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TWO-MONTHLY.

"What is right and best for us will full surely be,...."
"Eterno Amore; that is the ultimate significance of this wild-clashing
"whirlwind which is named Life, where the sons of Adam flicker
"painfully for an hour...."

—Carlyle E Sterling, 27 Aug. 1844, in *Letters* (Ed. Alex. Carlyle, 1923).

NO SEX IN NATURE: RIGHT AGAIN

THE revolutionary theory that there are no sexes is propounded by Prof. Max Hartmann of the Dahlem Institute in the annual report of his experiments.

Hartmann is the foremost German biologist, and his conclusion, in the opinion of scientific men, is the most significant contribution to the Darwinian theory in recent years.

Briefly, Hartmann's experiments with the lowest forms of plant life have convinced him that there is no male or female, that sex is relative and not absolute. Studying the union of these plant forms he finds that when one subject has 60 per cent. feminine cells and 40 per cent. masculine, while the opposite is true with another, the two can produce offspring.

Further, he finds that when the subject with 60 per cent. feminine meets another with 80 per cent. feminine cells, the originally feminine subject turns masculine and the unions of these two produce offspring.

Prof. Hartmann cites an exhaustive list of observations leading to this conclusion. From this he postulates that both the Biblical and scientific assumption that male and female are two separate and distinct qualities is fallacious. It is explained, of course, that in the higher forms of life sex is less variable, but that it is still relative.

Hartmann gives scientific basis to the speculative theories advanced that even in the higher forms of life the feminine and masculine qualities are merged in the individual.

THE INFINITE.

"When in these songs I name the name of God,...."

"I mean the primal Mystery and Light
"The most Unfathomable, Infinite,
"The Higher Law, Impersonal, Supreme,
"The Life in Life, the Dream within the Dream,
"The Fountain which in silent Melody
"Feeds the dumb waters of Eternity,
"The Source whence every good hath flown
and flows
"And whither each departs to find repose."
R. Buchanan in "The Book of Orm."

HIGHER EDUCATION.

IS A SEPARATE COLLEGE DESIRABLE?

By. A. X. S., in the *Indian Daily Mail*
14 and 16 January, 1926 (Condensed).

OUR object in what follows is not to trot out and ride to death the worn out and jaded views which tell us that woman's education ought to fit her out for the ordered and useful life of the home, nor to prove that woman's education is a sort of social barometer from which it is possible to read almost to a certainty the defects of her generation; this and more has been said and will continue to be said in the most picturesque language till the thunders of doom will make it inaudible. Our main concern will be to attempt to find an answer to that important issue, whether the separate College for

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women, regarding which there used to be quite a stir till very recently (which issue like King Charles' head crops up at the most unlikely places as it recently did at Allahabad and, shortly threatens to make its appearance at Baroda) when all such stirrings were drowned in the uproar of a financial debacle, is an ideal worth striving after, in a word whether, it is desirable that the women in the India of today should get their collegiate education apart from men?

It is the practice of the learned world in Bombay, we might well say, in the whole of India, to take to its bosom theories, practices and texts cast away in England, with the same devotion that the smart set in London hug the milliner's fashion-books that have acquired a fortnight's antiquity in Paris. We in India were once content to place on our altars in our Temples of Learning Adam Smith, Fawcett, Herbert Spencer and worship at their shrines, long after, in Europe they had been found to possess feet of clay. But much of India's reverence for the West, its institutions and its learning has during the most recent years been yielding place to a sort of assertive regard for national education in national Colleges and Universities and to a determination to chalk out her own educational and cultural ideals. How else can one reconcile the divergency of views between the Oxford Dons who have made it possible for woman to take her degrees at the University and our Indian pundits who aim at leading the woman back from the liberty she has till now enjoyed of equal facilities and opportunities for higher education with men, by a policy of differentiation, nay, of seclusion. Oxford, hoary with age and tradition and saturated for centuries with the egotistic ideal of man's primacy, has admitted its women-alumnæ to degrees; we in India in our zeal for the so-called reform of higher education will not rest satisfied unless we have given women a separate College and a separate University!

When the West is asserting in the most pronounced fashion that the rights and the mission of man and woman are not separate, the East is attempting to revert to her age-long tradition of the separation of the two and their segregation into two distinct compartments. Women's Colleges and Women's Universities; what are

they but the symptoms of a reversion to a quasi-purdah system which the gallant and the humanitarian efforts of the last half a century have done not a little to discredit.

The writer of this believes that if there were a referendum on this issue, not on the basis of adult women's suffrage, but on the basis of a vote for every woman that goes up for higher education in the Arts Faculty, then without a doubt the majority of such, if not all, would be opposed to their being trained in an institution restricted to themselves. And they would be right; their instincts, if they relied on them alone for their decision, would be sounder than the seemingly plausible arguments for their segregation.

If woman was made to be the helpmate of man, how can she be made to realise this important function of her life by isolating her at the most formative part of her life and career? We grant that the association of young people of the two sexes in India where this sort of contact is yet a new experience may result in some disorders but it is undeniably fruitful of much greater good to both sides, and the very newness of the experiment is good argument for its continuance in a country which has, in all its history, tried to enforce the lesson that man was made for God and woman for God in him.

The association of men and women in a common institution for higher education has advantages for both parties: it makes the woman self-reliant, it helps the man to wear away many of his crudities. All are agreed that the woman's higher education should be nearly the same as man's in its course and material of study, only it should be differently directed, and, that the end of this education ought to be to enable her to understand and even to aid the work of man. Are we to believe that this purpose can be secured by segregating the budding intelligentsia of the two sexes? If it is admitted, as we believe it is, that the one sex completes the other and is completed by the other, then wherefore the need of begetting the habit of self-sufficiency, separatism, egotism, which separate institutions, with different teachers and a distinct atmosphere must needs develop.

II

We have said that it has been a severe struggle against the conservative traditions of this country to give women the benefit of education and to awaken in them a consciousness of their own importance in moulding the social and intellectual life of this country. The greatest progress in this direction has been achieved by the women of those communities among whom a frank and healthy intercourse between the two sexes was not taboo. The women of the more conservative sections of the people, emboldened by the example of their sisters in the progressive communities, have been making sustained efforts to free themselves from the prison-house of isolation in which a time-worn creed had confined them. One result of an attempt to refuse to women the right of associating with men in a common institution which aims at imparting general culture would be to enfold their intellectual outlook and vision in that bizarre thing which is called the 'burkha.'

It is true that the courses of the Arts section of the Bombay University are not exactly what we should wish them to be. But where is the institution which can claim to be perfect? We agree that there might be a larger choice of subjects open to candidates and the women might have an option for exchanging the dull drilled lessons of mathematics for some other branch that consorts better with their inclinations or aptitudes. But, again, why should all boys be made to go through the mathematics grind? Somebody has defined culture as that little something that is still left when you have read a book and forgotten all about it; but with most men as with women the only survival of the-algebra and geometry lectures is a sad memory.

India looks up to modern Japan with a sort of reverential awe; the Land of the Rising Sun is the exemplar she would like to copy in many matters. It is not generally known that the Japanese student who proceeds to foreign countries for fresh knowledge is in search of all the training and knowledge he can get but stoutly declines to run after degrees so beloved of the Indian student, a long list of which brings so much balm and complacency to the hearts of the parents and 'swank' to the candidate himself. The Japanese student

shows more sense in conserving his energies which together with the midnight oil are consumed in getting up the work for an examination or a degree. Very recently a friend of the writer asked a Japanese friend of his whether he was not going to appear for an examination in the particular subject in which he was receiving training and the young Jap's face was lit up with one of his quaint and sly smiles and in reply he wished to know whether he was thought such a fool as to waste his substance and his health over an examination. He had come there to learn his work and he felt that he knew his work as well as any one else. The beast of burden called man in India is not so happily circumstanced that he can kick at examinations; nay, success at an examination and even a failure at one of them and, of course, the inevitable degree have their reward for him. But why should we inflict that unnatural evil on the women students, or rather why should the women inflict it on themselves? For many, if not most women, an Arts training is not a matter of bread and butter, but merely an embellishment and why should they think it sits so well on an attenuated frame and tear-stained cheeks, wrinkled brows and shattered nerves that the examination-spectre is generally responsible for. It is harrowing to see women wear out their frail selves to adorn themselves with an Arts degree. Art is culture and those who seek it in the true spirit in which it ought to be pursued need not make a fetish of examinations. Quite a large number of our University women would show greater charm and gracefulness and a sweeter simplicity of mind and manner, if they would only attend the courses of lectures and forget the examinations and the superstitions associated with them. But before women can be made to do this, society of which they are only a part must educate itself to give up the phantom-chase after degrees.

The writer of this has recently become alive to a new tendency among women with Collegiate education. Having caught a little of the dust of the nationalistic ideals with which the air is at present surcharged, some of them have come to realise that the superior training that they have received makes a call on them to enroll themselves in the service of the Motherland. To Mother India they must consecrate the whole of their

future; service to their country is incompatible with a home of their own and therefore they must repudiate the conventions of the land which prescribes marriage for all.

This new tendency is a very welcome sign of the change that is coming all over the country and is surely deserving of encouragement. The cultivation of the true spirit of chastity coupled with the desire to render service to our fellow beings is in the India of the present a matter of momentous importance. It is impossible to estimate the influence which such an ideal must exercise on the individual and social well-being of mankind. But we feel that the healthy ideal of single blessedness has not been pursued to its logical end. Such an ideal can only be fruitful of results if it is pursued not only by an individual living an individual and isolated life but by an organised body of women living the life of a community knit together not only by the ties of social service but the spiritual bond of religious idealism and charity. A widows' "Home" smells of blight and mildew, tells of broken hearts and homes; what India needs is the fragrance that will issue from the self-sacrifice and endeavours which a blossoming and chaste womanhood will consecrate to the service of its God, its peoples and its country. An institution composed of such and governed and disciplined by regulations and by a way of life that uplifts the individual and makes the community more efficient, aiming at ameliorating the conditions of womankind in particular and humanity in general, is what India needs and is looking forward to.

One ideal of womankind that we should like to see in the India that is at present in the process of making, is the ideal of the conventional life of the nuns consecrated to chastity, poverty, humility and good works. Few in India realise how much these organisations have helped in alleviating distress through the length and breadth of Europe and in many parts of the world besides, including India, and in raising the status of women.

We are aware that institutions of nuns are not unknown in Indian polity but nuns like the monks in the East live in communities not to be able to work more efficiently for their fellowmen but that they might the better be able to achieve their own salvation—their "nirvana." These secular connection

of the East with the West would have lost its purpose if the East did not realise that what success the West has been able to achieve in different fields of human activity is not because of a stagnant habit of meditation, dreams and introspection but because of an aggressive attention to the needs of country and humanity. And who is better fitted to fulfil this task of lending a helping hand to our human kind than communities of sweet sisterhood spread over the length and breadth of this country.

WOMEN OF JAPAN EMERGING FROM THEIR LONG AGES OF SUPPRESSION.

By YAMATO CHUYO in the *Japan Times*.

THE year 1926 opens on the woman world of Japan as one of great promise. The work accomplished by the daughters of the land during the year that has just gone leads one to this remark; for 1925 was an eventful year for them with very encouraging results, especially among their younger sisters.

Of the work accomplished last year by the younger section, mention must first be made of the formation of the NATIONAL LEAGUE OF GIRL STUDENTS. To be exact, the League was organised on the 15th of December 1924; but it was in the course of last year, that it went into its work. It held its general meeting in April, when it adopted a platform demanding an equal education for the female sex as enjoyed by the male sex. This platform, at least its wording, called forth comments in some quarters as being too well finished in style to be expected from an organization of high school girls, as indeed the League is composed of the students of 25 Girls High Schools and 47 Government Schools of special courses. It was even suspected by the more sensitive that Red influence must be behind the League. The point has never since been made clear; but it is thought the suspicion is unfounded, except for a very few of the girls who are possessed of slight touches of Red tinge.

Be that as it may, one memorable thing about the national meeting of about 500 girls is that it was promoted, managed and successfully carried out all by themselves with not even the slightest help of the other sex, which was a record event

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in the woman world of Japan. This record is kept up by the League in all its affairs. And as its permanent work it is holding weekly meetings for the elevation of the sex, the different Girls High Schools taking their turns in doing so.

As a practical step the committee called on the Department of Education soon after the national meeting and asked for the introduction of the system of co-education: but, they were told that close association between the two sexes at the susceptible age in colleges and universities is unsafe. The committee asked that the Government open exclusive girls colleges and universities; but they were made to understand that their desire cannot be satisfied for the present owing to the lack of funds. Thus disappointed, the League is not however discouraged and is determined to continue the agitation until its end is attained.

The most notable event among grown up women last year was the introduction of a Woman's Emancipation Bill in the House of Representatives in March to free the sex from the law that forbids their forming political societies in addition to holding a Woman's Emancipation Day on March 10. At the same time with the Emancipation Bill, another asking for the grant of suffrage for women was also sent into the Lower House. The suffragist movement was not a new thing for the year; but what was new was that both the bills passed the House of Representatives, though shelved in the Upper House. This success as far as it went was the work of the SUFFRAGIST ASSOCIATION which was organised on the 12th of December of the previous year through the merger of various women's political bodies. The Association has for its officers Etsuko Kurosaki, Kiyoko Nakamura, and Kiyoko Karube. One promising thing about the association is that it means to be earnest in its purpose and has opened a class for listening to lectures on political subjects by eminent authorities, renting a lecture room in Meiji University. It is expected to renew its parliamentary activity during the present session of the Diet.

In rivalry to the association there is the WOMAN'S POLITICAL RIGHTS SOCIETY, which is the older of the two. In contrast to the conservative way of going about things by the association, this society is full of spirit, with very active propaganda

work. This society is now striving hard to raise a fund of Y 2,000,000 with which to build a hall and home of the society's own. It is also to make a strong bid for women's voting right and the right of forming political bodies, this year.

Among women's social institutions the oldest and most influential is the W. C. T. U. The Union has throughout last year continued its old work of fighting for drink prohibition, the prohibition of traffic in women and also that of the licensed social vice system. The three movements are gaining ground throughout the country, making much progress last year. With regard to the drink question, the Union turned its attention last year to inculcating temperance education among children and it looks forward to much fruition this year in this part of its work. The Union is the most solid and harmonious in its organisation among women's bodies in Japan.

A rival, in a way, to the W. C. T. U. is the TOKIO WOMEN'S LEAGUE which is an association of Buddhist women. The League started a new enterprise of working among the graduates from girls high schools and other like institutions with much good result last year, and it is to continue the same work with redoubled energy this year.

On the whole the women world hails the new year with a very bright outlook. Before closing this survey, however one must not forget the wonderful progress made last year by young girls in the athletic field, both in the feats performed and the splendid physique shown by the champions. The way in which our younger daughters took to lawn tennis and other outdoor sports was simply astonishing last year, and they are expected to outdo themselves this year.

WOMEN'S SUFFRAGE.

THE bolters from the Seiyu Honto are said to be ready for announcing a new policy in favor of women's participation in parliamentary government. Theory and reason demand their participation in politics, against which there can be no open argument in this country. Those who oppose it base their argument upon "time," namely, they pretend that it is yet premature for Japanese women to share with men in this kind of business.

It is not quite fair to say that women must wait until they are fully prepared for suffrage, without

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giving them opportunity to prepare themselves for it. Such opportunity ought to be created by women leaders, assisted by men interested in the matter.

For many years, the enactment of a manhood suffrage law was hindered by a similar argument—that it was premature for the Japanese. Those who advanced such theory were afraid that the people might prove unfit for the proper use of the important right of voting, probably from the experience with the few voters. This anxiety was, however, clearly removed last year. Such will be the case with women's suffrage. —Tokio Miyaco.

JAPANESE WOMANHOOD.

MR. MATSUMOTO'S VIEWS.

NEITHER religion nor law has given women proper protection. For thousands of years, women have been subjected to cruel submission to the other sex. This has been particularly the case with Japanese women, says Mr. K. Matsumoto, M.P., who always supports the women's cause in Parliament. He has made an extensive study of the subject, and found all established creeds entirely contrary to right principle, as he believes, of perfect equality of sexes.

Mr. Matsumoto is sure that the Ten Commandments were a moral code for men, women being mentioned as merely in connection with men. In the law-giver's eye there was no woman, as the object of legislation. Peter and Paul, most important leaders of the Christian movement in the primitive stage, taught that women should submit to men at all times, not allowing any woman to teach, but instructing all women to keep silent. Mr. Matsumoto does not think it worth while extending his argument to any other religions, when the recognized "best one" is so much below the modern ideal.

When Mr. Matsumoto says, "Law knows no woman" he means the Japanese law, especially, the Civil and the Criminal Codes. Women's rights, if any, are ridiculously smaller than men's in all respects. The special features of the legislation against the fair sex are all based upon the traditional thoughts deeply rooted in the religions and philosophies that have been ruling in the Orient.

Mr. Matsumoto refers to the recent deliberation at the Legislative Committee, on the proposed amendment of the Civil Code, pointing to the funny expression "manifest irregularity," as grounds for divorce, not for the wife, but of the husband alone. As for the poor woman, she may be put off for any offence even remotely akin to adultery. The man is not blamed even in the revised Code, for any irregularity that is not "manifest." Mr. Matsumoto recalls the violent dispute over the use of such a "barbarous" phrase in the Imperial law. The opinion in favor of its insertion prevailed, because the members who advocated it argued that purity of blood ought to be maintained by a pure woman, while the husband had nothing to do with the blood!

According to the legislators' view, the presiding Judge, whoever it may be, will be authorized to distinguish between "manifest" or not, regarding the husband's irregularity. Such a judge will be instructed to decide the matter, according to the current social standard of morality. —Japan Times.

EDUCATION FOR GIRLS.

THE doors of higher educational institutions must be left open for aspiring girls. This was the cry raised at the recent national meeting for girls' education. The tone of this cry will become louder and louder till the Education Ministry and the general public become sympathetic with the movement. Higher education for aspiring girls is now a pressing necessity. The question must be settled at the earliest possible date.

To live is a right bestowed upon all human beings. As long as men exist in this world, they must be adequately educated. Distinctions should not be made in regard to sex. As men must live, so must women also live. As men must be properly educated, so women must also be properly educated. It is very wrong to contend that higher education for girls is unnecessary.

In the past it was men alone who were benefited by education, whereas the educational interests of women have been deplorably neglected. The Government has been too partial to men. Men took pride in their self-recommending superiority to women without realizing the losses they incurred.

Advancement in civilization is, no doubt, greatly indebted to education, especially to higher

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education, for men, so higher education for women will prove to be greatly conducive to the further advancement of civilization. Once the right be granted to women of an equal opportunity in higher education, the welfare of the world will be twice blessed.

Apart from utilitarianism, higher education for girls has two important meanings in itself. As women's position in this country was low, the development of their knowledge and intellect was far behind those of men. Hence lady teachers are best qualified for the education of advanced girls. At this time women have become markedly self-conscious and when they seek professions, facilities for their higher education must be speedily provided.

The women of Modern Europe have been self-conscious for a long time, but it is only comparatively recently that universities opened their doors to aspiring girls. It was towards the latter half of the nineteenth century that Great Britain started higher education for her aspiring girls.

It has attained such striking advancement that in 1924 the number of girls in higher educational institutions reached 12,500.

Even Russia, who has been regarded as barbarous because the illiterates among her citizens numbered 80 per cent. of her entire population, is now educating her girls in higher institutions. The university in Petrograd began educating girls in 1859, and its girls students in the following year numbered 60. The establishment of higher education for girls is now a pressing necessity. Means must be provided to satisfy the demand of aspiring girls. The welfare and happiness of the nation will be promoted through the exertion of highly educated ladies.—*Nitshi-Nitshi, Tokio.*

GIRLS OF SWEDEN.

As under the Viking gods of Valhalla, Thor and Odin, Swedish Valkyries are again preparing to serve in the military ranks, as part of a voluntary national guard that has been organized here as a protest against the drastic army reduction, voted last spring by the parties of the Left. By the anti-militaristic labor elements the entire organization is called a political gesture, but what-

ever its true character it has obtained real machine-guns to drill with.—*Japan Advertiser, 9 Febr. 1926.*

DISGUISES.

"A rag and a bone and a hark of hair," is what they say most women are, but Tomiko Kuwabara, twenty-six year old man of Tsugagori, Tochigi, added to this some clothing, plenty of powder and paint and an imagination, and transformed himself sufficiently to get employment at cafe in Nagasaki, Ohichibu, as a decidedly pretty waitress.

In fact, Tomiko (certainly a feminine name) was so fetching that Sankichi Yamada, son of the local money magnate, fell madly in love with her/him and insisted on an immediate wedding.

Tomiko led him on with guiles and at last consented on condition that the love-sick swain give her/him three thousand yen to purchase a wedding outfit. This Sankichi did, and as soon as the money was safely in hand, Tomiko revealed her/his sex. The infuriated Sankichi has put the case in the hands of the local Court and is clamorously demanding his money back. Tomiko insists that it was a gift and that it is her/his money now.—*Japan Times.*

A JAPANESE ROMANCE.

On Saturday evening a smartly dressed young woman applied at one of the local Employment Bureau. The young lady seemed a bit nervous at first but finally intimated that she would like to work in a billiard parlor or perhaps as a waitress. The head of the bureau, although impressed by the neat dress, good looks, and elaborate hair dress in the latest mode was rendered suspicious by the applicant's manner and questioned her closely. He at length elicited the rather startling confession that the habiliments and demeanour of feminine pulchritude were but the disguise of a young man of twenty-two.

Feeling that the situation was a bit beyond him and that professional aid would be welcome the official conducted the bashful applicant to the Central Police Station. Here it transpired that the young man's name was Murakami Sahei, that he came from a small village in the neighboring

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Prefecture of Mie, and that he had been brought up as a girl from infancy by his parents. When asked the reason for this rather unusual procedure he stated that his mother had greatly desired a girl and had offered up innumerable prayers to this end. When the expected infant had arrived in the masculine gender she refused to accept the decrees of providence and brought the child up as a girl, dressing it in girl's clothes, and instructing it in the arts of sewing and cookery.

When the age of military service arrived the young man had parted sorrowfully with his dainty tresses and had presented himself in true guise for examination. Fortunately for him he was placed in the third class. As he was not called to the colors he quickly resumed his feminine attire and waited impatiently for the day when he could once more put up his hair. Shortly thereafter he had purchased cloth from the village store and made the garments in which he appeared at the employment bureau.

The custodians of the city's proprieties heard the young man kindly but felt that his modest and shrinkling nature hardly fitted him for the rough and brutal contacts of a great city, more especially, perhaps, as the feminine mode seemed a fixed habit. Comfortable official accommodation was provided pending the arrival of the parents who have been sent for by the police.—*Nagoya Correspondent Japan Times.*

3rd Feb. 1926.

A MODERN YOUNG MAN.

He broke upon my wondering vision yesterday as he came down Piccadilly, and I confess to the rudeness of turning to look after him. A study in bright chocolate brown, he wore the Oxford bags so long and wide that only the tips of his dear little brown suede shoes could be seen. His jumper exactly matched his trousers, and had a high polocollar. His overcoat exactly matched his jumper, and was of the kind now worn by so many girls—I believe they have named it after the Prince of Wales.

The Prince, however, never wore a garment that suggested femininity as this did, [except, we

suppose, in returning from South America:—ED. URANIA] or perhaps the effect was accentuated by the other items of the toilette. On his waved hair rested a brown felt hat representing the newest shape in crown and brim. One expected him to have ear-rings and to use a laced-edged handkerchief. Assuredly he used scent, and more than a suggestion of make-up. Such a perfect lady he was, and yet what a courage, of sorts, he needed in order to do it!—A Contributor to the "*Liverpool Post.*"

HOUSE-WORK, A DUBIOUS BLESSING.

"Je me suis défiée d'instinct du travail manuel. Dans quelle lethargie il engtreient les femmes! Si elles n'avaient pas toute prettes cette, miserable occupation...elles seraient bien obligees de prendre l'initiative d'autre chose."—*Journal de Merie L'En'Enu.*

EXTRAORDINARY STORY FROM INDIA.

To the Editor of the "The Chronicle" Bombay. SIR—After having read in your paper the astounding news of a female becoming a male, I talked to several friends and gentlemen of this town when I came to learn of a case where a man became a woman three years ago in the district of Cuttack. There is a village called Bhadalpur near Dharmasala a police outpost. He is the son of one Karunakar Mahanti. His name was Harokrishna Mahanty. He had married and by the age of 35 he had had two daughters. After this he became woman, and assumed the name of Hiranmagi Debi. This fact, it seems, was reported by the Sub-Inspector of Police-in-charge of that Police Station to the then Collector of Cuttack who is reported to have said such cases have also happened in Europe.—Yours etc.,

L. N. S.
Cuttack, July, 15 1925.

STAR-DUST III. ACADEMIC

BAR-ENGLAND—The results of the Easter Bar Examination appeared too late for comment in-

URANIA

our May issue, but we must take the opportunity of congratulating Miss J. G. Wall on securing one of the two Certificates of Honour awarded at the Final. The success of lady students is becoming most marked at the Bar Final, and in the two recent cases of Miss Wall and Mrs. Lane, whom we had the privilege of knowing as members of our classes, we can assert that they were in every way well worthy of the honour.

—*Law Notes June 1925.*

2 BAR-ENGLAND.—The results of the Michaelmas Bar Examinations were announced by the Council of Legal Education last month.

In the Final, Class I, Certificates of Honour were awarded to N. C. Chatterjee (Middle Temple), F. O. Williams (Lincoln's Inn), and Kathleen Snell (Lincoln's Inn).

Nineteen women figure in the passes, including two in the Bar Final, viz., Kathleen Snell and Edith J. D. Morrison (Gray's Inn). This brings the total of women called to the Bar or qualified for call to 29. Of the other examinees, Baroness Clifton (Lincoln's Inn) took a First in Criminal Law, and a Second in Constitutional Law, Doris E. Pickering (Middle Temple) a First in Roman Law, Mildred F. Carruthers (Middle Temple) a First in Criminal Law and a Second in Real Property, and Marion G. Billson (Inner Temple) and Kathleen M. M. Sissmore (Gray's Inn) each took a First in Real Property.

3 M. B. C. M. (LOND.)—Nawabzadi Isma Khanum Maula Bakhsh, the daughter of Nawab Maula

Bakhsh, Khan Bahadur, O. I. E., Chief Minister Bahawalpur State, who went to England two years ago for medical training has returned to India after successfully passing all her Examinations. She is the first Indian lady to have passed the M. B. Examination with credit in London and is expected to take up useful work in the Lady Reading Hospital in Simla next spring.

V. GOVERNMENT.

1 ELECTORS.—(PUNJAB). Following in the wake of the other provinces the Punjab Legislative Council passed a resolution at its last session, confirmed by the Governor-General in Council for the removal of sex-disqualification, so that the women of the Province may have full freedom to exercise the franchise.

VII. DRESS.

POMERANIA. New light was thrown on how a band of four robbers escaped, when farmers discovered peasant women's costumes which the robbers admitted wearing when they roamed the countryside in the light of day as a means of escaping the posses chasing them.

For more than a year the gang used the barn of a small country inn as a hiding place, having dug three underground passages as exits. The number of underground passages made by the bandits shows that they were not lazy in manual labor, while almost daily robberies evidenced their close attention to their unlawful occupation.

TO OUR FRIENDS.

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

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

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

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

"All' eisin hós angeloí."

A register is kept of those who hold these principles, and all who are entered in it will receive this leaflet while funds admit. Names should be sent to J. Wade, York House, Portugal Street, London, W. C.; E. Gore-Booth and E. Röper, 14 Frognal Avenue, London, N. W.; D. H. Cornish, 33, Kildare Terrace, Bayswater, London W.; T. Baty, Temple, London, E. C.

Please Write!

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

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

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

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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