hunting the beasts as their food. There was no interval between man and woman. When history progressed, and their knowledge was improved, they perceived the necessity of having a home that should give comfort and joy. They had home individually and came to live as human beings. Here the division between man and woman was made, man working out of doors and woman indoors taking care of her children and cooking food for family. Thus their work was separated, and this division was all the clear among the high class and the middle class. I think this was the beginning of woman's taking an inferior position and becoming like private possession of man.

The history of women reveals very interesting facts to us. In the beginning man and woman were equal as I have written and the women came into a slavish condition, but in the middle ages, they were raised up to a high place by the thought that they have godhead and divinity. The Holy Mother Mary is the first example of this, also Dante's Divine Comedy shows this fact plainly. Women once put down to the earth and later lifted up to heaven came to know themselves and began to take their place as women and as human beings. This is the middle place not too high and not too low. This finding of her own place is woman's self awakening.

We have very many things to do as Japanese women, but first of all we must be human beings. Our spirits must awaken. We do not know about the civilized European manhood, but at least the men whom we know among us put us under their feet, and always give us the second place. They are the monarchs of the home and proud of their place. There is nothing impossible which is insisted upon by them even though it is unreasonable. Women are still the slaves of men. But should we be depised by them? Are we so inferior to them in faculty or knowledge? I say "no". The woman of civilized countries, for

instance England, France and Germany, showed their great powers at the time of the World War. They worked the same as men in mines, factories, and offices, showing not any inferiority and proceeded with their own work the same as before. Their activities were worthy to be praised. After the World War English women who had suffered for such a long time secured universal womanhood suffrage; however we know that they fought almost to bloodshed. Lloyd George, the prime minister at that time, gave this privilege to them with joy.

Who said that women are unworthy and incapable? We, awakened Japanese women, must break away from this useless idea. For that what shall we do first? This is the question most vital at present among our womanhood. I will say first of all, "We must become independent economically and free from slavish condition." The first thing is to avoid severe masters. When we cannot support ourselves, how can we find our personal freedom? Men will crush us under their feet and even though we claim to be equal and seek to be recognized as equal human beings, it is in vain.

The women of the twentieth century who are now awakening and working in society and who are preparing for their future work must be reformers or sacrificers. France produced its present state. England and America brought about their own prosperous circumstances but we know that there were many martyrs and revolutionists behind them. Some of them were exiled or killed although they committed no crime. When we think of the progress of women suffrage in England, we have to remember Madam Pankhurst who was put in prison three times and suffered a great deal, but she was not discouraged; she rushed forward more and more. Even though there were many educated women in England, they would not have succeeded without this strong radical Madam Pankhurst.

I remember a story of a little bird that wanted earnestly to fly out of her nest, and when she did so, she broke her wings and they could not be cured again. And are we not like this poor unprepared bird? It may not be impossible to have the privilege of woman suffrage and be franchised

from the old abuses, but it makes us afraid thinking whether we can carry on well enough or not. We cannot help but weep for our lack of efficiency. We understand that it is not entirely our fault, but it is due to the system of government, the results of which we have to reap.

In education what a difference there is between boys' schools and girls' schools. There is a great interval between them. According to the present system girls have to study sewing, cooking and housekeeping in high school and for these lessons one third of the hours of the week are taken away. Then what are they doing in the remaining hours and by whom are they being taught? They are studying particularly easy books which are compiled for girls, and in many country schools they have relatively poor teachers who have never been using the same material. Can we expect them to have a living and useful education? We have to say that we cannot.

How will men come to recognize us as human beings equal with them when we are having such inadequate education? Unless our government will open the doors of colleges and universities to women, it is hopeless to become one of the enlightened nations of the world or of the East. Unless women are given true freedom and authority, they cannot expect true happiness at home.

To walk a wide and well-constructed road is easy; even a blind man can do it. There is nobody who does not want a gay and easy life because we are all human. However we, Japanese women, who are at this transition age, must not seek worldly happiness and luxurious living; we must not expect a flowery life. As long as we live we have to fight as brave reformers and women with the spirit of sacrifice for the development of our country and to raise the position of womanhood.

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We find an unfortunate inclination among our Japanese to believe that customs and everything which comes from foreign countries are good; they imitate them though they are not good. Women need even stronger wills than men to make their own way by themselves. To be that kind of persons needs creative brain. If we are

trusting everything to men then how can we find our enlightened way to go on? Men will do things according to their own convenience without thinking of us. Therefore we need women representatives, judges and even ministers. We were born to have men recognize us as true human beings on an equality with them.

May I say once more with emphasis that they who want worldly riches and prosperity are not necessary in this twentieth century. The women who are needed at the present time are the womanly women who have boiling blood, strong belief and practical judgment. They are more-over the cultured women in whose hearts is the warmth of the sunshine. Such women can be the true workers and reformers of our country or of the world. Shall we not try to attain to such useful and capable womanhood?

— *Japan Times*, 7th June, 1924.

#### IN MADRAS.

All those who were present in Madras in the Senate Hall for the Annual Convocation 1924 would have been surprised to see the large number of ladies who came up to take their respective degrees in the various examinations. Time was when the Presidency of Madras did not have even a single College anywhere for the exclusive use of girls who desired to continue their studies at least up to the B. A. standard. The first Indian lady who laboured under this most lamentable disability was Mrs. M. Srinivasa Rao née Miss M. Jagannatham, who knocked at the doors of the Madras Christian College for admission in 1888. The Rev. Dr. W. Miller had gone on furlough, and Dr. C. Cooper was then acting. "To him that knocketh it shall be opened." And Dr. Cooper, admiring the undaunted courage of an Indian lady to join a boy's institution for her studies, gladly opened the College doors, and admitted her. In a few days arose a great commotion in the College and the lady had to go elsewhere for her education. This she did and finally took her degree. The whole Presidency was highly jubilant when she appeared at the Convocation and took her B. A. degree. The Women's Christian College, and the Queen Mary's

College both came into existence within the last few years, and Miss E. McDougall, and Miss De la Hey have in their respective institutions a very large number of young ladies from all parts of the Presidency. The Syrian Christians, and the other Malayalee ladies have taken such advantage of the facilities afforded for education that their numbers are seen to be in the ascendant. In the medical profession Miss T. Parukutty Amma, a Nair lady belonging to Irinjalakuda in Cochin, has distinguished herself remarkably, and she took her degree now in M. B. & B. S. There was also Miss Matilda Johan who took her degree in M. B. & B. S. Dewan Bahadur R. Venkatarathnam Naidu in his most eloquent and elaborate address referring to the ladies who took their respective degrees remarked: "The Lady Graduates are entitled to the warmest felicitations of all friends of India. In you and the other members of the sisterhood is vested the true greatness of the nation. May you achieve your heaven-appointed mission." Animated by a zeal to emulate the noble examples of their elder sisters, in their high proficiency in the educational line, there are to-day both in Queen Mary's and Women's Christian College as well as in the medical line, a large number of high caste Hindu and Christian young ladies who devote their time and energy to come up in due course to take their degrees. Educate your women, and you will have a prosperous and healthy nation. Our Presidency requires more Colleges, both first and second grade, for the exclusive use of the fair sex. Mysore has given a great impetus, indeed, by having a first grade College at the capital where high caste Hindu women take their degrees year after year, and qualify themselves for their future work. Educated Indian ladies are to-day wanted in the very many feminine institutions to replace the antiquated men and women of the old school. The advantages of having educated wives, mothers, and sisters are manifold in all ways, and we have no doubt that female education under the fostering care of both the Government and the various missionary societies and also of private individuals will make still rapid progress and that the number of our sisters who now rightfully demand a share in the franchise, and in the administration of the

Municipalities will steadily increase.

— *Justice*, Madras.

#### TOKIO SUFFRAGE MOVEMENT

THE Woman Suffrage movement in Japan, championed in the past by a few women of the leisure class, promises to enter upon a new phase of development with accession to its ranks of the women office-workers in Tokio and the introduction of a woman suffrage bill at the next Diet session.

Shin Kodamasan and Kii Yagihashsan, both well-known suffrage leaders, propose to organize the 400 women office-workers in the Marunouchi Building and their proposal has met with an enthusiastic reception.

The Women's Federation, composed of 44 women's organizations, held a conference at the Imperial Hotel attended by 400 women, and it was decided to introduce a woman suffrage bill and a bill permitting women to be admitted to the bar. The bill, it is reported, will be introduced at the next session of the Diet by Kumpei Matsumotosan and Seinen Takagisan.

Kodamasan, in an interview with a *Japan Advertiser* representative, said, "The time long has past when Japanese women are seeking suffrage merely on the plea of principles imported from Europe and America. We now are demanding suffrage out of the bitter experiences of injustice we are suffering in Japan, socially and otherwise. It is impossible, however, for us to carry on the movement without the support of the mass of women.

"It is for this reason that we are planning to organize a society for women office-workers in the Marunouchi Building. There are about 400 girls working in the building, many of whom already have awakened to the needs of present-day women in Japan and the problems confronting the suffrage movement.

"I have called on many of these girls and in heart-to-heart talks with them, learned that they have felt the need of such an organization for a long time but their wishes have not been realised because of a lack of leadership. They all have enthusiastically approved the proposed plan and promised their support.

"Some suffrage workers have been engaged in the work of attempting to bring about reforms in

the family, but in my opinion the pitiful position of Japanese women in the family has been perpetuated for so many centuries that such a reform without any preparation in the minds of the parties concerned would be very difficult. Such an attempt might cause the dissolution of the family.

"The new organization of working girls proposes to prepare them to become better wives, better housekeepers, better mothers and to advance the ideals of womanhood by insisting on economy and women's rights. Such a movement is beneficial to both employers and employees."

A recent copy of the Marunouchi Shimpo, a weekly published in the Marunouchi Building, contains a number of articles by working girls testifying to their interest in the suffrage question.

Following are extracts from several:

"I am of the opinion that the statement that women office-workers are not fitted for housewives is absolutely false. It is the women who have no economic independence and must therefore be satisfied with being the chattels of men that are not fitted for home-making. They are little better than slaves belonging to the so-called stronger sex. We must have economic independence for the defence and elevation of the position of women in Japan."

"One of the most mortifying experiences for women office-workers is to be treated as beings not worthy to assume full responsibilities and privileges accorded to mankind. Whenever I see another woman-worker suffering from this same injustice, my heart revolts."

"We want an organization that we may call our own so that we may share the sufferings that are women's lot."

"Half of the work to be done in the community may be accomplished by women. We want to prove the strength of women through an organization among ourselves."

These are only a few of the scores of short articles appearing in the publication.

The Women's Federation at its meeting recently decided to begin a lecture course on the Japanese constitution, civil and criminal law, economics, sociology, and history of the development of women's rights. The lectures will be delivered by

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professors from Meiji University and will be held at the University hall.

—*Japan Advocate*, 31 Jan. 1924.

### STAR-DUST

#### VI

JAPAN—Japan is at last to have a full fledged woman executive official in the employ of the Government.

The lady designated to carry the honor of being the first of her sex to scale the wall of discrimination in government service is Nori Nakamurasan, a graduate of the Woman's College of Medicine. She is soon to be appointed an official of Health and Sanitation Bureau of the Osaka Prefectural Office, permission for the new departure having just been obtained from the Home Office, which has decided that women are eligible to civil service posts.

The Factory Section of the same prefectural government is also going to have a woman factory superintendent before long, the candidate for the office being Teru Nakatomisan, also a graduate of the Tokio school of medicine.

Osaka is thus to take the pride of having first two women government officials.

It may be noted that no government posts have up to now been opened to the gentler sex except as government school teachers or telephone superintendent, neither of which positions, however, being under the designation of executive officials of the Government.

—*Japan Times*.

### WOMEN'S MOVEMENT

Aims and Progress Made by Tokio Women.

By Madam Shigeko Takenaka, in the *Oakwan* (Our View).

I watched with admiration and care the progress of the demonstration carried on by the British suffragettes under the leadership of Mrs. Pankhurst to acquire political rights for British women. My admiration became greater at seeing them cease their movement when the war broke out and also at seeing them make efforts to guard the safety of their State. After the war nothing is heard of them, but I am convinced that their labour has received its due reward, that the demonstration carried on at the risk of their lives was duly

rewarded. I feel like weeping over the hardship which they endured as well as over the attacks and censure brought upon them for their extraordinary behaviour and outrageous conduct.

The justifiable outcry of Japanese women for their rights receives no attention. The reasons for this indifference are manifold. I shall, however, refrain from dwelling upon these reasons. I shall say only that the tenacity of women's energy has been amply established during the terrible visitation which devastated this city last autumn, and that the work which women have done has come to be recognized by society. The women's movements which were carried on in various quarters of society before the catastrophe were ridiculed as frivolity, but the earthquake disaster rectified this error. It caused women to do their utmost for the good of society. Their efforts and assiduity are greatly different from those of British women, in quantity as well in quality. I think I am not mistaken in saying that the earthquake was an unusual opportunity for women to demonstrate their capabilities.

Women have realized their strength, individually as well as collectively, in social work such as relief work for afflicted persons suffering from the effects of the devastation. Every person asserts that they have rendered meritorious service. What is most pleasing to women is their strong cohesion. What is most reassuring is that they can unite in social movement without distinction as to age or rank, and what is unprecedented is that they went on in their social work with perfect system and organization.

It was proposed at the time of the disaster that women should work with uniform efforts without discussion and argument. This motion was followed by women of various ranks, professions, denominations and sects of religion. This is an event that cannot be seen in ordinary time. The Women's Association which was organized at that time still exists in the form of the Tokio Women's Association. Its system has now been greatly changed. The Association now consists of four departments; Social work, manual labour, politics and education. The relief work which was started immediately after the disaster

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having come to an end, another movement has been commenced to aid the reconstruction of the Imperial City. Thus, the women's movement, which has been kept up to the present, is going to be more energetic and substantial in the future.

Women have begun to turn their attention to the prohibition of licensed prostitution, as well as to temperance, political and peace movements. However, the women's peace movement has no relation with the Tokyo Women's Association. The temperance movement was started by women other than members of the Tokyo Women's Association. A movement for the prohibition of licensed prostitution and a suffrage movement are expected to be started by the department of politics of that association, of which a majority of members are also members of the Women's Moral Association.

Members of the Women's Moral Association are

### TO OUR FRIENDS.

URANIA denotes the company of those who are firmly determined to ignore the dual organization of humanity in all its manifestations.

They are convinced that this duality has resulted in the formation of two warped and imperfect types. They are further convinced that in order to get rid of this state of things no measures of "emancipation" or "equality" will suffice, which do not begin by a complete refusal to recognize or tolerate the duality itself.

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

There are no "men" or "women" in Urania.

"*All'ousin hôs angeloï.*"

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, 14 Frognal Terrace, Hampstead, London; D. H. Cornish, 33, Kildare Terrace, Bayswater, London W.; T. Baty, Temple, London, E. C.

## URANIA

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, especially from America.

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