



URANIA.

GENERAL INDEX. [Nos. LXXIII-LXXVIII.]

1929.

Amazon of the Bosphors, An	LXXVII,2.	Japanese Actor (Kasen)	LXXIII,2.
Are Amazons Admirable?	LXXV,6.	„ Athlete (Hitomi)	LXXIII,1.
Athletics	{ LXXIII,3,	„ Disguised as Waitress	LXXIII,2.
	{ LXXV,6.	„ Women's Characteristics	LXXV,8.
Barker, "Colonel"	{ LXXIII,2,	„ Old and New Manners	LXXVII,7.
	{ LXXVII,9.		
Burmah, In	LXXVII,3.	Kasen	LXXIII,2.
Carlyle, T.	LXXVII,8.	Lautgard, Suzanne	LXXVII,10.
Cavendish, Muriel	LXXV,4.	Marriage, despised by Irma V. Nunes	LXXVII,8.
Character, Feminine,	{ LXXIII,2,	Marriage, Musings on	LXXIII,6.
	{ LXXV,7.	Marriage and Celibacy	
Co-education	LXXIII,1.	("The Intelligent Man's Guide to")	LXXV,3.
Corean Farm-Hands	LXXV,5.	Marriage between Women	LXXVII,7.
"Cut By The County"	LXXV,1.	Nunes, Irma Von (lawyer)	LXXVII,8.
Democracies, War the Toy of	LXXIII,2.	"Open Door Council, The"	LXXV,4.
Disguise (Waitress in Tokio)	LXXIII,2.	Poetry :—	
„ (Housemaid)	LXXV,4.	<i>The Old Women Dress the Bride</i>	
„ ("Colonel Barker")	LXXIII,2.	(D. Berenstein)—Correct Version	LXXIII,6.
Dissolved Engagements	LXXVII,11.	Religions, Tagore's Message to the Parliament of	LXXV,8.
Egyptian Lady Educationist, An	LXXV,5.	Rowland, B.	LXXVII,9.
Equality, Feminine	LXXIII,2.	Sacred Mountain	LXV,6.
Farm-Hands, Corean,	LXXV,5.	Sapphism	LXXV,1.
Germany, Old and New Manners,	LXXVII,8.	Smith, C. Fox, Charm of Ships	LXXIII,2.
Hall, Radclyffe	LXXV,1.	Soldier, Lady as a (Muriel Cavandish)	LXXV,4.
Htomi, K.	{ LXXIII,3,	Stratford, Peter,	LXXVII,9.
	{ LXV,6.	Tagore's Message to the Parliament of Religions	LXXV,8.
Holton, Wm. Sidney	LXXVII,10.	War, the Toy of Democracies	LXXIII,2.
Hozumi, Baron	LXXIII,1.	"Well of Loneliness, The"	{ LXXV,1,
Japan, Advances in,	LXXV,7.	Warner, Chas.	{ LXXVII,9.
„ Equestrian Contest in	LXXV,7.		LXXVII,10.
„ Empresses of, The	LXXVII,1.		
„ Sex Equality Claim in,	LXXV,6.		
„ The Women of (Fully treated)	LXXVII,5.		

STAR-DUST INDEX. [Nos. LXXIII-LXXVIII.]

1929.

III.—ATHLETICS.

Shooting (England)	LXXV,9.
Aviation (Japan)	LXXV,9.
Skiing (Japan)	LXXVII,11.

IV.—ACADEMIC.

Co-education (Japan)	LXXVII,10.
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V.—GOVERNMENT AND POLITICS.

Legislature (Denmark)	LXXVII,10.
Government (Finland)	LXXVII,11.
Legislative Council (Madras)	LXXVII,11.
Municipal Council (Roumania)	LXXVII,11.
Second Chamber (Sweden)	LXXVII,11.
Assistant-Principal (England)	LXXVII,11.



URANIA

JANUARY—APRIL 1929

TWO-MONTHLY.

CO-EDUCATION

BARON Shigoto Hozumi, the well-known legal authority and Professor at the Tokyo Imperial University, advocates co-education in our schools and colleges. Our Education Department, which is always conservative and which always wants to "play safe," has not yet seen fit to let boys and girls, men and women, study in the same classrooms.

"I regret to see women and girls barred from our institutions of higher learning and other schools, and denied the same educational privileges which men enjoy, simply because they belong to the feminine sex," Hozumi comments.

"I am for women lawyers not so much because of the expected benefits which they will probably bring to the public, but more because I regret to see the doors to professional opportunity closed to women, on the mere ground that they are women.

"For instance, I am sure that, if women were admitted to our university, the class-rooms will be much brighter, livelier, and more cheerful. As it is today, they are prosaic, colorless and even gloomy.

"When Dr. Hatoyama and I were students at the University in Bonn, Germany, I was deeply impressed with the warm atmosphere of the class room, due mainly to co-education. Our professor was giving his last lecture, and women of the class brought a bouquet of beautiful flowers and decorated his desk, as well as his platform. The old professor was deeply touched, and we all were made happy.

"Of course, this is only one example. But the benefits of co-education are many. The whole atmosphere would be changed; there would be more kindness, more sympathetic feelings, warmth, and courtesy among the students. I sin-

cerely hope that the day of co-education in this country will come soon."

—*Japan Times*, 12 Dec. 1928.

COREAN HEROINE

RUNNING through the flames which destroyed a spinning factory at Numazu, and saving the lives of more than 20 employees, a Corean woman, 20-years old, Ii Funi, played the part of a heroine. The woman received injuries but when she learned that two were still missing, she attempted to run again into the burning building. She was stopped by firemen.

The blaze originated on the second floor of a dormitory of the Tokio Hemp Spinning Company, Numazu, at 12-30 o'clock, where 225 Corean girl operatives were asleep. At the cry of "Fire" they awoke to find their exits almost cut off by the smoke and flames.

Utter confusion followed as the frenzied girls rushed out of the burning building. The heroic Corean woman, who was an overseer, urged them to forget their personal effects and leave the building.

When she saw several girls who found their way blocked, the woman went through the flames and carried them out of danger. The woman worked in this manner for 40 minutes during which she received burns on her face and legs, and had her hair burned badly.

A final check showed that two more were still missing. Hearing this, she tried to rush into the burning building only to be stopped by firemen who thought the attempt too reckless. Whether the two girls were burned to death or escaped has not been determined.—

Japan Advertiser, 23 Febr. 1929.

THE "TOY OF DEMOCRACIES."

WAR, which used to be thought of as the sport of kings, is in danger of becoming the "toy of democracies," remarked Mr. George W. Wickersham, former Attorney-General of the United States, at a dinner given by the Universal Religious Peace Conference in honour of Dr. Nansen, the Norwegian explorer.

"The whole debate over the Cruiser Bill, and its enactment into law demonstrates that the approval of the Pact of Paris was but lip service to the cause of peace, and did not embody a conviction to renounce war," Mr. Wickersham said. "So it is high time that the spiritual forces of humanity united in a determined opposition to the warlike spirit which finds expression in the councils of the greatest democracy of the modern world.

"There is as much danger in the jingo spirit and the loose talk of delegates in congresses and parliaments as there used to be in the talk of rattling sabers by monarchs. Peace depends upon aroused moral consciousness of the world mobilized into an inflexible barrier against war and the war spirit."

FROM A JAPANESE NEWSPAPER

IN reply to the question of the committee concerned with the absence of women's citizenship from the bill for the reformed prefectural system, the Home authorities stated that women were not endowed with political ability and that their citizenship could not be regarded as demanded by public opinion, but women's citizenship has been recommended in the House of Representatives by the support of a majority.

That women are not endowed with political aptitude is stated dogmatically. The assertion of the Home authorities is understood as implying that women are not capable of practical government, although their fundamental ability is recognized as having attained reasonable development. The argument that women are in every respect inferior to men is not supportable; though their differences from men are perceptible in their propensities, temperament and sentiments. It is an idle presumption that the sexes differ in intellect

and talent, but individual cases are a separate question. Let it be supposed that women are below men in experience and skill of government, and an argument will be automatically set forth that they should be trained by citizenship. History shows that citizenship was first given to men to train them in preparation for national legislation, and it is illegal to contend that men's political ability is inborn.

The contention that women's citizenship is not desired by public opinion is not grounded on facts. It is a movement supported by all on the recognition of women's ability, and we quote an instance in which women have been made eligible to membership in the Tokio Chamber of Commerce. The rejection of women's citizenship by the Home authorities is mistaken conventionalism. Women should stand on equal footing with men in all social affairs.

Recent developments of economic life have extended the field of women's activities in economic and social matters so that they are now indispensable factors in almost every field of modern society. Here, as in the West, women fight for independence in economic and social life, and they are entitled to it and to political rights as well.

—The Yorozu, 13 February, 1928.

A JAPANESE ACTOR.

by Zoe Kincaid,
in the *Japan Advertiser*.

To own a theater, to be the head of her own company, to act with success in male characters, to play to overflowing houses, such is the position Nakamura Kasen enjoys. Her talent, however, is taken too much for granted, and although she suffers by comparison with the chief actors and actresses of the Tokyo stage, yet her achievement is not a little remarkable. She plays for the masses and pleases them.

It is Kasen's impersonation of masculine roles which gives her so much distinction. Like O Kuni, the founder of Kabuki, who dressed like a samurai and wore swords, causing the people of Kyoto to flock to see her, so Kasen performs as

Kanpei in the "Chushingura" and her little theater, the Kanda Geikijo, is crowded.

After all it is a law that works both ways, and, while the heroines of Kabuki plays are acted by men, Kasen demonstrates that a woman can play the man. In this respect Ichikawa Kume-hachi, who died some 10 years ago, was a genius of the theater. She headed her own company which was made up entirely of women, even the tasks in connection with the production behind the scenes being performed by women. Kume-hachi studied under the ninth Danjuro who once said of her if she had been a man she would have rivalled him. Kume-hachi's company disbanded when her leadership was no more.

Again in Nakamura Kasen is seen the natural talent of a woman for the theater trying to express itself in a country where men have ruled the stage for centuries.

At Kasen's playhouse the program is changed every two weeks, and there has just ended a performance of the first seven acts of the "Chushingura." The staging was excellent for a small theater, and while the finished acting of Koshiro as Moronao, Ganjiro as Yuranosuke, and Sojuro as Hangan was much missed, and some of the actors unknown to fame were tedious, the Kanda company illustrated the old saying that the play is the thing. Takeda Izumo and his collaborators who wrote the "Chushingura" once more triumphed over time, and pleased the audiences that daily flocked to see this old standby of Kabuki and the doll theater.

Kasen made bewildering transformation from male to female character. First she was O Karu, the maid who loiters about the palace gate with Kanpei, causing that worthy to neglect his duty. Again she acted as Kanpei, while in the tea-house scene she appeared as O Karu and compared favourably with some of the leading actors who specialize in this role.

Climbing down the ladder she made her audience laugh: "It feels like being in a boat! I am afraid!"

Again she acted as Ishido Umanojo, the official sent by the Shogun's Government to see that Hangan's harakiri is properly carried out. In

Hakama, two swords thrust through her belt, Kasen was so truly male that it would have been difficult for one unacquainted with the fact that she was masquerading as a samurai to find any loophole in her manly armor. On the stage with her were many actors, but Kasen outshone them in a subtle way. It may have been a matter of personality, of talent, but in whatever role Kasen played, all eyes were focussed upon her.

With the re-building of the Kanda Geikijo improvement has been made and the audience is well accommodated. The old style shibai has been preserved, the audience sitting down on cushions in the little boxes with tea pots and bento. On either side are the galleries, hung with the gay red coverings of the old theatrical regime. The prices of admission are cheaper than those for the motion picture houses, and at the rear is the tachimi, or stand-to-see place, where only 30 sen is charged. Here the enthusiasts remain on their feet for hours.

Kasen has surrounded herself by a company of mixed players who start at noon and go right through to 10 at night, giving the program twice, a heavy task. An interesting experiment for Kasen would be an all women's theater, but at present she is busily engaged providing entertainment for thousands who are unable because of the high cost, to enter the big playhouses.

HITOMI'S SUCCESS

THE outstanding feature of the athletic contests which have just concluded at Gothenburg has been the wonderful sportsmanship of Miss Hitomi, Japan's solitary representative, who came right across the world to join in the events.

This tall, strongly built, but graceful girl, who was a school teacher and is now a journalist, telegraphed an entry for every event and arrived at Gothenburg a month before the games began, to train. She received a great ovation at the prize giving, and was "chaired" by enthusiastic Swedish officials.

She broke the world's long jump record of 5.486 metres, with a jump of 5.55 metres. She won the standing long jump with 2.49 metres, after tying with Smalova, a Czech competitor,

with 2.7 metres. The world's record, 2.50 metres, is held by Rice, an American. She was second in the discus-throwing contest, her throw breaking a world's record, although it was beaten by that of another competitor. She was also third in the 100 metres race and fifth in the final of the 250 metres race.

There is nothing masculine in the appearance of this girl from the Far East whose pleasant manners have endeared her to all her fellow-competitors.

—*Daily Express.*

THE CHARM OF SHIPS.

There is.....a certain kind of thrill not to be satisfactorily depicted in words which runs through a man's whole being when first his eyes fall upon the one ship which, out of all the thousands which sail the seas, seems specially made to be the complement of his own being.... It is a feeling to which first love is perhaps the thing most nearly comparable. It can make the most commonplace of men a poet; and even that lacks one of its qualities—its pure and sexless virginity. Other ships there may be more beautiful; but they leave him cold. They are not for him as she is for him.

C. Fox Smith.

In *Tales of Clipper Ships.*

TOKIO MEN WAITRESSES.

SOME of those who pass as waitresses in cafes on the Ginza or elsewhere in Japan are men in disguise, wearing women's clothes and imitating the voice of the opposite sex, according to Mr. Junji Kaneko, an official of the Metropolitan Police Board. Mr. Kaneko says that the tendency for men to disguise themselves as women has been greatly increased of late.

The outstanding cause of this curious fad is the present acute unemployment situation which keeps many men out of jobs. Some of the men, facing starvation, are forced to assume the role of women for their daily bread, for women workers are now in greater demand than men.

The police have no statistics as to the number of such men, but they believe that there is a large number of them. Police regulations prohibit men from assuming the role of women on moral grounds, but it is considered hard for the police to keep this regulation in effect.

Life in kimono makes it a fairly easy matter for a man to impersonate a woman, all that is necessary being a good wig and a slight change of dress. In enforcing the regulation the police are forced to go on the slender clues afforded by the hands or voices of persons suspected of impersonation. As long as the persons so disguised are law-abiding and keep out of trouble, there is only a very small chance of their coming under police suspicion at all. The number of waitresses employed in Tokio and other large Japanese cities makes it practically impossible to subject all of them to the observation necessary to reveal deception.

—*Japan Advertiser.*

"CAPTAIN BARKER."

THE *New York World* observes that the lady who for six years posed successfully as 'Captain' or Colonel' or 'Sir Victor Barker', gives a laconic explanation—"I have lived an honorable and straight-forward life, and I have nothing to hide but there was no place for me as a woman. The only way to keep myself and my boy was to become a man."

Yet, accepting her marriage as only a bit of virtuosity in her performance, some episodes of her earlier life indicate that the masculine role was not a disagreeable one. In Milford, Surrey, where her father, William Barker, was a substantial gentleman, she is remembered as a "thorough tomboy," and at the convent school in Eughien, near Brussels, where she was sent as a girl, she shocked the nuns by smoking and dressing up as a boy.

When she returned to her parents in 1915, she became a scout-mistress and startled the village folk with the first short hair-cut they had ever seen on a feminine head. The war broke out and Miss Barker joined a woman's aid organiza-

tion, which proved somewhat too tame for her. Late in 1915 she appeared in Bristol in khaki breeches, tunic and cap as second in command of a re-mount depot. She was shifted to the Women's Royal Auxiliary Air Force in France and served until near the end of the war.

In May as "Mrs. Pearce Crouch" she moved to a farm and drove a horse and trap to Littlehampton to sell her butter and eggs.

It was here that she made her first essays at the part which she assumed completely a few months later. In Littlehampton she attracted attention by wearing clothes which made it difficult to tell whether she was a man or a woman—men's breeches, a long white coat, collar and tie. She had a mannish stride, smoked cigarettes and cigars, and seemed pleased when her sex was mistaken.

Her hair was cut short. She walked into public houses and called for drinks round. Local people dropped her acquaintance, and when she attended a ball in a Littlehampton hotel, dressed as a man, and introduced herself as "Sir Victor Barker," the manager spoke to her about her behavior.

Shortly thereafter, "Mrs. Pearce Crouch" vanished from Littlehampton. A few weeks afterward an acquaintance from Clympton, the village near her farm, was astonished to find "Mrs. Crouch" in the Grand Hotel at Brighton, dressed in perfect men's evening clothes and registered as Col. Sir Victor Barker.

"Sir Victor" had become a figure in the town—he was one of a company of amateur actors and had won some attention as a pianist.

And then he returned to Littlehampton and married a young woman of twenty-seven, daughter of a local chemist. Concerts, theatres and many presents were the tokens of a diligent courtship. Capt. Barker—he had discarded his two showier titles—was, according to his father-in-law, "the soul of courtesy and chivalry and an ideal lover. He was extremely well read, fond of music and seemed to be a most gallant soldier. He told us that he had been awarded the D. S. O., but he was very careful not to obtrude his war record upon us. We only learned by careful questioning how

he got his D. S. O. He got it for rescuing a wounded officer during the war."

The wedding took place in November, 1923—Capt. Barker gave his wife jewelry and other beautiful wedding presents. They lived for two or three months at the Grand Hotel at Brighton and Capt. Barker eventually became overseer on a farm. For a time he played with a travelling theatrical company.

In January, 1927, while Mrs. Barker was in a London hospital for an appendicitis operation, she received a letter from Capt. Barker telling her that there was another woman. Whether this was a final touch of art or a means of dismissing a perilous figure, is necessarily conjectural.

"I never for one moment imagined that my husband was anything but the person he always appeared to be," she says. "More than once we went swimming together."

"When we were living near Oxford he often went bathing in the river—of course, in a man's ordinary bathing costume—and I also went with him to the public swimming baths when we were in Edinburgh. Nobody raised any question at this time. He had a number of scars on his back and neck. These, he said, had been caused by shrapnel. He was a man of very nervous temperament and highly strung. I often asked him what was worrying him, and he would say, "Oh, nothing at all. Only depression."

Capt. Barker deceived old soldiers with his stories of the war, for he detailed the places and personages of Sandhurst and Mons and of the early battles of the war with complete exactness. He was President of a club of Mons veterans.

In Brighton he gathered a large circle about him. He drank his whiskey and soda in the bar and entertained his associates with his war experiences and his sparkling conversation. In Andover, where he entered the antique business in 1924, he role regularly with the Tidworth Hunt—Lillian Barker had been taught to ride almost as soon as she could walk.

One error—he joined the Andover cricket team, and even his explanation that he had been wounded in the shoulder during the war did not

entirely free him from suspicion aroused by his peculiar throwing style. At the end of his theatrical engagement in 1927 he lived for a time at Hampton-on-Thames. He was popular there as an all-around sportsman and an excellent boxer.

Capt. Barker appeared in London with the "other woman" in an expensive apartment. He joined the National Fascisti movement and gained some repute in this new circle for his feats of strength and his unusual boxing ability. At one time he was arrested for unauthorized possession of a revolver, but was discharged.

At last he opened a restaurant, which after a particularly promising opening, failed and involved him in the bankruptcy proceedings which finally brought about his exposure.

After his exposure, many people found that they had been suspicious of him all the time. But though no man may be a hero to his valet, less subtle impositions are possible, for B. Wrigley, Capt. Barker's valet, never suspected that his master was not a man.

"Every morning I had to take the Major"—Mrs. Smith was particularly fluent in the way of honors, ranks and titles—"his shaving water, and I often saw him with his face covered with lather, as though he was just going to use the razor...Generally he went out of the flat wearing a uniform, saying he was going to the War Office, where he had a staff appointment." The valet added that the married life of Capt. and Mrs. Barker was most amiable.

THE OLD WOMEN DRESS THE BRIDE

Robe her in ermine

Cloth of gold,

Wrap her in velvet,

Fold, on fold,

Put this gold circlet

On her head!

Shall we not ornament

Her—dead?

Weave these white blossoms

In her curls,

Give her this necklace

Jade and pearls—

Lend her this ruby's

Dull red glow

Kiss her cold lips

And let her go!

—David P. Berenberg (Brooklyn).

[We give above the correct version of Berenberg's poem which we quoted incorrectly from memory in one of our recent issues.—Ed. Urania.]

MUSINGS

MANY a married man wakes up to the realization that as far as his wife is concerned, he'd still be a bachelor if she hadn't so hated the idea of being an old maid.

—Cincinnati Enquirer.

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' oisin hōs angeloī.*"

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 Frogal 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.

URANIA

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