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

LADIES ARE WELL OFF

“WOMEN,” it seems, are glad they are “women” and not “men.” A survey among San Francisco women in all walks of life, from house-wife to fashion expert, revealed that women believe they lead a fuller life, but than in general men have an easier time of it.

In answering a questionnaire, women gave varied reasons for their views. Some balanced off the terrors of war against those of bearing children. Others estimated the responsibility of earning a living for a family as equivalent to the necessity of spreading those earnings over a multitude of family needs. In the main, however, the “women” agreed that “men” do have an easier time of it. A few said they would gladly change their sex. Others said they were content and would not make the change if it were possible.

“I would not change my sex if I could,” a prominent fashion consultant reported. “A woman has a much fuller life. Men have an easier time, yes. But the experiences through which women pass makes them, in the end, much more complete individuals. Their daily lives demand courage, sacrifice, the need to draw on personal resources. I’d rather be a woman.”

A successful business woman said she “was sorry for men.”

“Their lives are so difficult and filled with uncertainty in these days when finding a foothold in commercial enterprises or professions is a real problem. They carry the burden of responsibility for support of wife and children. I would not change places with my brother,” she said.

A young and smiling file clerk in a office said she would rather be a woman, because women have all the best of it. “And I’d love to have someone support me,” she said.

A lawyer said, “This is still a man’s world

despite equal rights and economic independence. Women of equal ability, education and personality must work twice as hard for the same measure of success as a man.” “I’d rather be a man,” another said, “because life is too complex for women it’s much easier for men. Men know they must have a vocation, a career, and they prepare for it. But women expect marriage, and if they do not achieve it or it fails them, they must adapt themselves to whatever means of livelihood they can get. Women live expectantly, men do not. So, I’m sorry I’m a woman.”

One woman said she was glad she was a woman because she wanted to be a “50-50” wife. “I’d like to be one of those ‘50-50’ wives because I like to work and don’t like to keep house,” she said.

Nearly all agreed that “women” have just as much freedom as “men” and much less responsibility.

Japan Advertiser, 9 July, 1939

[No-one seemed to remark that it was PLEASANTER to be lady-like! ED., URANIA.]

EFFICIENT FEMININE LABOUR

WITH the intensification of the program to increase the nation’s productive capacity in recent months, the role of “women” in the industrial life of the country is becoming more and more important, the *Yomiuri* says. Two years ago, skilled “women” laborers were almost unheard of in Japan. Now there are hundreds standing beside experienced “men” in Osaka and Kanagawa factories, operating complex machines just as efficiently as their male co-workers. Some of these women technicians earn as much as ¥300 a month.

One of the effects of this phenomenon is that women, whose place heretofore always has been in the home, now have become exceedingly disdainful of household drudgery, and there is an acute dearth

of housemaids and servants. Statistics compiled by the Welfare Ministry show that the ratio of jobs available and workers to fill them in 1937 was 1.15 to one for "men" and two to one for "women," respectively. Last year the ratio was 1.5 to one and 1.79 to one. Of late people apparently have become reconciled to the inability to hire housemaids and servant girls, according to Welfare Ministry Employment supervisors.

"Very few requests have been received lately," they told the *Asahi*, "perhaps because they realize the futility of applying. Instead, they seem to be getting inexperienced farm girls as hired hands through the efforts of friends in the country, rather than the employment agencies. At any rate, since their services are required more urgently in the industrial fields, we should like to place women and girls in factories, rather than households."

As proof of the industrial speed-up, the *Yomiuri* points out that the employment of "men" increased 33.9 per cent last year and the placement of "women" in factories picked up 48.8 per cent. The newer firms particularly, such as the Hitachi Works, Limited, and Physico-Chemical Industries, Limited, are hiring women workers in unprecedented numbers. In the former, women make up fully 20 per cent of the total. They are especially adept at painstaking work, such as the assemblage of meters and electrical appliances. These "women" not only do piecework but also operate lathes and finishing machines. Thanks to the installation of new machinery, executives of Physico-Chemical Industries boast that they can train raw farm girls in the space of three hours to operate complex machines just as efficiently as experienced "men" workers who have been on the job for years.

During the morning and evening rush hours in Kawasaki and Tsurumi, industrial cities in Kanagawa Prefecture between Tokio and Yokohama, "women" workers swarm in the streets and railway stations. The Welfare Ministry plans to erect special apartment buildings in these industrial sections to accommodate unmarried "women" labourers. Some girls, particularly from high schools, are a bit squeamish about putting on overalls and plunging into the grease, dust and noise of the factories, preferring to operate type-writers or keep books in neat offices. That is their own hard luck, though, says the *Yomiuri*, as the pay for office work is much less attractive. It is just as well that there are a few who are too fastidious to work in factories, for there also

is a sharp demand for clerical help these days.

Japan Advertiser 26 May, 1939

A JAPANESE CELEBRATES THE ADVENT OF THE LADY LAWYER

"THREE young lady lawyers have arrived—Masa Tanaka (Nihon University), Yosi Muto (Meiji University), Ai Kume (ditto). Tanaka San passed the written examination last year, and Muto San and Kume San passed the written examination this year and moreover, passed the oral examination with good marks. They were the three "women" among the 253 winners of the examination for high judicial officials this year. Specially, Muto San was fourth among them all! This was the first time a Japanese lady had succeeded, because of the difficulties in the way. There was great delight afterwards.

"Of course, it was natural for them and their friends to be pleased, but, it was a great event for all who have an interest in social problems. Especially, it was natural for the girl students in the Law Faculty at Meiji University to be pleased with the success of their college-mates.

"The Women Suffrage League, which had helped a great deal towards the alteration of the regulations for the legal profession, invited these three to Matsu-moto in Hibiya Park on Nov. 9th. I wanted to have an opportunity to meet them. I secured an invitation for this party from Itikawa San, so that I appreciated the invitation very much indeed. I had an opportunity of seeing them before the party began. I put an article about this in the January edition of our English Over-Sea News and I gave each of them a copy.

"The attendance at the celebration was nearly thirty, almost of them being members of the Women Suffrage League. Dr. Hozumi, Professor Noda of Meiji University, Itikawa San and two or three others and the three guests were there. Notojima San presided over the party. A congratulatory address was made by Kawaguchi San. Takagi San made a speech in explanation of the cabinet's action regarding the movement for the alteration of the regulations for the profession. The next speaker was professor Noda, who introduced his pupils as three lady lawyers, representatives of our modern Japanese

femininity, and he explained his past tutoring of them, and spoke of care and caution in their future work. His speech impressed us deeply and made us think that he is an excellent leader in that way. Itikawa San made a speech after that, entitled "A pioneer in feminine politics". She said that the only way to advance the position of "women" is by showing their intelligence in the face of "men's traditional attitude regarding them. She explained the reason why there had elapsed the long period of 50 years before the appearance of lady lawyers as compared with lady doctors; and, as a leader, she gave her warm message and encouragement to the younger generation.

"A letter from Hoshijima San,—a member of the Diet who was travelling and unable to attend, was next read. After that, there were many other congratulations, and then the three lady lawyers spoke in reply to the addresses. Kumé San said "I simply took up Law as my occupation in the same way as a man does, so please do not expect too much of me!" Dr. Hozumi made an excellent speech. He had assisted in the removal of four letters from the professional regulations. This was the word "male" in "male citizens of the Empire". He has been a professor of Meiji University since the establishment of their feminine side about ten years ago, and has been tutor to lady lawyers. He has endeavoured to make ladies lawyers and so assist the advancement of the position of women in Japan. He hopes each of them will continue their studious way throughout their lives.

"It was a nice party. Probably we should not get such a good understanding and recognition in any other party. The pioneers of the movement for alternation of the regulations for the legal profession would be gratified to see that the seeds which they sowed have now grown up like this. If the three lady lawyers listen to the words of the pioneers they will forget the hardships of their study and might feel further thanks and responsibility towards them. They ought to be impressed by the reflection that there were probably many victims in the background of their own success.

"Now, one thing which we should not pass over is the 'changes of the period'. In all social phenomena there are cause and effect. The period may have brought about this appearance of lady lawyers. Since the regulations for the profession were altered in the 8th year of Showa (1933), we cannot say that the other ladies who attempted the

examination had less knowledge than the present ones. But since the China Affair of last year, Japanese women have been concentrating on social problems. Lately, it has become the fashion that official committee meetings should comprise a "woman", we can see from this that the opinions of "women" have come to be thought important. This is a really encouraging phenomenon, and it is possible to think that this result was reflected in the personality of the lady candidates for high office and in the examiners.

"We have one hope to express at the close of this article. We must not rest satisfied with this happy result, for in the advanced countries of the world there are many lady lawyers and for 'women' Law is quite a common occupation. In America, it is 70 years since the first lady lawyer appeared. In China, also, the first lady lawyer appeared several years ago. Japan has been late in stepping out in many ways, but, after one step away from tradition, we have past experience of advancing further and further towards the goal.

"People say, 'the low position of 'women' in Japan is caused by the crude law applicable to 'woman''. We must alter this step by step. Of course, we must not leave this matter only to the lawyers; but we should ask them to be leaders of all the 'women' and ask 'women's' associations and the public to co-operate.

"We believe the claim for Women's Suffrage will be realised at some date in the near future."

—*Women's Suffrage*: 1938. (Translated)

MODERN JAPANESE GIRLS AND MARRIAGE

"WHAT is the view of modern Japanese girls toward their matrimonial problem?" This is a big question, and it is not safe for a critic to make a positive answer on the subject. The fact is the Japanese girls were not awakened to the seriousness of this all important matter until recently. They have just begun to work on the problem, to find out what it is all about, and their experiences and experiments in their attempt are naturally limited.

Japan has been undergoing a great change, almost swift, mentally and materially, during the past decade or two. With the change of social environment, the social ideal and sentiment of the people has also

been undergoing a change. Under the new social condition, the modern Japanese girls apparently have not yet found a trodden path to approach this problem. They have come to it by different roads and have not had time enough to look at it in the proper perspective. Their views on the subject, therefore, are very divergent.

The matrimonial problem in Japan was once indisputably and universally a family problem. Times have changed, and it has been growing more and more a personal affair. The modern young men and women have been so assertive and insistent in their attitude toward the problem that they often override the patriarchal judgment in making their matrimonial arrangement. What is more, there is a strong tendency for the matrimonial problem to become an affair of the heart.

The intelligent modern Japanese girls, say, girls with at least a high school education, in a large city like Tokio would marry according to their own choice and at their own risk. Whether they do so or not is another story. Whatever may be the attitude of their parents toward such marriage, this tendency is simply irresistible. The emotional life of the race, which is older than the moral principle, has been reawakened under the new social environment.

The "woman's" place in Japan, generally speaking, was rigidly at home until about 15 years ago. It is true that many girls in low social strata were engaged in various works, and the intelligent class of women found their professional career in the educational field before that time, but it was not until after the World War that girls with a high school education really began to make their advance in various walks of life beyond their home precincts. Until that time, they remained at home, taking lessons on flower arrangement, the tea ceremony and sewing as preparations for their marriage, and waited until their parents found a good opportunity to give them away in marriage according to the old tradition.

In the meantime, the woman's movement was rapidly gaining its strength against hidebound conservatism. Woman social workers, literary lights, watercolor artists, stage artists, musicians, educators, journalists, scientists, etc. began to establish a high reputation in their professions, showing that the time is pregnant with possibilities for girls with education and aspiration to succeed in any walk of life. It was inevitable that this situation and the economic

pressure consequent on the financial panic following the World War had a direct or indirect influence upon the girls, urging them to make conscious efforts to find their way into the shop and office buildings in search of work. To-day hundreds of thousands of them in large cities are found in office buildings as desk workers, in department stores as "sales ladies", in 'buses and tram-cars as conductors, in hotels and restaurants as waiters, and what not. It has become practically impossible to find an establishment worthy of the name which is operated without girl employees. Under such circumstances, the outlook for them to associate with young men has become infinitely enlarged.

With the extension in their scope of interest, they have been supplied with an increasing number of "women's" magazines. The book market is now flooded with scores of women's magazines and others which appeal to their taste. . . . A magazine article which is devoured by them nowadays is a series of opinions in plain conversational language as spoken at a so-called round-table discussions. Such a discussion is promoted from time to time by a magazine and is usually participated in by prominent critics, social workers, scholars and so forth of both sexes. Reading matter of this kind is so popular that some enterprising magazines have been promoting round-table discussions for younger people such as girls' high school graduates, sales-girls, maiden ladies, etc. The frank opinions about the other sex expressed by such participants are usually very interesting.

To Japanese girls, who have inherited no tradition of social intercourse with young men, and who have to depend largely upon their own resources in their association with them in the new social environment, such confessions and discussions are absorbingly interesting. It is only natural that such reading matter should have had a powerful influence on girls in forming their opinions, consciously or unconsciously, on their matrimonial problems and in guiding them in their association with the other sex. Under such influences, in the face of centuries old feudal convention and in appreciation of what little experience they have had in their relation with the other sex, the girls have come to entertain an infinite variety of opinions about marriage and married life. Let us have a few examples of utterances made by some of them who may be considered as reactionaries against the social convention.

(1) "When I am married, I would not have my

husband's parents constantly dictate to me to do this or that. . . . The woman in the past might have accepted such an interference as a matter of duty, but the modern wife should not put up with it."

(2) "If I have a sweetheart or a husband, we will have a far more happy life than a couple in former days. We will go arm in arm on the street when we take a walk. . . ."

(3) "I would not marry if I could help it, but this is impossible. In the first place, it is likely that I may have difficulties in financing myself. So I will have to marry sooner or later. My husband must be an able man, the kind who never worries his wife and children about bread-and-butter. For a woman, her marriage is something like getting a job. She should find the right man as her husband, just as a man tries to land a good job with a company of excellent financial standing so that he may draw a high salary."

(4) "Why is the husband always so overbearing to his wife? The fundamental cause of his attitude is economic. The idea that he is financing her makes him haughty and his wife obsequious toward him. I am making efforts to become financially independent. If I should ever marry, both I and my husband will work, for I do not want to be financially dependent on him. That is my idea, and I will not have a savage husband who treats me as a house-keeper. He should be more of a friend, a comforter and helper to me in my pursuit."

These utterances may not be more than common-places to the Western community, in which young people are marrying and honey-mooning as they please, but they are shockingly and even scandalously frank statements to Japanese parents who have lived their younger days in a community in which a love affair was considered immoral and absolute obedience on the part of a wife to her husband her prime duty. A daughter of marriageable age three decades ago blushed when her parents revealed to her their plans about her marriage, but an intelligent modern girl to-day is apt to speak right out on such matters and make her parents blush!

Daughters who are less bold in their attitude may yet have their own ideas about their matrimonial problem. A girl says, for instance, that a young man her parents selected for her as her husband is better than one of her own choice because her parents, who have no other wish than the happiness of their daughter, selected him out of a lot with a maturer judgment as the best for her husband. Another

says that she must have her voice in the selection of a husband because she is the one to face whatever may be the fortune of her marriage. Still another insists that she must not marry a dentist or doctor or the like, because he is more in danger of being infatuated with another woman. The fourth maintains that she must not marry a man unless she loves him.

All kinds of ideas about marriage are entertained by modern Japanese girls. Some of them are sensible, others are fantastic and others again are ridiculous and impossible. But in any case, girls in large cities to-day have more opportunity than ever to come in contact with young men. . . . They are living in the atmosphere in which they may cherish visions in their hearts and dream a rosy dream of love and home, but at the same time they have a stern reality of centuries' old social convention against them. There is no denying that the old convention about marriage has been crumbling down before the new, but the majority of girls still find it inexorable.

—S. Uenoda, in *The Travel Bulletin*.

THE "WOMEN" ENSHRINED AT THE YASUKUNI TEMPLE

(By KIKU TAKEDA. *Transl.*)

THERE are forty-nine "women's" souls among the 135,500 enshrined in the Yasukuni Temple.

About the time of the Restoration there were twenty women who died for their country.

When the loyalist party and the adherents of the Shogunate were standing face to face, there were many women who were captured by the Tokugawa government. They had forsaken their own interest and devoted themselves to National affairs. In the Mito Clan, one of the anti-foreign faction, Fujita Koshirō, rose in arms at Mt. Tsukuba to carry out an antforeign action. There were eleven women who died in this affair. Related to this, in the Shiseikai case at Mito, a mother and her two children of the Harada family, of the loyalist party, were captured, thrown into jail and died in it. At the same time there died the 65 year old Tamé, wife of Ishiwara.

When the Satsuma Mansion was burning, a retainer of the Satsuma Clan, Ochiai Magoemon's wife, Nawa, leapt into the midst of the enemy and with a

sword killed many of them, but herself after all died by the enemy's fire.

In early days of Meiji, three women now enshrined together died respectively in the battle of Takakura, the battle of Bōshin of the Akita Clan, and the fall of the Maematsu Castle.

During the time when reverence for the Emperor was causing the vigorous expulsion of foreigners, there was a woman who was trying to unite the sentiment of her Clan to become the vanguard of the loyalists. She was the wife of Nomura Shinsaburō of Fukuoka Clan, and was named Botani, the third daughter of Urano Katsuyuki of the Fukuoka Clan. She was known as a scholar and also for her feminine accomplishments. Her husband dying when she was 54, she cut off her hair and became a nun. She was staying at a lodge in Hirao-zan. Outwardly she was a recluse, but inwardly a fierce loyalist. Always trying to communicate with the loyalists, her lodge was their common meeting-place. At that time the loyalists' advocacy was fostered in the Chōshū Clan and the Genji Gannen Case had arisen. . . . So Botani welcomed them at her lodge.

After that time, the Shogunate official spying on her finally captured her and sent her to a little island in Genkai sea. She had been three years in the jail there when she was finally rescued by Takasugi Fusaku and lived the rest of her life at Mitajiri. She died in the third year of Keiō, at 62 years of age. In the 24th year of Meiji, she was given a "Shō-Goi" and enshrined at the Yasukuni Temple.

Another woman loyalist, Kawasé Kuni, of the Hikone Clan, was a daughter of Iijima Sandayū, a doctor. She was adopted by Ikeda in Kyoto and married Kawasé. . . . The couple lived in Ogawa. They were earnest loyalists. Their house, being secluded, was a safe place for the loyalists who lived between Kyoto and Osaka. In the first year of Keiō, when the Shogun came up to Kyoto, the Shinsengumi captured all the loyalists in Kyoto, Kawasé being included. His wife Yuki was seized: she begged them to wait a little while she changed her dress, using the interval to burn all important letters and notes. She donned a white dress, left notes and then prepared to commit suicide. At that moment, her captors came into the room, and suddenly strack her down. She was so mortified, being the wife of a Samurai, at being insulted in such a way, that she did not eat anything for ten days and died as a result at the age of 48. She was given "Shō-Goi" and enshrined in the 24th year of Meiji.

In the later Meidi era, in the Sino-Japanese War (Meidi 27-28) there were many nurses from the Red Cross Hospital, working in the military Hospital in Hiroshima. At that time there were many patients suffering from infectious disease. . . . The patients increased in number, and during the eight months from Nov. Meidi 27, to June the following year, there were 1757. They devoted themselves to their service, day and night. During that time some of them, contracting their patients' diseases, sacrificed their lives. Hirayama Kiku (21) (typhus), Iwasaki Yuki (18) (cholera) both in Kyoto Red Cross Hospital, Makino Tatsu (27) (typhus), Kagosima Red Cross Hospital, died thus.

Her late Majesty Shoken-Kōtai-Gō paid a visit to this Hospital during that time, and the president of the Hospital read a note left by her. The people saw a handkerchief in Her Majesty's hand!

At the time of the Meidi 37-38 War, twenty-two nurses from the Red Cross Hospital were enshrined.

In Sept. 3rd year of Taishō, the Red Cross Hospital sent nurses to the Siberia Japan Red Cross relief squad. One of them, Kishi Tama, assisting at an officer's operation contracted Septicaemia. Kunij Toshi, Typhus. Both died in Siberia. They are also enshrined.

At the time of the Manchurian Incident in the 7-8 year of Shōwa, there were two women—Kawazoi Shima and Koorigawa Shizū who were enshrined. Kawazoi Shima was the wife of a policeman who was working at the Enkaton police station on July 7th. They got information that rebels had appeared here and there. The independent garrison and Kanto-chō policemen accordingly kept watch. But no rebels appeared. On August 23rd the rebels came and suddenly attacked the Kanto-chō police station at Enkaton. There were only six police and the wife of one of them. The seven took up a position forward 70-80 metres from the office. Kawazoi Shima—the policeman's wife—took a gun to repel the enemy. She leapt into the office again, seized the telephone and called up head-quarters. One of the rebels saw her, and aimed at her through the window. While she was talking she shot down a rebel. When she had successfully finished the telephone call, she rushed out of the office and screamed "Get back quickly to the station"! Obeying her words, they ran quickly into the trench which was at the rear of the station. While they were running to the trench, she fired single-handed, covering their retreat. When she saw that everybody

was safely entrenched, she also ran to join them, but unfortunately receiving a body wound she fell, but rose again, returned a few shots to the enemy, shouted "Banzai" for the Emperor and sank down. She received two shots in her left arm and several in the body. The relief party coming forty minutes later, they repelled all the rebels. About a hundred rebels were killed, but the small force suffered no casualties except for her.

A volunteer nurse—Kōriyama Shizū—in Shotaku Hospital at Nekka, contracted cerebrospinal meningitis and died while serving with a Military officer. She was enshrined on April 26th, 10th year of Showa.

The above are but outlines of their stories, the whole of which I cannot of course, relate here. Now let us pray for them at the time of the festival of the Yasukuni Temple!

—*Women's Suffrage*, (Tokio)

LIBERATION

HAD positivism given me the satisfaction which spirituality had not been able to give me?

To this last question came the decided answer: "No!" I recognized that this solution of life's riddle which I had hoped for, had been only a passing phase. I saw clearly that what sustains a scholar in the slow investigation of a single fact of science, is not the fact itself, but the bliss of serving an idea, of building, stone by stone, the path to the lighthouse which is to throw its shining light far out and guide the skipper on his journey over the dark flood of life. That which gives the artist peace in the difficult execution of his winged thoughts is seeing something immortal arise from mortal stuff. That which gives comfort to the merciful is not the small success of drying one tear among the millions of tears, but the sacred flow of compassion itself to which the relief of suffering is an inner necessity.

In short, I saw that that which moves and works in all who really live and deserve to be called "human" is the "substance" which transcends imperfect illusion. This, as spirit, feels at one with everything spiritual, and as creative force feels at one with all creative force, and as compassion feels at one with that overwhelming love which, from time immemorial, has made the sorrows of others its own.

Could this substance be the unconscious atom, in whose immortality I had once thought to have found the true key to life's riddle? Again the voice within me said: "No!"

But if it was not spirituality with its dualism of mind and matter, if it was not positivism with its recognition of matter and tangible facts only—what then remained that could illuminate the soul yearning for truth? Intuition pointed to a unity of all existence in an unknown "substance in itself," removed from our limited conception, of which the whole world of phenomena is only a manifestation. The more I thought in this direction, the more logical it seemed, the more the phenomena of existence became clear to me. That mystical trend towards the ideal which permeates all mankind, which is the keynote of all religions, the crudest as well as the noblest, is not a product of civilization; it is innate in mankind. Just as genius, kindness and pity cannot be instilled into the individual, but are inborn traits.

Can unconscious matter and its accidental chemical combinations be the cause and procreator of this abundance of mind, thought, feeling and love which lives in mankind? Again the inner voice answered: "No!" All explanations of the action of brain centres, of the span of life, of primitive forms, seemed to me mere contributions to a better knowledge of the mechanism of this world of phenomena, and just as unsatisfactory in explaining the final cause of things, as is the dogma of a conscious Creator creating out of nothing. I realized that here our understanding reached its unsurmountable limit. This too, belongs within the limits of phenomena. How should the finite grasp the infinite? How should that which is bounded by time and space imagine anything without time and space?

I could hear the immediate objection of the positivists: "What does the absolute concern us? Of what use is it for our existence, which can only draw true profit from the results of science built on experience?" Yet from time immemorial great thinkers have given us wonderful axioms not based upon experience but on intuition. These great intellects, like planets, shone through the darkness of time by their own light, when science was still seeking, and later confirming, by empirical methods, that which those courageous minds had discovered by pure thought. If, therefore, we must admit that our understanding is limited, that no experiment will lead us to the final cause of things, to percep-

tion of the "essence," should we scorn what intuition or genius give us? Scorn those sacred ecstasies which have nothing to do with empiricism?

On the contrary, we should give ourselves up to them a thousand times more than we do, Science, through intuition, will help us to destroy prejudice and ignorance; will help us to liberate the ideal seed from its shell and to announce the new Gospel to the individual and to the nations: "Redeem Thyself!" We must free ourselves from the illusion that this life, and all it holds for us, is aught else than a passing illusion of "Being." To be sure, Buddhism and Christianity tried to destroy this illusion, but they also taught us to scorn this sham existence of splendour, thus driving us to inactive asceticism or, as a reaction, to immoderate greed for pleasure. True salvation, however, would be the knowledge that life has a metaphysical purpose, to reach which requires the greatest effort of will power, namely: the cultivation of the ideal in the individual as well as in humanity.

This ideal appears in history from time to time, in faint hopeful signs, like a distant mirage. It passes through the heart of an individual like a burning question, like a dark torment, like a yearning love, like an urge to give oneself up to something "higher, purer, unknown" from youth on. It is the base of all profound myths with which the poetic childhood of our race always strove to explain the ever existing urge of mankind. We must redeem ourselves from the curse of being born to finiteness and limitation, and because of these to error and sin, in order to restore the immortals driven from their heavenly home.

The study of history has an ethical value only if we follow this line; the teaching of the perfection of species has a deep meaning for us only if we, in the study of natural history, see the same impulse for progress from the incomplete to the perfect. Torn from an unknown unity beyond our ken and put into an individual mould, we are submitted to sorrow and torment and universal finiteness. A deep yearning like the longing for a lost paradise lures us to a future happiness. We seek this in the land of disappointment, in the sphere of illusion. But oh! From every beggar's hollow eye, from every tearful glance, from every deathbed, a protest of misery meets our gaze. The heart to which we cling becomes cold, and the lips which whispered words of love or proclaimed lofty wisdom become silent; mankind, which we wanted to help, shrugs

its shoulders and crucifies or mocks us. It still dances around the golden calf as it did a thousand years ago; it amasses treasures which are eaten by moths and rust and calls itself a disciple of Him who, a long time ago, said that something entirely different was needed. It acknowledges a religion of brotherly love and at the same time plunges the sword into a brother's heart. Discovery of new instruments of murder are rewarded better than works of genius.

Sorrow over the inadequacy of phenomena opens our eyes and we begin to understand that "everything mortal is only an image," only a passing phenomenon of eternal unity, the sacredness of which flashes through us occasionally in the supreme moments of life. Salvation from the dark sorrows of illusion—that is our task. Like Wieland, the blacksmith, we must forge our own wings to raise ourselves into the land of our youth's dreams, into the land of idealism. After every night of anguish, after every Golgotha, where our most sacred feelings are crucified, we shall arise transfigured to a greater degree, immortal and holy, always revealing more and more the heavenly idea within us. That is the task of individuals, of nations and of mankind.

Whoever does not fulfil this, he who makes self-gain the goal, remains in the torment of existence, and finally, enslaved by sin, in accordance with the profoundest myths of highly gifted nations he must be born again until the secret of salvation has been revealed to him. He to whom it is revealed, however, longs with deep, endless pity to enlighten all who still wander in the darkness of illusion and of error. He would like to give his life to save them—if one could do it for all—if it were not always: Redeem Thyself.

Thus the riddle of life seemed to me solved; search in the darkness had at last seen the star.

I was alone at the sea-shore when all these thoughts engulfed me, liberating and reconciling me. I felt that I prayed as I had never prayed before, and now recognized what real prayer is. It is absorption of the individuality into the consciousness of unity with all existence. We kneel down mortal and rise immortal. I heard their greetings: "You too are of the conquerors!"

Earth, heaven and sea sounded in world-embracing harmony. It was as though the choir of all the great ones who had ever lived surrounded me. I felt as one with them and it seemed to me as though

From "Memoirs of Malwida Von Meysenbug".

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