

# URANIA.

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TWO-MONTHLY.

"Life that vibrates in every breathing form,  
"Truth that looks out over the window sill,  
"And Love that is calling us home out of the storm.

—Gore-Booth, *The Shepherd of Eternity*.

## EVA GORE-BOOTH.

It is difficult for us to write of one who was an inspiration and a constant support to this paper. She and Esther Roper, for many years her fellow companion, were associated with what we called in the early years of the century the "Aethnic Union", and at its meetings in the Temple she frequently gave us her help and assistance with readings and addresses. We at once realized that here were friends who saw eye to eye with us as few others; and when in 1916 we ventured on issuing this little leaflet, Esther Roper and she generously and willingly allowed the use of their names in connection with it, and even edited the third issue, in the difficult circumstances of the war. We are grateful for all she did for us, but far more grateful for what she was. Such a combination of charm, humour, delicacy, industry, independence, strength, sensitiveness, and sheer intellect can scarcely be imagined by anyone who did not know her. We do not know how the grand-daughter of the Conservative Member for Sligo came to be in such definite revolt against convention, but with our friend, unlike Countess Markievicz, it was a revolt which never stooped to violence. Nor was it mixed up with futilities of party politics. Her strenuous and prolonged social work in Lancashire had its political side; but it was symbolized in her active work for a Suffrage candidate.

Spirited and gallant, violence of all kinds was hateful to her. Oppression was hateful, too, but the serenity of Christ was nearer her affection than the sword of Peter. There never was anyone to whom her family motto more precisely applied,

*Quod Ero, Spero*: it might well be engraved as her memorial. Aspiration was the key-note of her character.

Freedom was the breath of her life; she had an infinite distrust of the well-meant endeavours of fussy philanthropists to give the people the flesh-pots of Egypt instead of the freedom of the desert. For instance, she firmly opposed specious proposals to forbid the occupation of barmaids. A girl may now and again be insulted as a barmaid, but to forbid barmaids is an insult to every girl: it sets on her the seal of the harem. "Safety First", thank Heaven, was not Eva Gore-Booth's motto.

She belonged to another world than this: a world where the stupidities and brutalities of public and international life are as definitely out of the picture as they are in ordinary decent private life. Her spiritual children will be pioneers in making her world a reality here.

Her poetry was one with her life; its melodies and assonances were an efflux of her own sensitive beauty. She could not write a tame or a dull line, any more than she could condone injustice.

In her last years she published through Messrs. Longman "A Psychical and Poetic Approach to the Study of Christ in the Fourth Gospel" which is more orthodox than might have been conjectured and full of the subtlest and sharpest imaginative insight, besides displaying a thorough acquaintance with Greek. Of her poems her own favourite was probably *Maeve*; but who can forget the haunting harmonies of her short poems in *The Agate Lamp*, *The One and the Many*, *The Shepherd of Eternity*? Her moving play, *The Sword of*

Justice, was performed in Tokio a short while ago.

Eva Selene—Mother earth and the moonlit sky! *Quod Ero, Spero*,—how could this Irish girl be anything but a mystic? Yet as logical and clear-cut a mystic as the Dean of London. "I have sought the Hidden Beauty in all things", and her mysticism has more leaping energy than the Dean's.

"Lo, I have had enough of this Earth,  
"I would climb the high walls of life and death;  
"Why should one crawl through the gates  
of birth.

"To weep in this whirlpool of bitterest  
breath?

"I would build a form of my fierce desire  
"My feet shall be free of the grass and its  
graves,

"Strong with the secret of Love and Fire  
"Standing with Christ on the glimmering  
waves.

"For the rainbow's light, and the wild bird's  
wings

"And the waves have pierced through an  
age-long sleep.

"With a broken song at the heart of things...

"No more shall I wander, and wonder,  
and weep."

Every reader of ours will give special sympathy to the gracious lady whose unbroken friendship with the subject of these imperfect words has now been so inexorably transformed. Arthur Stanley, speaking of the Hebrew doctrine of Angels, remarks that there is a rare character beyond and above the "Saintly" which we can only call Angelic. Angelic was Eva Gore-Booth.

"Perchance, perchance,.....

"She is not very far from our frail towers"

#### ALL-SOULS DAY.

By Siegfried Sassoon  
in the *London Mercury*.

Close-wrapped in living thought I stand  
Where death and daybreak divide the land,

For exit and for entry;

While shapes like wind-blown shadows pass,

Lost and lamenting, "Alas, alas,

This body is only shrivelling grass,

And the soul a starlit sentry

Who guards, and as he comes and goes,  
Points now to daybreak's burning rose,  
And now towards worldhood's charnel close  
Leans with regretless warning" . . .

I hear them thus—O thus I hear  
My doomed companions crowding near,  
Until my faith, absolved from fear,  
Sings out into the morning,

And tells them how we travel far,  
From life to life, from star to star;  
Exult, unknowing what we are;

And quell the obscene derision  
Of demon-haunters in our heart  
Who work for worms and have no part  
In Thee, O ultimate power who art  
Our victory and our vision.

#### HEROISM.

THE whole village of Toyozumi, Chiba, is lamenting the death of two of its young daughters Kei Suzuki and Mune Anzai. The first named girl who was 11 years old was playing in the Tone river, yesterday afternoon, when she slipped into a deep place. The other girl, her senior by a year and school-mate, who was on the bank saw this and plunging into the river went to the rescue of her drowning friend; but as the other clung to her she was powerless to lift her up and the two went together before help came. The local police are endeavouring to have something appropriate done in memory of the brave but unfortunate little woman.

—*Japan Times*, 11 July 1926.

#### THE JAPANESE SCHOOL-GIRL.

THE most popular watch-word that has inspired young Japan in the recent years is "Emancipation". There has been a general struggle for emancipation with a variety of consequences. Severe criticism has been directed against every movement characterized with "Emancipation", as if it were detrimental to and subversive of the very foundation of national character.

Mr. Gendo Miwada, principal of the Miwada High school for girls, declares that such criticism is a fundamental error, especially when it is applied

to the new character of school-girls he now finds among those attending his school. He does not, however, specialize his own pupils, but he claims that such new feature is common to all other schools of similar grades.

The subject Mr. Miwada is discussing is mysterious and delicate, but he clearly recognizes "improvement" in the change, which the conservative critics are apt to stigmatize as "decadence". Throughout their school-life there is a manifest evidence of enlightenment among these school-girls. The change is due to their constant touch with new thoughts brought from abroad, through reading or social intercourse. Their manners and habits are no longer so submissive and timorous as those of Japanese women of the feudal times.

The etiquette imposed upon those women in feudal days was a sort of "etiquette of fear," says Mr. Miwada. It is derived from the old fashioned moral code, which enjoins unconditional and even absurd obedience to the superior. A woman in those days was told to obey her parents, husband, elder brother or sister, and the like under any circumstance, with fear and humility. Every action of such a woman had to be like "walking on thin ice," or "looking down upon a deep abyss" as Confucius taught. Feudalism was a word of terror, in which the etiquette in question found growth and development, entirely unfit for the modern ideal of life.

These young Japanese women are more natural and dignified than those of old. They are now awake to the birthright of their sex which has been kept in slavery for many centuries. They are conscious of the dignity inherent in them. Apart from the academic problem of "equality" to the other sex, these modernized women seem to feel free from the old fetters. There is something like a "samurai spirit" about them, when they walk about with short skirts, ready to fight any party likely to attack them. It is a moral war rather than merely physical. This is especially the case with the girls with European clothes which are becoming a fashion.

—*Japan Times*.

#### NOT MATERNITY, THANK YOU!

"I WANT to be a soldier," may be the wish of school-boys, but the girls wish to be great

workers for improving the status of women in Japan and for bettering the morals of the nation.

These aspirations were voiced by children in the 6th year of local elementary Schools, a result of a canvass conducted among the 25 schools of this grade in Tokyo.

The next ambition of boys is to become great merchants, while girls want to become teachers. Altogether 27.63 per cent of the boys indicated their desire to become soldiers while 19.59 per cent desire to become merchants. Between these two classes 20.59 per cent stated that they hope to grow up to be great men, without denominating what kind of greatness they hope to achieve.

Girls are still more indefinite and altogether 65 per cent indicate that they hope to become great women, thus evidencing most clearly the lack of a career for the Japanese women, but they say that by being great women, they mean that they will strive for women's rights and become leaders in society. Only 2.32 per cent say that they hope to become wives and mothers.

The desire of so large a proportion of boys wishing to become soldiers is traced to the natural attraction which a gun and a sword has for the youth. Also Japanese children's stories, especially those of boys, are usually of a military nature.

The statistics are as follows:

Boys hope to be: : Soldiers—27.63 per cent :  
Great men—20.50 per cent : Merchants—19.59 per cent:  
Scholars—7.76 per cent : Politicians—3.24  
following which come officials, artists, writers, bankers, educationalists, aviators, motormen and conductors, lawyers, Athletes, farmers, etc.

Girls hope to be great leaders—65 per cent :  
teachers 15.75 per cent : dress-makers—2.32 per cent:  
wives—2.32 per cent : scholars—2.11 per cent :  
artists—1.72 per cent : doctors—0.82 per cent : following which come nurses, hair-dressers, servants, politicians, athletes, aviators, actresses, clerks, etc.

#### SUFFRAGE DEMONSTRATION.

MORE than twenty thousand leaflets, urging "womanhood suffrage", were distributed on various thoroughfares in the city when the League of Women Suffragists staged a demonstration, all the staff being mobilised. At Owari-cho, Ochimi Kubushiro, Fusaye Ichikawa and Ai

Tabusa were passing out leaflets. Other prominent leaders on the street included: Yoshiko Tanaka and Yoshida, at Hibiya; Makoto Sakamoto and Shihobara at Tokyo station and Tamako Kitazawa and Minoru Morita at Uyeno Hirokoji.

—*Japan Times*, 26 March 1926.

#### AN EARLY PACIFICIST.

PRINCE Yamashiro no Oye and his companions spent four or five days as refugees upon the mountains. They had nothing to eat or drink. One advanced and advised him, saying—"Let us, I pray you, go over towards the Eastern provinces. Let us make Milu our headquarters, and raise troops and come back and fight. We shall be certain to succeed." But he answered, "If we did as you say, we should be certain to succeed. But in my heart I long to lay no burdens on the people. For the sake of one, why should the thousand suffer? Nor would I have it said by after generations that for my sake anyone has mourned the loss of a father or mother. Is it only when one has conquered in battle, that one is to be called a hero? Is he not also a hero who has established the land at the cost of his life?"

He and all his family, with their consorts put an end to their lives in the Temple of Ikaruga. The usurper who had destroyed them eventually came to a miserable end, as is recorded in the *Nihongi*. This is a pretty early date for the gospel of Non-resistance; the incident occurred A. D. 643.

#### ANCIENT JAPANESE RECORDS.

IN A. D. 637, the wild ancient Japanese records Emishi raised a rebellion in Japan, and defeated the general sent against them. Besieged in a fortress he was deserted by his troops, and in despair he was climbing over the palisade to escape. But his wife lamented, saying—"What a shame, to be slain by Emishi!" and to the general she spoke, saying—"Your ancestors crossed the blue ocean and travelled tens of thousands of miles to reduce their enemies. If you bring disgrace on their name, you will for ever be a laughing-stock!" So she poured out wine for him and compelled him to drink it. Then she girded on herself his sword, and bending the bows caused the women to twang the bow-strings. When this was done, he recovered his spirit, and

seizing a weapon lying on the ground, advanced. The Emishi thought he was still supported by numerous troops and by degrees withdrew. Thereupon the routed troops re-assembled, reformed their ranks and routed the Emishi".

—*Nihongi* (*Japanese Ancient History*).

IN A. D. 482 it was summer and in the Tsunuzeshi Palace the Princess Ihitoyo met her husband as a bride. And she said to such an one—"Now I know what is a woman's portion. What is there in it after all? I do not care if I never meet a man again"

—*Nihongi* (*Japanese Ancient History*).

#### SUFFRAGE.

THE extension of franchise for prefecture, cities, towns and villages, ought to have been legislated prior to the enactment of the general suffrage law for Parliament. The coalition ministry headed by the late Count Kato was, however, too busily engaged in the latter to arrange the former in time.

The Government has introduced a bill for amendment of the local election law in the Imperial Diet. We are disappointed at the contents of the proposed "extension," which is much smaller than in the general suffrage law. The latter increased the voters three times as under the old election law, while in the former, the increase for prefectural franchise is only by 130 per cent. and that for cities, towns and villages is only 60 per cent.

Theoretically, local franchise ought to be more extensive than that for the national assembly. The limited extension proposed by the Government is partly due to the exclusion of women from franchise. This right of women was discussed with keenest interest while the general suffrage was under parliamentary debate—not in the Diet, but outside of it. In the House of Representatives, however, a decision was once made in favour of women's participation in local government by proposing a new law to give them the right of voting for local assemblies.

There is no consistent agreement to support "the denial of franchise" to Japanese women, some of whom are surely better than average party men. The objection commonly advanced is that by giving

women the right to vote for local assemblies their domestic work will be interfered with. "Home" is their proper sphere. "Why should they be allowed to step out of it?"

Such argument is futile. The time needed for voting will never interfere with these women in their home work. It is only once in a long interval, and a few minutes will do for the purpose. In the civilized world, very few countries deny such right to women. By giving them the right in question, we can anticipate the elevation of their character, with consequent improvement of the national character. The Constitutional government will never be complete so long as one-half of the people are excluded from political business.

—*Osaka Daily*.

[N. B.—We quote these expressions of opinion because they are never contradicted.—*Edit.*]

#### FINLAND'S ABSOLUTE EQUALITY.

By G. E. O. Knight

in the (London) Daily News.

FEW people understand why Finland has produced more famous women than any other country in the world in proportion to its size. There has always been a large preponderance of women in Suomi—as Finland is locally called—and since the world war this surplus has increased.

The Finnish woman has a wonderful "way with her." She is resourceful, energetic, enterprising, and pushes her way to the front in everything without any apparent effort. No one who has been in Finland has failed to be impressed by the enormous force, independence and energy of its women. In every walk of life they are to the fore. During the Bolshevik invasion they fought as ardently for independence and freedom as any son of the soil, and many of them, disguised as men, shouldered rifles and were engaged in a number of desperate actions.

No form of work is considered derogatory in the "Land of a Thousand Lakes." Women are engaged as tramway conductors, road sweeps, bricklayers, mechanics, engineers, architects, doctors, dentists, lawyers. No profession or trade is closed to them. Men and women are absolutely equal before the law. There are many women

members of the Finnish Parliament, and women monopolize the borough councils, boards of guardians, etc.

It is sometimes difficult to understand what the men do in Finland. Every Government office is overrun with women. In the Finnish customs house in Helsingfors the male officials seem to occupy subordinate positions, but there was always an absence of "bossing" on the part of the women.

Finland is almost a terra incognita to the majority of English men and women. It is wonderful that a country a little larger than the United Kingdom should hold the most advanced views and possess no "sex question." It seems to be a characteristic of the Finns to regard man and woman as absolutely equal. Even the great national epic, Kalevala, believed to be over 3,000 years old, enjoins equality of sex.

#### JAZZ.

THE band began its music, and I saw  
A hundred people in the cabaret  
Stand up in couples meekly to obey  
The arbitrary and remorseless law  
Of custom. And I wondered what could draw  
Their weary wills to this fulfilment. Gay  
They were not. They embraced, without dismay,  
Lovers who showed an awful lack of awe.  
Then, as I sat and drank my wine apart,  
I pondered on this new religion which  
Lay heavily on the faces of the rich  
Who, occupied with ritual, never smiled—  
Because I heard within my quiet heart  
Happiness laughing like a little child.

—THEODORE MAYNARD

in *G. K.'s Weekly*.

#### GIRLS IN GERMANY.

INTELLECTUAL interests are stronger among girls than boys in Germany.

Teachers and educators unanimously agree that this is because sport has attracted girls less than the boys. Girls are not averse to sports. They go in for swimming, rowing and gymnastics. But they do not indulge in these diversions in order to break records. Sports just afford them a means for counterbalancing the detrimental effect which excessive study has on the body.

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The intellectual level in girls' highschools, especially in the advanced grades, is remarkably high. Not only is it higher than in corresponding boys' schools, but is also higher than before the war.

Young girls of to-day, according to teachers and professors, possess a more vivid imagination—in the best sense of the word—than their sisters possessed before the war. Their literary taste is much more refined. Goethe and Schiller, however, have long ago ceased to be the favorites of the younger women. Their interest, contrary to that of boys, has turned towards modern literature. Writers, such as Romain Rolland, for instance, are their idols.

Girls' interest in exact sciences, on the other hand, is waning and the little interest they once displayed in technical science has disappeared altogether.

General development undoubtedly tends towards intellectual superiority of girls over boys, say the experts. An indication of this tendency was received this year when the first scholarships of the Berlin University were won by womens students. Educators expect that this tendency will be even more noticeable in the near future.

—*Japan Advertiser.*

### THE REVEALER.

I know thou canst not read my heart,  
Nor wilt thou listen to my voice;  
Thou seest no love-light in mine eyes  
Nor tremulous longing in my hands:

Thou draw'st apart  
And dost rejoice  
As one who hies  
From irksome bands.

And I? Love, I do not complain,  
For thou hast shown my heart to me;  
Shown me its patience and its strength,  
How it can love yet seek for naught

To soothe the pain  
Received from thee  
Through all life's length  
With it be fraught.

Yet though thou need'st must walk apart,  
Thy pureness is my light of day;  
I follow, but I lessen not  
The distance fixed from me to thee;

But still my part  
I strive to play  
That ne'er a spot  
May sully me.

A. MILNE,

April 21st 1923.

*The Scottish Co-operator*

### A TRAGEDY OF LOVE AND LYRE.

AT midnight on May 20 a distressing event transpired in a room at the Shizen-in, Tautsui Kurotani, Higashi-Ku, Nagoya.

The room was in the occupation of Shige Umeda, a music teacher at the High School at that city. Hisa Matsumura, aged 20, a music teacher at the Toyohashi Girls' High School, called on Shige Umeda at her quarters, where they had a pleasant talk. Some time after, however, Hisa Matsumura drank a solution of corrosive sublimate, and gave it also to Naka Suyama, 18 years of age, the eldest daughter of Hachiro Suyama of Hoi in Aichi. Naka Suyama was educated at the Toyohashi Girls' High School.

Hisa expired at 5 a. m. and Naka is in a dangerous condition. Hisa Matsumura left two letters behind her, one addressed to her mother and the other to her friend, Shige Umeda, but these letters simply state that she had reasons for killing herself

She was fairly well skilled in music and tennis while Naka Suyama was a tennis champion. This seems to have made the teacher and the pupil special friends. The particularly affectionate friendship between them was the subject of much gossip. Various rumours were in circulation which displeased the parents of Naka Suyama, who naturally tried to alienate their daughter from the music teacher Hisa Matsumura. It appears that blind love persuaded Naka impulsively to desert her parents and to seek death with her teacher.

Hisa Matsumura finished the normal course, No A., of the Musical College at Uyeno, Tokio, in March, 1924. In the course of the next month she was appointed to a post in the Toyohashi Girls' High School, Toyohashi being her home. One of her class-mates says:

"Hisa Matsumura was the most beautiful of her class, was high spirited and was well skilled in tennis. She passed her college life in the hostel

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from beginning to end. She took the normal course, but was an earnest vocal musician."

Discreditable though it be, girls in college hostels are liable to fall in love with their own sex. This is lamentable. Exceptionally sentimental, they fall easy victims to inordinate affection. It seems that the habit Hira Matsumura acquired during her college life was fateful to her.

—*Tokio Nitshi-Nitshi.*

### O-BON DANCE.

Rayna Raphaelson in the *Japan Times.*

MANY people rejoice and dance at the O Bon Matsuri. But in the Komatsugawa district, just outside Tokyo, the O Bon Matsuri brings the joy of the dance into the lives of girls who usually know little of the lighter sides of life.

The Komatsugawa district is one of the factory districts around Tokyo. Few visitors venture there. There are no gay, lighted streets to tempt them, no attractive shops, no green gardens, old gates and fine temples. It is a district where people work and where homes are crowded and small.

In the Komatsugawa district are the large cotton spinning factories of Tokyo, where great numbers of girls are brought in yearly from the country to live inside the stockaded enclosures of the mills.

And, naturally, they are brought in to work, not to dance.

Nevertheless, the O Bon comes, and it comes alike to all the districts of Japan. It shows that even in the cotton mills, girls know how to dance. For everyone in Japan knows at least the dance of his home region and it is these dances that are danced in Komatsugawa.

It is an unusual spectacle, this dancing of the cotton mill girls. Their faces are alive. It is easy to see they are not thinking of the work of yesterday nor of the work that will start again on Friday. For two whole days, the doors of the factory rooms are locked. Machinery is hidden away. Discipline is somewhat relaxed. There is rejoicing in the cotton mills. And the dancing girls seem quite without a care. They do not seem aware of the restrictions of the factory stockade. When an enclosure is turned over to dancing, the dancers do not feel its walls,

Recently at the great Toyo Muslin Kaisha mill in Komatsugawa, six thousand factory girls danced the O Bon dance. They danced to great drums beating, or to their own singing and clapping of hands. They danced inside the assembly hall where the O Bon shrine was set up. And these danced outside in the recreation fields, where platforms had been erected for the beaters of the drums. The factory yards were lighted with gay paper lanterns. As the dancing went on, there were great crowds of spectators.

Everything was gay. The outward signs of gaiety appeared among the dancers. There were little dashes of bright colors in the costumes—veils, head-bands, sometimes bright red petticoats. Faces were powdered, with very white stripes on the noses.

During the O Bon, there are many kinds of dancing at the Toyo Muslin Kaisha. It would be possible to make a study of the folk-dances of Japan.

First of all there is dancing inside the hall, for the younger of the workers, the girls who are enrolled in school classes at the factory because they have not fulfilled the elementary educational requirements. These girls have two hours of schools every day in addition to their factory work. Some of them are very tiny, indeed, although the youngest are thirteen years old.

These little girls introduce their dancing with an O Bon prayer. They stand before the Buddhist shrine with its many offerings to the spirits of the factory dead—the workers who died during the earthquake of 1925—and read in unison from the Buddhist scriptures.

Then they dance. They form in concentric circles because the room is too small to hold them all. They have no music, only their own young voices, and the tapping of their feet and the clapping of their hands. They sing and dance the ancient dance of the Kiso No Ontakesan, with its many verses, describing the beauty of the mountain country. And as they sing, they wave their arms, clap their hand and tap with their geta on the floor. They dance for a long time, and do not seem to tire.

But meanwhile, outside the dancing has also started. A curious beating of a great drum has broken

in upon the Kiso song. Through the windows the lighted lanterns can be seen, and the crowd.

Outside, the dancers seem to be older. Also, their dancing is more spontaneous. There are no leaders as there are with the younger girls. The drum starts in curious, difficult rhythms, and the groups gather in circles around the platform and dance.

There were dances from all the regions of Japan, groups continuing with a single dance for half an hour at a time, with no apparent weariness either to the dancers or the watchers. Here and there a young man would tie a cotton cloth around his head and join the dance.

Nor was the dancing the whole of the O Bon celebration in the cotton mill. For these two days, the mill-owners seemed to be trying their best to make lifejoyous for the workers. The families of the girls came to visit them. Children ran about in the yard.

Also theatricals were given for the workers. They were held in one of the larger rooms of the mill, the same performance being shown three times, so that none of the girls would miss it.

And there was ice-cream and special food.

It was in fact, a real celebration of the O Bon Matsuri, the sort of a celebration which six thousand working girls will probably remember for almost as many days.

To the visitor, however, there seemed occasion for thought at the cotton mill celebration as well as for joy. It was not possible for the visitor, coming from the much more brightly lighted districts of Tokyo to forget, as did the girls themselves, the nearness of factory machines and the greyness of the neighborhood. The girls were happy, to be sure. One could tell from their faces. They were lost in rhythm, becoming healthily tired. But to the stranger in the mills, it was hard not to recall that perhaps on Friday at that hour all of these young girls would be more tired from their work than they were on Wednesday from their dancing, and that they would then be soundly asleep in the twenty mat-rooms, each of which houses twenty girls.

There is an appealing youthfulness on many of the faces in Komatsugawa. They are, in fact, greatly like the faces of other young girls in Tokyo, many of whom last week were taking part in celebrations that in comparison with the dancing in

the factory yards seemed the epitome of splendour and luxury.

And yet there could be no denying that these girls at the cotton factories are happy at the O Bon. Although the visitor might feel inclined to solemn thought on social problems, it was evident that there was no similar brooding among the girls. They were gay, carefree, having a joyous time. They were so happy, in fact, that they did not seem to grow weary. Long after the visitors were worn with standing and watching the festival, the dancers kept on. In fact, upon enquiry, it was learned that the O Bon dancing at the factory would go on until three o'clock in the morning. And the next night it would start again.

#### THE PEOPLE'S FORUM.

(From the *Japan Times*.)

*The Editor, The Japan Times*:—Sir, In your issue of June 3rd, a gentleman named Attarsain criticized our way of treating women in the street car. His argument is all right from the Western point of view, but not so from ours. We do not regard woman as superior as Europeans or Americans do. But we are taught from our childhood to respect our elders regardless of sex. If Attarsain keeps this fact in mind, he probably can understand our deeds much better. While I was in Canada the following question came up to my mind: Why do healthy and young women sit comfortably in their seats, while men of advanced age are standing beside them? We do not show our courtesy and kindness simply because a person is a "she." If a woman has a child with her, things will be different and she will be given the first opportunity to seat herself.

"GREENWATER."

*The Editor, The Japan Times*. Sir: Strange as it may sound, the reason why formal respect and regard are not extended to the fair sex in Japanese tram-cars is that the manners and customs of this country are different from those of the West, i. e., the Japanese do not offer a seat to a person only because the person is a woman. I, a Japanese, can not find out the reasons why the Western man has regard to a woman because she is a woman; and why the Western woman expects

a man to pay respect to her only because she is a woman.

Fundamentally man and woman stand on an equal plane and must help and respect, and offer seats to each other. If a woman wants a man to do such and such things for her only because a woman is a woman, it is a bad habit, which the Japanese do not imitate.

We, of course, offer seats to a person, whether a man or a woman, who is caring for a baby or appears old and weak; but we do not do so for women only.

It is one of the unpleasant scenes in tramcars that a woman casts a wistful eye upon men for a seat. Compared with this, what a pleasant sight is a woman standing up quickly after offering her seat to a person who stands without waiting for the man next her to do so!

Very natural is it in our thronged tram-cars that healthy and young women, as well as men, stand or are ready to offer seats to old or weak strap-hangers.

I, for one, think (but do not protest) that Western women want too much courtesy from the other sex. I can not but have pity for the Western man's "hen-peckedness."

I feel I am correct in thinking that Attarsain is a young and healthy-looking woman and consequently could not get Japanese men to vacate their seats for her to her great astonishment. But if, on the contrary, she is an old or weak woman, and as such could not have a seat, I think all the Japanese will agree with me in apologizing to you for this unkind practice and in thanking you for your kindly criticism of us.

K. ORIKUCHI.

*The Editor, The Japan Times*. Sir: I acknowledge that Japan has numerous things which need to be improved and purified which 'An Englishman' pointed out to a merciless extent. These defects, I hope, will be obliterated in the near future.

I always regard it true that we must sympathize with the weak regardless of sex. The point I wish to make is that a woman, especially a Western woman, should not expect on her side, special consideration from a man because she is a weaker

vessel. Sympathy for the weak cannot be aroused in the minds of the strong by proposal and outside coercion.

I hope that in England there are not found such men 'An Englishman' from time to time comes across in our tram cars; and also that not a single English woman thinks it a matter of course to get a man, whether old or weak, to vacate a seat for her.

Tokio, June 9.

K. ORIKUCHI

*The Editor, The Japan Times*. Sir: Your yesterday's 'Forum' was full of interest. Especially the communication by 'An Englishman' is excellent and no one can deny what he says.

It must be so, but sorry to say, the present day people do not much bother their heads about courtesy. In one of the old sayings, it is said: "Courtesy is observed after one is contented with food and garment." These hard times are answerable for lack of courtesy. Be that as it may, I raise an objection to giving a seat to a woman of modern style; I mean the "mimikakushi" or bobbed-hair class that stares round as if she has a right to be given a seat already secured after a struggle. Such a woman lacks the Japanese woman's modesty. A meek, modest, real Japanese lady would have no difficulty in being given a seat so far as my experience goes. It may be the other class of women, the said Bobbed-hair style, that, I think, your other correspondent "Iota" objects to giving a seat to, just because she is a woman.

If so, there are a good many who acquiesce in it. A bad habit, though quite innocent, of young school girl's playing a game of "Janken" and making a loud noise on the trains is most unpleasant and annoying to the rest of the passengers.

A tram is a tram and not a kinder-garten. Will you not be so good as to insert this article in your column so as to attract the attention of parents or teachers, that there are many who decry their children's actions, only they don't say it?

I will not hesitate to tell you that it will do good to all of us if the kids are warned to behave better while on the Yamate trains.

Tokyo, June 8th.

LOOKER-ON.

*The Editor, The Japan Times*, Sir: Is it so certain that the exaggerated attention paid to wo-

men in the West is based on a regard for physical weakness? The difference in average strength (where this is not artificially increased) has been put at the ratio of 9:10—and in power of passive endurance it is probable that the lady has the advantage. It may rather be suggested that it is a relic of the Middle Ages, when the cult of The Virgin Mary was all-pervading. A reflected honor fell on the woman from the omnipotent and adored saint. As she was not a deity, but a glorified woman, this was possible and inevitable.

Christ was the first to popularize, if by no means the first to realize, the fact that love is stronger than violence, and that the superficially beneficial results of coercive violence are ultimately worthless. The result was greatly to enhance the respect paid to the feminine virtues, and the Virgin Mary as embodying these, practically monopolized the popular worship. The adoration lavished on her could not but extend to those most nearly resembling her.

Chivalry was not a logical institution, and the homage accorded by the knight to the Queen of Beauty at the tournament and the Queen of Heaven at the cathedral did not prevent a good deal of rough scorn of women as an everyday proposition—as commonplace wives and daughters. But then, Christianity forbade: and yet Christian bishops fought with mace and mail! We cannot be astonished at any human inconsistency. The theoretical regard which found expression in hat-raising, bows and a general deference in superficial externals, was not a regard for weakness, but for the external power and glory of Beauty.

As Anacreon says:—

"Nor needs she any armor,  
"Nor needs she any weapon,  
"But fire and steel she conquers—  
"She conquers—being lovely!"

IOTA.

Tokio, June 14th, 1926.

#### WOMAN MARRIES WOMAN.

NEARLY forty years ago, a certain Chinese woman in Calcutta, Ching by name, who posed from her girlhood up as one belonging to the masculine section, married a "Kinkhali" girl.

Ching of her own accord earned her livelihood as a barbar and in no time she made a name in that profession.

The fun is that the "Kinkhali" girl who easily came to know that her so-called "husband" belonged to the same sex as she does, still retained her fidelity and devotion to her "husband." They all along lived on terms of closest friendship. The "wife" did not care to give out the secret.

They had no issue! In course of time the wife died. Ching took the death of his (?) wife to heart so much so that Ching was practically knocked down by the sad bereavement of the wife.

Eventually, Ching died of a fatal disease in course of which this secrecy came to light. Thus after 74 years, Ching stood before the world exposed as woman who passed her whole life silently by showing off what she was not—"Forward" (India).

#### WOMEN OF TURKEY.

Woman, for ages looked upon in Mohammedan countries as an inferior being, useful only for man's pleasure, is beginning to emancipate herself in Turkey owing to the new spirit of modernization which has taken hold of the Turks. But she will have a long, long road to travel, a road beset with enormous difficulties.

Here is how Nezih Mouheddine Hanem—that last word corresponds to Madame—president of the Union of Turkish Women and foremost in all the educational campaigns of several years explained the situation to the United Press correspondent in an interval of leisure between classes in the school for orphans which she directs in the heart of Stambul:

"It is useless to gloss over the fact that the percentage of Turkish women possessing even an elementary education is negligible. One percent is able to read and write. Since the revolution Turkish women are working in every branch of industry but their education has been neglected. We are striving to make up for that but it will take years to make the Turkish woman fitted to take her place in the political field.

"We have an association of about 1,000 members in Constantinople and branches are springing up

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#### PROFESSIONAL WOMEN IN TOKYO.

8476 professional women were examined by the Social Affairs Bureau of Tokyo this week for statistical purposes. The oldest was fifty-three years of age, and the youngest, thirteen.

The largest number of workers gave their wages as nineteen, followed by eighteen, seventeen, twenty, twenty-one and sixteen, respectively. A large majority said they were unmarried, the percentage of married and divorced women being only five. One third are graduates of higher primary schools, and one fourth of ordinary primary schools.

Those who received their education at vocational schools of a higher standard than the ordinary girls' high school, made up but one per cent of the entire number.

The average monthly earnings of the women and girls was found to be between thirty and forty yen. The workers examined included typists, telephone operators, and government and business office employees.

About 5,500 workers said they were helping their parents by giving them a portion of their wages, while 748 said they were receiving help from their homes to supplement their wages. Slightly more than 2,000 are supporting themselves, while 5,482 are saving some money each month, the majority putting away about 5.

An institution which is attracting a good deal of attention is the Japan Women's University at Mejiro, Koishikawa, which will confer diplomas of graduation to 280 young women this spring. Of these 40 from the Model and Household Department are nearly all of them already under agreement to teach in the Girls' High Schools at Nagano, Niigata, and five other prefectures. Likewise ten out of 16 from the English Department are under engagement. Only five out of 32 from the social works department have so far succeeded in having positions promised for them. However, they are expected before long to be mostly engaged by municipal offices all over the country.

These girl graduates get some 80 yen each a month as teachers, 60 to 70 yen as social workers in cities and towns and about 60 yen as office workers in spinning and other companies.

in the large cities in Anatolia such as Smyrna, Angora, Eskichehir. We have sent a formal demand to the Popular Party at Angora for the admission of women to political life. We do not ask for the present the right to elect women deputies to the Grand National Assembly but we demand the right to vote. Women have sufficient intelligence to collaborate with broadminded men of the Popular party. They have a lot to say on questions affecting the welfare of the Turkish nation. Why should the water-carrier Mohmed Agha have a vote and his sister, Fatima the laundress, have none?

"A start could be made by accõrding the vote to women who have a primary education. That is a question of detail. What matters is giving the Turkish woman a chance to co-operate with the man in the domain of politics. Both are equal in earnest in their desire to bring in a really new order."

Mouheddine is director of a Turkish weekly called "The Woman's Road" and is in correspondence with the leaders of the feminist movement in all the countries of the world. She has been invited to attend the Tenth Congress of the International Women Suffrage Alliance in Paris and expects the Angora Assembly to give her permission to represent Turkey officially at that gathering.

In government circles the program of the Union of Turkish Women is looked on with favour. Mustapha Kemal Pasha, the President of the republic, appointed a woman to the post of minister of education in the first cabinet. Ismet Pasha, who succeeded her, is in favour of woman suffrage. The leaders of the Popular Party, however, believe in going slowly.

Ninety per cent of the women one sees working in banks, offices, and stores in Constantinople are foreigners, mostly Geeeks, Italians and French. The Turkish young woman who desires to earn a living has to content herself with menial positions. She lacks the education needed for higher activities. The pampered creatures of the harems have gone lower in the social scale and have entered the "vie galante" in Pera or Athens or Cairo.

—Japan Advertiser, 28 January, 1925.

—Japan Times.

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Over 8,100,000 women of Japan are self-supporting, according to investigation made by the Social Affairs Bureau. Of this number 6,000,000 are farm hands, 1,000,000 are factory workers, and 100,000 are in other professions.

Included in this last category are 98,000 Doctors and nurses, 78,000 teachers, 45,000 office employees (government and public), 93,000 sales girls and typists, 11,000 mine workers, 3700 hair-dressers, 300 musicians, and 514,000 servants waitresses, actresses, geisha, dancers, etc.

—*Japan Advertiser*.

### EXCHANGES.

We have received regularly during the past few months, with appreciative thanks, the *Rally*, an organ of Higher Thought, published at 28 Denmark St. W. C. London.

### STAR-DUST.

#### III. ATHLETICS.

1—A burglar who broke into the home of Mitsuko Sakamoto, a 19 year old resident of Mikage, got nothing but a lot of experience.

Early yesterday morning Mitsuko was awakened by the sound of a marauder moving about in her room. She arose and was confronted by a burly robber who threatened to take her life if she cried for help.

Sakamoto was quite willing to obey. She demonstrated, in fact, that she had no intention of crying for help because she didn't need any.

She laid hold of the honorable burglar-san and with a deft twist of her soft hands took him off his feet and placed him on a quite unrelated part of his anatomy. Not caring for this pose, she tried him in another position which brought his face into violent contact with the mat. Just as she was thinking of a third posture for him, the burglar rudely ended the entertainment by leaping through the shoji and out into the street, down which he ran at a gait which suggested he had remembered at least three important engagements.

Sakamoto, as the burglar now knows, has devoted much of her time to the study of jujutsu.

—*Japan Advertiser*, 22 March, 1926.

2—NAGOYA, March 30—On the evening of the 26th a suspicious looking man of about 50 years of age entered the shop of Mr. Cato, dealer in porcelain. As the shop was practically deserted the robber was able to seize the cash box and took up the contents before any one could stop him.

The robber escaped into the grounds of the neighbouring Josoen temple, but the temple yards proved to be a *cul-de-sac*. Before he could be apprehended he came running back, gained the entrance, and succeeded in reaching the mouth of a little alley. He ran up the alley but was again in an *impasse* as the alley ended in the rear entrance to the residence of a certain Mr. Tanaka.

As the pursuit was getting hot, however, the fugitive attempted to escape to the street beyond by making his way through the house. Hearing the cries and seeing a figure trying to dodge through the narrow passage, the thirteen year old Tanaka Setsuko valiantly jumped at the robber from behind, and succeeded in getting a firm grip on his clothes. As a result both fell to the ground with Stesuko on top.

The girl promptly sat on the man's shoulders and started shouting "dorobo," on her own account. Her father and a passing policeman heard the cries and ran to the scene in time to capture the robber who turned out to be Ito Shingoro, vagabond, with a record of sixteen convictions for theft.

—*Japan Times*.

3—BOKU Kei-shi, 26-year-old Korean, has enrolled at the Japan Aviation School as the first Korean girl to enter any institution in this country where flying is taught.

The Korean girl is said to be very pretty, tall, and an excellent housekeeper. Her relatives in her native country were strongly opposed to the bold enterprise in view of the fact that her qualifications as a wife were such that there were many suitors seeking her hand in marriage.

4—MOUNTAINEERING (Japan)—Little Hisako Takagi, 7 years old, a student in the first grade of the Triarai Primary School in Omori, succeeded on Monday in climbing Mt. Fuji.

Having obtained permission from her elder brother to make the attempt, Hisako started from home on Saturday morning and reached Yoshida,

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at the foot of Fuji San, that night. She slept at the Sengenbo and the following morning at 6 o'clock started the long climb. By nightfall she had attained the seventh station, where she spent the night in a cave. On Monday she attained the summit.

Last year, when but 6 years of age, Hisako attained the climb but grew frightened and quitted at the eighth station when a windstorm came up. This year she wore a medal giving her name and address, as a precaution.

—*Japan Advertiser*, July 28, 1926.

### VII. DRESS.

1—MADRID, March 28—(Transocean Radio)—The Spanish police arrested Prince Louis Orleans de Bourbon who, dressed in woman's clothes, was living in a hotel at San Antonio on the Spanish frontier. The Prince is charged with smuggling cocaine over the border.

2—BIRMINGHAM, April 8—"Step down; it's not your turn yet. We want Joseph Luckman," said the magistrate when a fashionably garbed and lip-sticked feminine figure stepped into the dock.

"I'm Joseph Luckman," lisped a soft voice.

"He dresses like a woman to get rooms at boarding house and steals jewellery," explained a detective. "When I arrested him he said, 'I don't care; I've had a good time.'"

"He even posed as a lady's maid and got a favorable recommendation when he left."

"Does he always act like that?" asked the magistrate.

"Yes."

"Well, can't you at least take away his clothes?"

"Not very well; all his clothes are women's. But we'll take off his earrings and take away his vanity bag."

Luckman was remanded.

3—JAPAN—Four persons, three men and a girl, are being held by the police under suspicion of having been involved in the gang of counterfeiters which has been making bank notes by hand. A fake Y.10 note, drawn with an ordinary writing brush, which had been accepted by a Fukagawa shopkeeper, was found yesterday.

The girl, only 18 years old, dressed in a sailor's uniform, was arrested at Tokyo station yesterday as she was alighting from a Shimonoseki train. She was apprehended because her brother is under arrest, charged with being the leader of the gang and the authorities believe they can trace some connection between them.

As the four arrested so far have shown no knowledge of painting, the police are looking for other accomplices.

—*Japan Advertiser*, 30 July, 1926.

4—ENGLAND (1808). I wish I had been at one of these masquerades which took place... Hartington† (or his shade, for H. is supposed to be studying hard at Cambridge, it being now the middle of the term) went to one with William Ponsonby,\* as two tall young ladies, dressed in the latest fashion, with diamonds, spotted muslin, and silver turbans and feathers. I would have given anything to have seen them; they say they were capital figures:—*Lady Sarah Spenser to Hon. R. Spencer*, 11 May 1808.

† Sixth Duke of Devonshire. He never married, and died in 1858.

\* Created Lord De Mauley in 1833.

## URANIA

### TO OUR FRIENDS.

**U**RANIA 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 hōs angeloī."*

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A register is kept of those who hold these principles, and all who are entered in it will receive this leaflet while funds admit. Names should be sent to J. Wade, York House, Portugal Street, London, W. C.; E. Gore-Booth and E. Roper, 14 Frognal 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!

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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.

#### DISTRIBUTOR'S NOTE.

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