

# URANIA

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

## EDUCATION OF WOMEN.

UNDER the auspices of the Vasant Vyakhyan Mala, Poona, Mrs. S. Gadgil gave a lecture on the present system of women's education. She criticised the system which gave the same kind of education to grown-up boys and girls and said it was as foolish to expect mangoes from a guava tree as good mothers and house-wives from the present system of education which is imparted to women. No one will dispute for a moment that it is foolish to expect mangoes from a guava-tree, but at the same time none will be so silly as to say that guavas should not be expected from a guava tree, whose business it is to produce that fruit. And what are the mangoes according to Mrs. Gadgil? Good mothers and good house-wives. It is in our opinion only half true to say that the be-all and end-all of a woman's life is to be a good house-wife and a good mother. That is the old, traditional idea about woman's destiny. But even supposing that is the only object with which education should be imparted to women, which of the subjects taught to women at the present time should be eliminated from the curriculum? Is History of no use that women could do without it? Is the knowledge of geography, languages, science and the other subjects taught of no avail to women? If it is useless for women to know any or all of these subjects, it is equally so in the case of men. Mrs. Gadgil has no constructive proposal to make on the question of education of women. She merely asserts that it is of the wrong kind, but what the right kind is she does not say. Perhaps the three

R's and the spinning-wheel would make good house-wives and good mothers of our women. The charge levelled against the present system of education that it made women dislike household work is not wholly true. For every educated woman who does not like household work, there are at least a thousand uneducated ones who do not love it. There is nothing seriously wrong with the educational system of the present day. What is wrong is the idea conceived by some half-educated and narrow-minded women about the duties and ideals of their own sex.—*The Subodh Patrika, Bombay.*

## TWO GOOD STORIES.

Mr. Seton Thompson, the naturalist, told a story of an old Indian whom he had brought down from one of the reservations to show him New York. He took the old red man down Broadway at night. Took him over Brooklyn Bridge, took him on the overhead railway and on the underground railway, showed him, in fact, all the feverish ways of the great American city.

At last he took the bewildered old Indian to the Grand Central depot to see him off back to his reservation. Not till then had he asked the old man what he thought of New York. Then he put the question.

The old Indian thought in silence for a minute or two, and then replied:—

“Mr. Seton Thompson, in the land from which I come we have no bridges to span our great

rivers, no great white ways to spoil the darkness of the night sky, no trains under the land and over the land, but we, Mr. Seton Thompson, we have PEACE OF MIND!"

Mr. Dan Crawford, delighted with the story, capped it with even a better:—

"I have lived," he said, "so long in the high grass that I think like the blacks, and I never talk of Western Civilisation. But just when I was coming home and was thinking, perhaps, tenderly of old scenes and faces, I did one night swank a bit to an old Bantu who was sitting with me in my hut. I told him that I was going to my own country, where they had ships that went on the water, and still more ships that flew across the water. I told him that in English houses you turn a tap and the water flows, touch a button and the room was flooded with light—in fact, I gave him a good glowing description of all the alleged triumphs of civilisation. When I had catalogued as much as I could remember, I stopped and waited for the old negro to show his surprise. But the old black just said:—

"Is that all, Mr. Crawford?"

"Yes, I think it is," I replied.

Then very gravely and very slowly the old Bantu said:—

"Well, Mr. Crawford, you know, to be BETTER OFF is not to be BETTER."

—From "The Best Remember," by A. Porritt.

#### THE SECRET OF LIFE

Was that what the old ship had been trying to tell him all the time—the secret that had fled before him round the world, for ever near, yet for ever just out of reach, like the many-coloured arch of spray that hung gleaming before her bows? That the hard things of life were the best worth having in the end?... A big green wave that flooded over you, that took the breath out of you, that went clean over your head—life was like that. Run away from it and it would sweep you off your feet, smash you up against things, drown you, very likely, at the finish. You had got to hang on to something, no matter what—a job of work, an idea, anything so long as you could get

grip on it—hang on like grim death, and the wave would go over you and leave you safe and sound. The sky was full of windy plumes of cloud. A long swell had begun to thunder in from the west; grinding and pounding her with leisurely irresistible strokes like blows from a giant hammer. The sea, the breaker of ships, was already at his work of destruction. Soon there would be roaring as of a thousand chariots along all the heathlands, and the whole coast would be one thunder and confusion of blown foam.

A call came to him from the hill-top. It was time to be going—time for him to leave her! Presently he too topped the crest, and, when he next looked back, he could see the ship no longer. The unlucky *Allisidora* had passed from his sight for ever.

C. FOX SMITH IN *Tales of the Clipper Ships*.

#### GIRLS OF JAPAN.

IN the conference of the principals of the girls' higher schools recently the question was submitted how far girl students are affected by "dangerous thoughts." The unanimous opinion of the conference was that they are affected little in way of thinking but morally they have changed and are changing fast. Particularly, girls are losing the sense of modesty, and the growing vogue of athletic sport among them is a particular reason for that. It might have been added that the fashion of dressing in the Western style is another reason. As a measure to check this tendency of "moral laxity" the conference suggested in particular that the moral integrity of teachers should be raised as an object lesson.

The teachers of girls' higher schools, particularly women teachers, are one of those professional classes of women who mingled with men and have a wide choice of male associates but find the prospect for a satisfactory marriage very limited. They are themselves victims of the changed times with which the old conception of women's place as the homely wife with the homely sense of modesty does not square. To demand of these teachers who are out in practical society earning their own bread the high moral integrity in the

sense of having the same sense of modesty that was nourished by feudal tradition, seems to be a hopeless anachronism.

But supposing that teachers, like clergymen, are something morally different from the rest of this practical world, what has their moral integrity as an object lesson to do with girls' love of freedom nourished particularly by athletic exercise and Western dress? If the two things are morally incompatible, either one or the other must be wrong. And if not, what is there to be deplored in a girl's losing that bashfulness that was the characteristic of our girls of old? Our new girls are so far simply throwing away the shackles of the old tradition that has no virtue in the changed environment, and finding themselves naturally. That is a part of liberal education and a tendency to be encouraged. And in so far as athletic exercise is on the whole not condemned and the growing fashion for Western dress among children and young girls cannot possibly be reversed, the moral change from bashfulness to freedom is, in fact, encouraged. So it appears that the conference wrestled with a problem it could not understand and wasted its effort, except that it had the incidental virtue of bringing to our attention what an analyzed and unreasonable conflict there is between the old habit and the new tendency.

Nevertheless, the conference's apprehension about "moral laxity" is not unfounded. The absurdity of its effort is in the fact that it was trying to locate the problem where it does not belong. The real problem begins when the girl students, so splendidly recovering their birthright as children of nature, are graduated and face practical life. A neighbour of the writer has four girls and every one of them is being prepared for a profession. He tells me that the chance for matrimony is now-a-days so undependable that the girls must have a profession to support themselves. That is a universal tendency in the middle class family. The time is gone when girls, after being graduated from the higher schools, stayed at home learning sewing, a bit of music or the art of flower arrangement, and otherwise preparing exclusively for matrimony. No girl will to-day sit idly at home waiting bashfully for a chance that is only one to 10. They have to essay their own

way out in the practical world, or remain miserably dependent on their fathers or a brother. And most girls, instead of feeling the old sense of shame, feel that to remain thus inactive with such a miserable prospect before them is the most shameful thing to do. What can be the moral consequence of this adventure?

In a symposium of professional girls' outlooks on life I have just been reading, there is one example that is typical of the great majority. After being graduated from a girls' higher school, this girl, following the example of so many other girls, entered a certain typist training school, finished its course and sought employment. She found it in a certain trading concern where, except for the telephone operator, she was the only girl employed among some dozen men. She is a remarkably self-possessed girl, and besides performing her routine task, watched very carefully the conduct of her male associates. She soon found that they could be divided into two categories: those who have grown up in the concern beginning as apprentices, and university graduates. The latter sit in the office doing desk work, while the former, having the practice of the trade at their fingers' tips, run about doing practical jobs. The one works on a fixed salary averaging ¥100 a month, while the other is on commission basis netting from three to five times that.

The men of the practical set spend liberally on geisha and whenever they are not working they are talking proudly and with a disgusting taste about their new "exploits." She feels that by marrying one of them she may be financially well supported but there will always be a moral danger. Besides, her own education and taste rebels against the idea of sharing life with a man of such low taste. The men of the educated set are naturally more agreeable. Those of it who are unmarried are dressed neatly and with a discriminating taste that surprises even women, and they talk culturedly. But when she sees a married man of this class wearing a worn-out and re-dyed suit of clothes, eating surreptitiously a home-made lunch, she shrinks almost instinctively from the idea of marriage. She says that she is still 22 and has not yet despaired of having her own family, but after seeing this practical society of men she can-

not marry blindly, even if she has to remain an old maid.

This girl puts her problem very rationally. But what if the same problem, the same shyness and disillusion from married life is faced by less balanced girls? What if this girl herself has to endure much longer the same hopeless society of men with greater temptation and under the influence of crowd psychology? The old sense of shame is plainly out of place under such changed conditions. Our young girls, unless they are insensible, must of necessity be morally different from their older sisters. It is not the preservation of the old sense of modesty but a new moral integrity adapted to this changed circumstance of life that is required.

In such a transitional period as this country is facing now with its economic structure more undependable than the people's moral character, a certain degree of moral laxity revealed in the fashion of "modern girls" and the growing number of divorces and women's desertion of home and children is, indeed, inevitable. It is not a phenomenon to be checked by the irrelevant counsel of educators. What kind of moral integrity is ultimately going to take the place of the old homely sense of modesty is a question to be left to further development, but it seems certain that our home life has to be much more simplified and there shall be moral sanction for birth control, instead of its being a criminal act punishable by law. It is certain that our new girls, whatever the law may be, will not consent to be such prolific child-bearers, and patient mothers as their older sisters have been. They may even come to consider marriage as an accident and not an indispensable condition to a woman's life. And ten years from now we may see for better or worse a different prospect in the population question of this country. Nothing less than this seems to be involved in this moral conflict between the new tendency and the old habit.

—DR. WASHIO, in *The Japan Advertiser*.

#### WOMAN IN JAPAN.

It is time for the Japanese to give us the old idea about womanhood that woman is 'a priori'

inferior to man, and that she should not know certain things which man alone knows how to manage. This conventionalism has been in force upon an average Japanese household, in which the wife is the consumer and the husband the producer, so that the latter is always entitled to interfere with the former like a tyrant, or a capitalist, while the poor woman cannot say anything about whatever her husband might do out of the home. Practically she has no knowledge about her husband's life or action in society.

The wife is a counsellor for the husband only in domestic affairs, not in regard to his whole life or activities. Whatever difficulty the man may meet out of his home, his wife has no right to speak about it nor to offer a solution or help. She is neither "helpmate" nor "better half" in the genuine sense of the term.

Whenever the producer comes to an end of his supply, the poor consumer has to yield to whatever proposition he may make—even to the extent of dying together with all their children. She is not consulted before the calamity overtakes the whole family.

—Tokio Nitshi Nitshi.

#### CAUSES OF WOMAN'S ECLIPSE IN JAPAN.

I may mention something about the position of women in the Muvomatshi period, sometimes called the *Ashikaga period*. A remarkable feature of the literature of this ago was the less frequency of cases in which love affairs in connection with women are treated. It was indeed subsequently to the Kamakura period that the position of women came to be degraded. This was due to the doctrines of Buddhism and Confucianism which had a tendency to lower her position. It is to be supposed that such notions had by this time had sufficient time to permeate the Japanese mind, especially through the unceasing continuance of civil war, during which women were liable to be looked upon rather in the light of an encumbrance.

Thus the idea of ignoring women having become a fixed prepossession, entailing tendency on the part of men to consider it beneath their dignity

to indulge in love-affairs, is partly responsible for the diminution of such themes in the literature of that time. In their place there appeared many novels treating of perversion. The Akino Lononaga Monogatari (*Autumn Nights Tales*), Gemmu Monogatari (*Tales of Fantasy*) etc. are among works of this description, reflecting the customs that prevailed among monks and also among campaigning warriors.

—PROF. F. IMAZAKI on "*Japanese Literature*," in the *Japan Magazine*.

#### LET WOMEN RULE!

WE men have had a good run for our money in ruling the world. Since the day we were ignominiously thrust out of the Garden of Eden and made to shift for ourselves, man has assumed the initiative and woman has followed him meekly, trusting that he knew the way. And Adam was too proud to admit that he didn't.

This acquiescence of woman in the judgment of man at the dawn of life has its origin, we must suppose, in Eve's sense of guilt.

Having caused the mischief, she divined that the best policy for her now towards Adam was to lie low and say nothing.

This silence of hers has lasted for centuries. With what result we know.

If Adam had only had the sense to leave it all to Eve, she could have been trusted to make it all right with the Creator. But No! Adam, flattered by Eve, had no choice but to take things into his own hands. With what result we know.

Having tried, with gratuitous tactlessness, to shift the blame on to Eve, he then accepted his expulsion order like a gentleman. And with relentless logic (henceforth the characteristic of the male) he proceeded to shift for himself.

The dawn of false logic and false pride! It is the beginning of all our troubles. False logic and false pride. I will go further and say that falsity is implicit in all logic and foolishness in all pride.

Our record is a lamentable lack of savoir faire. To this very day we are unable to dispense with wars and revolutions, believing in their necessity in the teeth of every kind of evidence to the contrary, flouting to the last even such assertions of

distinguished soldiers as those of Field-Marshal Sir William Robertson, for example, who, having reached the summit of the Imperial General Staff, and having pondered all his life on how to wage war, advised us as follows:—

"Every man and woman should energetically support all efforts made for devising some more sensible and humane means of composing international differences than the destructive and futile methods upon which reliance has been hitherto unsuccessfully placed."

Yes, man (it has been said) is no better than woman—or any other animal.

Looking back, and looking round, what do we find? What can we say of man's rule now that it has lasted for centuries?

Brilliant—but...messy. Man's record? A brilliant mess. Flashes of genius, plenty of courage, devastating pride; but no real understanding of the intimate values of life.

Man has been misled by logic, and misled by pride. False logic (as it has shown itself to be) and false pride. We have been weighed in the balance and found wanting.

Now, I say, let women have a chance to show what they can do. I pin my hopes to their not being able to do much. That is to say, I hope that they will do but little. Man has made much; but nothing so abundantly as mischief. Let women abstain. I should like to see them, sobered by the spectacle of man's mistaken philosophy, apply themselves forthwith to reducing drastically the population of the world. It is a noble end, and man will claim that he has substantially contributed towards it by waging war whenever the number of humanity became uncomfortably large. That may be so.

But he invariably forgot it, and proceeded to repopulate the world in order, it would seem, that when the fancy took him, he might depopulate without an evil conscience.

With the false logic and false pride characteristic of him, man has devoted himself to reproducing his kind, with heartless disregard for personal convenience of his mate and the traffic of the world.

The population of our little planet has been rising in geometrical progression, till it has become

black with people, like a dish with cranberries, people packed like sardines; working in mills, the din of machines, roaring furnaces; producing, producing—a sight fit to delight the eyes of the gods.

This is the state to which the world we live in has been reduced by the unthinking zeal, the foolish impetuosity of man. Let women undo what has been done by men.

To do it women must be able to "see through" the pet delusions of men. They should say: "No! There is nothing to be done; and we are the very people to do it."

In his blind passion for expanse, for mere quantity, it has not occurred to him that there was such a thing as quality. Woman (and here I would include the type of man who has no faith in panaceas, and exclude the hungry, fierce-eyed women who fight tooth and nail for peace or legislate imprisonment for the cause of liberty) has a feeling of what is good and worth while.

She is calm in a way that no man is calm. She can dream as no man can dream. She is a repository of true values. Because her beauty fades more quickly and disastrously than man's she clings instinctively to the other things which are lasting.

For all these reasons I should like to see women rule the world. At the worst, it may not be better. It couldn't be worse. I should like to see them at the head of all the services and professions. But they must introduce an entirely new manner compatible with their disregard for mere logic and in keeping with their deeper feeling for the intangible.

They must rule with sympathy and intuition, or they will fail as men have failed. I should like to see a woman Cabinet in this country, conducted on the lines of a mothers' meeting. I should like the Horse Guards to recruit their officers and other ranks from women. I should like to see the next war (if such is unavoidable) fought entirely between women and women in the name and for the cause of anything they like.

I suggest this for the sake of "making the world safe for Love." It has the merit of novelty. I should like.....

But what is the good of my telling you what I like? The increasing incursion of women into politics, finance and art is a fact. And it is not likely to stop.

For my own part (so long as I am allowed to go on writing novels) I am willing to let them taste the bitter glory and sour responsibility of governance to the full.

For one thing, I cannot prevent them if I would. Women have always proved themselves to be the better house-keepers. And what is administration but a more expansive form of housekeeping?

And meanwhile, let man pursue the felicities and amenities of the home, bask in the sweet companionship of children and lap dogs.

It may be remarked that women have shown no special aptitude in the past for ruling mankind when such opportunities had been afforded them.

Queens and empresses have not, on the whole, done better than kings, emperors and dictators. Of course not. Because queens were apt to be influenced by their lovers, whose counsels we must suppose account for the misrule.

But what of kings? Kings were wont to confine their interest in their mistresses to the theory and practice of love. Hence wiser counsels often failed to prevail with them.

But if so, are we not in danger of merely increasing the masculine influence behind the scenes if we hand over the governance of the world to our women? I do not think so.

For, as they procure more and more power financially, politically and morally, they will inevitably acquire intellectual independence. Moreover, when women have taken over the rulership of the world, men will cease to take an interest in it.

The world run by women with the efficiency and economy and good sense of the practised housewife, man, spared the uncertainties and anxieties of industrial warfare, will find a new field in which to display his original gifts to better advantage.

WILLIAM GERHARDI  
in the *London Daily Mirror*.

## GANDHI ON BIRTH CONTROL

It is not without the greatest hesitation and reluctance that I approach this subject. The question of using artificial methods for birth control has been referred to me by correspondents ever since my return to India. Though I have answered them personally, I have never hitherto dealt with the subject publicly. My attention was drawn to the subject, now thirty five years ago, when I was a student in England. There was then a hot controversy raging between a purist who would not countenance any thing but natural means and a doctor who advocated artificial means. It was at that early time in my life that I became, after leanings for a brief period towards artificial means, a convinced opponent of them. I now observe that in some Hindi papers the methods are described in a revoltingly open manner which shocks one's sense of decency. I observe too that one writer does not hesitate to cite my name as among the supporters of artificial methods of birth control. I cannot recall a single occasion when I spoke or wrote in favour of such methods. I have seen also two distinguished names having been used in support. I hesitate to publish them without reference to their owners.

There can be no two opinions about the necessity of birth control. But the only method handed down from ages past is self-control or BRAHMACHARYA. It is an infallible sovereign remedy, doing good to those who practise it. And medical men will earn the gratitude of mankind, if instead of devising artificial means of birth control, they will find out the means of self-control. The union is meant not for pleasure but for progeny. And union is a crime when the desire for progeny is absent.

Artificial methods are like putting a premium upon vice. They make man and woman reckless. And the respectability that is being given to these methods must hasten the dissolution of the restraints that public opinion puts upon one. Adoption of artificial methods must result in imbecility and nervous prostration. The remedy will be found to be worse than the disease. It is wrong and immoral to seek to escape the consequences of one's acts. It is good for a person who overeats to have an ache and a fast. It is bad for him to indulge his

appetite and then escape the consequence by taking tonics or other medicine. It is still worse for a person to indulge in his animal passions and escape the consequences of his acts. Nature is relentless and will have full revenge for any such violation of her laws. Moral results can only be produced by moral restraints. All other restraints defeat the very purpose for which they are intended. The reasoning under-lying the use of artificial methods is that indulgence is a necessity of life. Nothing can be more fallacious. Let those who are eager to see the births regulated explore the lawful means devised by the ancients and try to find out how they can be revived. An enormous amount of spade-work lies in front of them. The present mode of life has also a great deal to do with the evil of unchecked procreation. If these causes are investigated and dealt with, society will be morally elevated. If they are ignored by impatient zealots and if artificial methods become the order of the day, nothing but moral degradation can be the result. A society that has already become enervated through a variety of causes will become still further enervated by the adoption of artificial methods. Those men therefore who are light-heartedly advocating artificial methods cannot do better than study the subject afresh, stay their injurious activity and popularise BRAHMACHARYA both for the married and the unmarried. That is the only noble and straight method of birth control.

—*Young India*.

## MOTOR DRIVERS.

SUCH statistics as have been occasionally compiled seem to bear out the view that proportionately the woman bears the credit for greater safety in operation than the man.

Recently another survey to determine the driving qualities of feminine motorists has been made by the Liberty Mutual Insurance Company of America.

"I have long believed," says Mr. Clark E. Woodward of that company, "that women were much better drivers than generally conceded. Examination of the accident records of the Liberty

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Mutual bore out my belief, and so we instituted this survey, which has further confirmed the view that women are much safer drivers than men."

Mr. Woodward asked the motor vehicle authorities of several States to express their views on this question. Robbins B. Stockel of Connecticut said that 28,500 women were licensed to operate in Connecticut, most of whom were between 21 and 30 years of age. More than 400 of them are more than 60 years of age.

"There were eight times as many men as women licensed to operate motor vehicles in Connecticut last year," said Mr. Stockel, "and the male operators were responsible for 15 times as many accidents as those ascribed to women drivers. Out of 14,559 accidents, 13,686 were caused by men and 873 by women. Only nine women were involved in fatal driving accidents, as compared to 178 men."

Frank A. Goodwin, Registrar of Motor Vehicles in Massachusetts, reported:

"Our registry does not show exactly how many of the 624,000 persons licensed in Massachusetts are women. It is safe to say, however, that not less than 14 or 15 per cent are women. It would then be fair to assume that in the automobile accidents of which we have records, we would find about 14 or 15 per cent of the drivers involved in such accidents to be women. But in 1925 only 2½ per cent of the women drivers were involved in fatal accidents. In 1922 it was less than 2 per cent. In 1925 only 5.3 per cent of the drivers involved in fatal accidents were women, when by the law of averages there should have been nearly 15 per cent.

"I think it must be conceded that the figures indicate that women generally are more careful and law-abiding than men."

According to the Massachusetts records, there were 716 fatal motor accidents last year, in which 755 persons were killed. These accidents involved 814 drivers, and only 42 were women.

The National Safety Council answered the Liberty Mutual Insurance Company's request as follows:

"The beauty whose high-powered sport model breaks all the city speed laws, as well as the bones

of unwary pedestrians, and whose devastating charm disarms the stern Judge, is rarely met with except on the screen. Police departments, Chambers of Commerce and automobile clubs seem to agree that the hand that rocks the cradle is quite competent at the steering wheel. One thing is certain, the number of men involved in motor accidents greatly exceeds the number of women."

*Japan Advertiser, 11 April 1926.*

\* [11% on the Connecticut basis—Ed.]

### A BOMBAY PRESIDENCY MAGISTRATE

It is a delight to announce that Miss Navajbai Contractor, who has always shown herself a good friend of URANIA, has been appointed a Justice of the Peace for Bombay and sits regularly on the Bench as an Honorary Presidency Magistrate.\* Miss Contractor is a Bachelor of Arts and also a Fellow of the University of Bombay, and has done a great educational work in that City as Head of the Chanda Ramji High School for girls. She is a most charming and vivid personality, and we have extreme pleasure in congratulating both herself and the city for whose culture she has done so much. We hope she may long continue to dispense learning and justice in *Urbs Prima in India!*

\* At the Juvenile Court in the City of Bombay.

### STAR-DUST. III Academic.

#### I. Co-EDUCATION, JAPAN.

Co-education is to be tried for the first time in a Buddhist school in Japan. The school referred to is the Ryukoku University of Kyoto and the first girl student admitted this year to that institution is Miss Yoshie Yamashita, a graduate of the post-graduate course of the Kyoto Joshi Semmon Gakko, where she had studied English literature.

#### V. Government & Politics.

1. SECRETARY, INDIA:—H. H. the Maharsja Thakur Sahib of Gondal was the foremost in introducing compulsory female education in his State. Now he has thrown open the portals of State service to the educated girls. Shrimati Jamnabai Devisinh Rathod, who has passed her B. A. ex-

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mination this year, has been appointed on the responsible post of Secretary to His Highness on a salary of Rs. 500/- per mensem. This appointment will surely give an impetus to higher education of girls. Compulsory female education without this sort of encouragement would have been meaningless. We commend the example of Gondal to the ruling chiefs of other States.

2. SHERIFF: ENGLAND:—In 1924 Mrs. Lucy Green Wells, a member of the Canterbury City Council, was elected Sheriff of Canterbury, an office which she served with rare distinction from November 9, 1924, to November 9, 1925. Two years later, on November 9, 1926, Councillor Mrs. Lucia Marion Foster Welch, J. P., was appointed Sheriff of the county borough of Southampton and is still serving.

The office of Sheriff is not only an ancient, but also a rare one, for there are only nineteen towns in England and Wales which, like Southampton and Canterbury, are counties in themselves, and so have the right to appoint a Sheriff each year. The appointment is an annual one, and is compulsory and unpaid. The duties consist of attending upon the Judges summoning juries, enforcing judgments of the High Courts and acting as returning officer in all parliamentary elections.

—*Glasgow Herald, 30 September, 1927.*

3. DEPUTY PRESIDENT, MADRAS.—The Madras Legislative Council ought to be congratulated on the unique honour it has done to Dr. Muthulakshmi Ammal and through her to Indian womanhood, by unanimously electing her as Deputy President.

—*Indian Social Reformer, 29-1-27.*

4. LEGISLATURES:—MYSORE. At the sitting of the Mysore Legislative Council on the 25th February, Messrs. Muhammad Abbas Khan and Paramasivan moved a resolution recommending the removal of the sex-disqualification, so as to render women eligible to stand for election to the Representative Assembly and the Legislative Council. The resolution found support from unexpected quarters, and carried, 21 voting for and 10 against.

—*Indian Social Reformer.*

5. LEGISLATURES:—INDIAN CENTRAL PROVINCES:—The Central Provinces and Berar has come in line with the other Provinces, by adopting recently in its Legislative Council a resolution for the enfranchisement of its women. To Mr. G. D. Gharde belongs the credit of championing the women's cause, for he moved the resolution which was to the effect that the sex disqualification for registration as voters in the electoral rolls of the constituencies sending representatives to the Council, and also for election or nomination to the said Council, be removed in respect of women generally in the Central Provinces and Berar. Except for a dissentient voice, all the speakers were in favour of the resolution.

—*Indian Social Reformer.*

6. LEGISLATURES: BOMBAY.—Dr. Paranjpye's resolution for the removal of sex disqualification for women voters to stand as candidates to the Bombay Legislative Council came up for discussion on the 6th instant. Mr. Mansuri and Mr. R. G. Pradhan supported, and the Hon. Mr. Dehlavi opposed the resolution remarking that the sphere of activities for women is her home and not the arena of practical politics. He warned the house not to imitate the western nations by introducing this kind of reform, as nations which adopted it are now deploring the evil effects of reform. Mr. Gunjal moved an amendment that only women of 45 years of age are eligible for election. After some lively speeches from members on the subject, Mr. Gunjal's amendment was thrown out and the house accepted Dr. Paranjpye's resolution as amended by Mr. Shivdasani, that women voters be nominated to the Legislative Council, amidst great applause.

—*Indian Social Reformer, 14 Aug. 1926.*

7. FRANCHISE: BENGAL.—The Legislative Assembly of the Bengal Presidency has voted approval of a motion to extend the suffrage to women there. Several other parts of India, notably Bombay and Madras, have already enfranchised women.

8. MUNICIPAL COUNCILLOR: AHMEDABAD.—The Government of Bombay has appointed Lady Ramanbai Municipal Councillor for Ahmedabad

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in place of Rao Bahadur Girdharlal, deceased. So Bombay is following the example set in Madras, where several municipalities have appointed lady members.

—*Indian Social Reformer*, 12 Febr. 1927.

### VI. PSYCHOLOGY.

1. ROBBER LEADER: HONGKONG.—Chinese women as leaders of robber bands are coming more and more into prominence. The latest case occurred in this British colony, when a gang of seven armed men, led by a young woman of about 20 years, entered the residence of Mrs. Marques, a Portuguese lady, by forcing open the back door.

They first of all seized two Chinese servants whom they gagged and bound, leaving a man in charge of them, and then came through to the front part of the house, one man mounting guard over the front door while the others followed the female leader into a bedroom. Here was Mrs. Marques and her children, but the robbers did not molest them, merely standing by, while the woman leader ransacked the place and stole jewelry valued at over \$700. After the search was completed, the robbers left the house in a body and managed to get clear away before the alarm was raised.

2. BURGLAR: BRESLAU.—The accomplice of the burglar recently caught at Breslau, wanted on a charge of robbing a Berlin jewelry shop under cover of smoke bombs, has turned out to be a Polish woman, who has escaped over the frontier.

### VII. DRESS.

YOUNG men and young women wearing much the same dress will be a feature of seaside promenades and riverside resorts this summer, double-breasted grey flannel suits having become popular with both. The simple double-breasted coats are cut in almost exactly the same way for men and for women, while the woman often wears with it a light grey silk jumper collar, and tie resembling a man's shirt collar and tie. Soft grey felt hats, worn by man and woman alike, increase the similarity of costume, and the woman's shingle or Eton crop completes her manlike aspect.

Walking through Piccadilly Circus a few days ago (writes a "Daily Mail" correspondent) were a young man and woman of about the same height, each wearing a double-breasted brown coat with flat gilt buttons. The man wore the coat as a blazer, with sand-coloured trousers, while the woman wore it as part of a costume and had a short skirt of the same material.

### VIII. LAW.

1. INDIA.—Begum Furrukh Sultan Muwayyid-zada, daughter of the Editor of the "Hallul Matin", has succeeded at the Calcutta University preliminary Law Examination with high distinction.

—*Indian Social Reformer*, 23 Oct. 1926.

2. CEYLON.—Evelyn G. MacIntyre, a Jaffna Tamil young lady, has applied to be enrolled an advocate student.

Her application was considered at to-day's meeting of the Council of Legal Education, which was held in the Judge's Library, Hulftsdorp.

The application of a Jaffna lady to be enrolled as a Law Student was referred to a sub-committee for report.

3. BAR: BURMAH AND ENGLAND.—Ma Pwa Hmee, aged 26, was enrolled on the 26th Jan., in the High Court, Rangoon, as the first lady barrister-at-Law of the Inner Temple, having been called to the Bar in November last. The novel nature of the ceremony attracted not only the legal profession but many outsiders. The lady barrister who was dressed in the robes of her profession was introduced by Mr. Clive Caunt, Assistant Government Advocate, who expressed the pleasure of the bar in welcoming her. Sir Guy Rutledge, Chief Justice, on behalf of his colleagues, said that while the legal profession was an honourable one, it was also a difficult and highly competitive one, but from what he knew of the Rangoon Bar he was sure that the lady barrister would at all times have not only courtesy but kindly assistance from them. He looked forward to seeing her practise in the High Court and the courts subordinate thereto and wished her every success in her profes-

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fession and in life. Ma Pwa Hmee thanked their lordships for the welcome received from the bench and bar, which she deemed to be a compliment not only to herself but to the women of Burma.

4. JAPAN.—The first women's law school in Japan, to be known as the Meiji Women's Law School, will open in Tokyo to-day.

The student body at the outset is limited, only 28 having been admitted. They are, for the most part, daughters of lawyers, some of whom hail from distant sections of the Empire including Loochoo and Taihiku. The law course extends to a period of three years.

—*Japan Advertiser*, 15 April, 1928.

### XI. RELIGION.

1. MINISTER, ENGLAND:—The Congregational Union of England and Wales on Wednesday decided that nothing in the rules shall prevent either

the nomination of a woman for the position of chairman of the union or the joint nomination of two ministers sharing a joint and equal pastorate of a Congregational Church in fellowship of the union.

### X MEDICAL: INDIA.

1. INDIA:—Nawabzadi Isma Khanum Maula Bakhsh, the daughter of Nawab Maula Bakhsh, Khan Bahadur, C. I. E., Chi-f-Minister, Bhawalpur 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.

### 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.

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

*"All' eisin hôs angeloi."*

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. Roper, 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.

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