

# URANIA

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TWO-MONTHLY.

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

## NOTICE.

OWING to the continued high level of prices, it has been decided to go to press three times in 1925 as in 1924 instead of six times. For convenience of reference, each issue will be treated as a double number, comprising the two issues which would otherwise have appeared separately. It is hoped that normal conditions may be resumed in due course.

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!

## AN AMORIST ON 'LOVE.'

"THE fable of 'love' is too ardently believed in, has too important a part to play in daily life..... 'Love' is a habit, and every word and gesture depends upon it. It is not the ardent Southern temperament, as Italians like to believe, that is responsible for the *rappoit* between the two sexes, but a mistaken education.... And so the pariah love has been created, the love entertained by derelicts and rebels who have never learned to conquer self. And for the same reason, there are, and always will be, disillusionments in 'love', for misguided men and women have only been able to find a poor and ephemeral satisfaction, neither of them dreaming that apart from this sentiment there is given to them the possibility of creating a new faith, a new delight, that is nothing more than a higher love of form [? beauty]"

—From "Eleonora Duse" J. Bordeux.

## A PHILOSOPHER ON LOVE.

"THE result of the whole investigation would seem to come to this—that it is by love only that we can enter into that harmony with others which alone constitutes our own reality and the reality of the universe..... Our conclusion then is extravagant enough. Love is not only the highest thing in the world, but the only thing. Nothing else has true reality, everything which has partial reality has it only as an imperfect form of the one perfection."

—Mc. Taggart, *Studies in Hegelian Cosmology.*

## GANDHI AND MARRIAGE.

GANDHI has taken up another great cause, that of women.

The sexual problem is a peculiarly difficult one in India throbbing with an all-pervading, oppressive, and badly directed sexuality. The obsession of the flesh weighs on men's minds and is an insult

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to women's dignity. Gandhi publishes the complaints of Hindu women at the degrading attitude of Hindu nationalists (July 21, 1921; Oct. 6, 1920). Gandhi takes the women's side. Their protest, he says, proves that there is another sore in India as bad as that of untouchability. But the woman question is not a purely Indian problem. The whole world suffers from it. As with the pariahs, he expects more from the oppressed than the oppressors. He calls upon women to demand and inspire respect by ceasing to think of themselves as the objects of masculine desire only. Let them forget their bodies and enter into public life, assume the risks, and suffer the consequences, of their convictions. Women should not only renounce luxury...but share men's problems and privations. Many distinguished women have faced arrest and imprisonment in Calcutta. This shows the proper spirit. Instead of asking for mercy women should vie with men in suffering for the cause. When it comes to suffering, women will.....surpass men. Let women have no fear..... "One who knows how to die need never fear."

"Woman is not the weaker sex, but the better half of humanity, the nobler of the two; for even to-day it is the embodiment of sacrifice, silent suffering, humility, faith and knowledge. Woman's intuition has often proved truer than man's arrogant assumption of knowledge."

Gandhi's Third Rule for his Satyagraha Ashrama is the Rule of Celibacy. Without it the Rules of Sincerity and Innocence are almost impossible to observe.....If a man is married, he shall consider his wife a lifelong friend, and establish with her the relation of absolute "Purity."

—*Mahatma Gandhi*, by Romain Rolland  
(Trans. C. D. Groth).

### WOMEN TO BE FUTURE HEADS OF FAMILIES.

WOMEN are to be the future heads of the family, according to Emily Lloyd of Chicago, a feminist of note in the central West.

"Many of the things advanced women are striving for are straws," said Miss Lloyd. "But they show the way the wind blows. Getting the votes

in itself means little—so also mean little the wearing of trousers, then entrance into the professions and business, or the capture of any of the superficial privileges traditionally enjoyed by men only. But as indications of the gradual feminization of the race, these things mean much. 'Man is the weaker vessel. Only in imperfectly developed races is the strong man master.' As culture and intellectual growth advance, the reins of control pass into the woman's hands.

"That women now look up to men and are usually clinging vines and leaning, dependent creatures, idle dolls or indolent playthings, is simply due to the lingering influence of centuries of artificial conditions caused by the universal presence of war.

"The farther we evolve from beasthood, the nearer we approach to a woman-ruled world. Woman has by nature the strength that lies in chastity, loyalty and the appreciation of the higher spiritual qualities of reverence, self-control and idealism. Man is carnal, drunken and earthly, only kept up to the mark by woman's beauty and the enchantment which she casts upon him."

—*American Paper*.

### WHY WE MARRY.

ALTHOUGH there are 2,000,000 surplus women in England, do not let us run away with the idea that these are all spinsters against their wills. No. Some of the most-sought-after women never marry and some of the least-sought-after do.

Among the women who have not married will be found some of the most charming, the most attractive, and the best-looking of their sex. There are naturally many and divers reasons why women do not marry, just as there are many and divers ones why they "do."

"After looking on at life for a long time," a man said to me the other day, "I've come to the conclusion that women marry for only three reasons—to get away from home, to improve their social position, or to improve their financial position. In most cases I do not believe that love has anything to do with it."

—*Exchange*.

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"In the most honey-marriages, one has only to wait—it is all a question of time—sooner or later 'reason resumes its empire' ....."

—*J. W. Carlyle: Letters to Her Family*, P. 329.

### MAN-MAN AND MAIDLING.

[ HOTTENTOT LEGEND. ]

MAIDLING started for a walk to get fruit. She met Man-man.

"Good morning, Maidling" said Man-man.

"Good morning, Man-man" said Maidling. Then she went home and told her mother.

"But you must not speak to Man-man," said her mother. "That's not correct! Look the other way if he speaks to you! He's no right to. You should have gone away without speaking."

"I see" said Maidling.

Man-man came to the house and asked to marry Maidling. The mother was content. So she sat Maidling down on a cocoa-nut mat, and told Man-man to ask her himself.

"Do you find me handsome?" was Man-man's question (*Hottentot etiquette*.)

Maidling looked the other way, got up and left him.

Man-man was hurt, left promptly, sought another bride.

"You should not have done so", said the mother. "You should have blushed and hung your head and looked sideways."

"Why?" said Maidling. Then her mother beat her for asking questions.

Maidling went for a longer walk after that. She met a bear. The bear growled at her. Maidling remembered this time. She did not look the other way, nor go away. She just blushed, hung her head and looked sideways, and the bear ate her.

### MITYLENE.

"So upon the wish we are in Hellas,  
In the purple hills and it is summer,  
The wind wanders through the groves of ilex;  
There are sounds of birds and falling water;  
The leaves whisper full of wind and shadow;

That red road in the ravine below us  
Leads the travelling eye through fields of mallow,  
Seeding grass and flame-bright oleander,  
Down the meadowy country to the seaboard,  
Where the breakers beat their crooning rhythms  
On the yellow sand. That phantom city,  
White and small against the purple distance,  
With her looming walls and spars and towers  
Gleaming in the sun is Mitylene."

"Quickly,

Look before she passes that next corner!  
Not so tall as you: an Oriental,  
Slim and dark; the blue-black hair that crinkles,  
Knotted at the neck; the smouldering crimson  
Mounting through the cheek's transparent tawny;  
And the earth-brown eyes that glow and darkle;  
Sappho's very self! ....."

AND THUS

"I LOVED thee, Atthis, in the long ago,  
When the great oleanders were in flower  
In the broad herded meadows full of sun.  
And we would often at the fall of dusk  
Wander together by the silver stream,  
When the soft glass-beads were all wet with dew,  
And purple-misted in the fading light,  
And joy I knew and sorrow at thy voice  
And the superb magnificence of love,—  
The loneliness that saddens solitude,  
And the sweet speech that makes it durable,  
The bitter longing and the keen desire,  
The sweet companionship through quiet days  
In the slow ample beauty of the world,  
And the unutterable glad release  
Within the temple of the holy night.  
O Atthis, how I loved thee long ago  
In that fair perished summer by the sea!

—*Bliss Carman*.

### ACROSS THE CENTURIES.

A côté du besoin physique et sans pensée,  
l'amour supérieur tend au vertige plus grave de la  
sensualité spirituelle. Les illuminés, les obstinés  
ou les voluptueux à outrance ont, d'après les  
siècles, mué leurs transports charnels en exalta-  
tions mentales. La caresse d'un regard leur  
semblait faire mépriser la caresse des lèvres, parce

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qu'un regard ne touche point, et parce que le contact est le commencement du remords. Il leur allait mieux d'enfanter des idées que des êtres.

"Sur la glorification ou Vierge dans la religion d'Oscar Wilde," article de Fersen, dans *Akademos*, Oct. 15 1909.

Quoi qu'il en soit de son trépas, la poétesse de Lesbos vécut d'amour et mourut d'amour peut-être. Il faudrait, pour nier la première allégation, incriminer l'évidence et pour blâmer la seconde, oublier que sainte Thérèse écrivit: "Mourir d'amour est la mort même de Dieu." Sappho, certes, n'aima pas et ne chanta point le même objet que la vierge d'Avila. Mais, leurs ardeurs furent également surélevées, et l'expression de leurs transports maintes fois pourrait se mettre en parallèle. Chacune d'elles aima suivant la sublimité de ses goûts et suivant les mœurs de son temps; chacune dédaigna ce que l'on est convenu d'appeler l'amour ou le plaisir naturel pour frayer le sentier amoral des voluptés plus divines, des jouissances plus âcres et des douleurs plus créatrices. Si sainte Thérèse fut une mystique séraphique et claustrale, Sappho fut une mystique érotique et palenne. L'une et l'autre surhumainement aimèrent, et qu'il n'appartient qu'à la sadique concupiscence des brutes de mettre au rang des vices les préférences amoureuses où leurs communes ardeurs ne s'assoupissaient que pour verser de l'huile sur l'embrasement de leurs âmes.

Maris Meunier,  
*Akademos*, Oct. 15 1909.

An "âme virile et fière"; "Une femme superbe," says a girl-friend of Charlotte Corday; enlarging on her personal beauty, the sweetness of her face and look, and her voice the most enchanting that was ever heard. To this friend Charlotte had said that she should never marry. "Jamais je ne renoucerai à ma chère liberté; jamais vous n'aurez, sur l'adresse de vos lettres, à me donner le titre de 'madame.'" "Rien n'était plus éloigné d'elle que l'idée du mariage." And yet it was stated that there was a love-story behind her assassination of Marat! "La tragédie sans amour ne

répond pas au goût du siècle" is the dry remark of her friend.

—Charlotte Corday.

A popular song of Montferrat runs as follows:—

"J'ai servi sept ans  
Sept ans Napoleon  
Et personne n'a reconnu la fille  
N'a reconnu la fille-dragon"

This story of the girl-soldier is thought to have come originally from France, and thence passed to Italy and Spain; later on with the Crusaders, it went, they say, further east. But an old Chinese poem has the same story; and in all cases, she is unrecognised, and comes quietly home at the end.

—D. H. C.

INTERNATIONAL LAW IS FEMINIST.

A STATE cannot reasonably refuse to receive an ambassador on the grounds of sex. (*Zouch*, *De Jure Feial*, p. 2, s. 4, Q 9: "An feminis legationes mandari possint": his opinion is, "sed et quandoque feminæ legationibus obeundis maxime idoneæ habitæ sunt. Bynkershoek, *Q. I. P. L. II c. v.* observes that neither "ratio" nor "usus" excludes women from being diplomatic agents. Not "ratio," "In feminis enim reperies quicquid in legatis jure desideravaris": not "usus," for Paschalinus in *Legato c. xx*, has accumulated instances of their employment; he cites passages from Plato, Plutarch, and Tacitus to prove the abilities of women, and adds this curious Dutch pleasantry, "sed ne mulieribus, satis ut plurimum cristatis, cristas videar erigere, plura non addo."

—Phillimore, *International Law*, II, 178, § 124.

YOUNG GIRL RESCUES THREE  
FROM DROWNING.

THE heroism of a fourteen year old girl saved the lives of three from a watery grave in Fukushima the other day. The brave girl learned how to swim while living in Brazil and her prowess stood her in good stead when she saw her young sister with her two year old cousin on her back, struck by a passing cart and thrown into a river.

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The carter jumped in after the two but being no swimmer made matters only worse, himself being in danger of losing his life. Iseko Ikeda, the brave rescuer, rushed to the bridge and jumped into the stream. With great difficulty she managed to drag all three to the bank, but was in such an exhausted condition after the three were out of danger that she became unconscious and had to receive medical aid. She is happily recovered and is the heroine of the entire village.

—*Japan Times*, 28 April 1925.

CHICHIBU AND CHOSE.

THE word "Chichibu" reminds every loyal Japanese of the name of a young Imperial Prince now in Britain. This new Imperial name was derived from a territory, known as "Chichibu" near Tokyo, and yet pure from the dust and mud of the city. Very few foreigners know that every year more than two million yen is earned by hard-working women in that territory. It is "a virgin soil" for labour agitation. The ideal everyday kimono is produced from Chichibu. These industrial women are paid, not by the day, but by the job—eighty sen per roll. An average worker can produce one and half rolls a day. There is no labour dispute among them. They are happy and contented, forming an ideal kingdom of women.

BECAUSE a woman is wealthy and beautiful, her wealth and beauty cannot prevent her from flying. Such is the aspiration of a Chosenese beauty, Boku Keigen. Her rich parents had, however, a different view and they did all they could to stop their daughter but in vain. Boku Keigen refused all wooers, and boldly started for Japan early in July for the purpose of entering the aviation school at Kamata.

—*Japan Times*, 26 July 1925.

THOUGHT.

BY CHRISTOPHER PEARSE CRANOH

Feeling deeper than all thought;  
Souls to souls can never teach  
What unto themselves was taught.  
We are spirits clad in veils;

Man by man was never seen;  
All our deep communing fails  
To remove the shadowy screen;  
Heart to heart was never known;  
Mind with mind did never meet;  
We are columns left alone  
Of a temple once complete.....  
Like the stars that gem the sky,  
Far apart though seeming near,  
In our light we scattered lie,  
All is thus but starlight here.  
What is social company  
But a babbling summer stream?  
What our wise philosophy  
But the glancing of a dream?  
Only when the sun of love  
Melts the scattered stars of thought,  
Only when we live above  
What the dim-eyed world hath taught.  
Only when our souls are fed  
By the fount which gave them birth,  
And by inspiration led  
Which they never drew from earth.  
We lie parted drops of rain,  
Swelling till they meet and run,  
Shall be all absorbed again,  
Melting, flowing into one

—*Japan Times*.

CARLYLE ON SHELLEY.

"I AM not sure but you would excommunicate me—at least lay me under the 'lesser sentence' for a time, if I told you all I thought of Shelley! Poor soul, he has always seemed to me an extremely weak creature, and lamentable much more than admirable. Weak in genius, weak in character (for those two always go together), a poor, thin, spasmodic, hectic, shrill and pallid being;—one of those unfortunates, of whom I often speak, to whom "the talent of silence," first of all, has been denied. The speech of such is never good for much. Poor Shelley, there is something void, and Hades-like in the whole inner world of him; his universe is all vacant azure, hung with a few frosty, mournful, if beautiful, stars; the very voice of him (his style etc.) shrill, shrieky, to my ear has too much of the

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ghost!—In a word, it is not, with Shelley, but with Shelley's commentator, that I take up my quarters at all; and to this latter I will say with emphasis, give us some more of *your* writing, my friend!"

—*Carlyle to Browning*, 8th March 1852 in *Letters* (ed. Alex. Carlyle, 1923.)

### MOTOR PSYCHOLOGY.

THE American Automobile Association announces that "actual tests, conducted under scientific observations, have proved women drivers as competent, if not more so, than men."

The tests were conducted by Dr. F. A. Moss of the Institute of Government Research, one of the leading psychologists of the country. Dr. Moss was assisted by H. A. Allen, another expert, who is attached to the mechanical engineering of the bureau of standards.

Two of the tests in which the women outscored the men are of particular importance, because they are among the primary factors that constitute driving ability. These are:

The speed with which the driver reacts to danger and takes steps to avert it, such as applying the brakes.

The consistency with which the driver responds in such a situation.

Not only did the women show a quicker reaction in time, but they were also less variable. The groups tested consisted of men and women selected from the students of George Washington University, who had come from all over the country. Precautions were taken so that they averaged about the same as far as previous experience in driving was concerned.

"Judging from popular opinion," Dr. Moss said, "the reaction time of women might not be expected to be radically different from that of men." The experiments fail to substantiate this belief. The average reaction time of the 10 college women was 0.56 seconds, while that of 25 men from the same institution was 0.59.

"Women also have been accused of being more variable than men, and the data is of interest in throwing light on this matter. The mean variability of the 10 women students of George Washington University was 0.17 seconds, while that of the 25 men students was 0.22 seconds."

The apparatus by means of which these tests were carried out consisted of a car with two revolvers mounted on the under side of the running board. One revolver was fired by the examiner as a signal for the driver to apply the brakes and the other was fired automatically when the initial motion to apply the brake pedal was made. The shells were loaded with red lead, so that when either revolver was fired a bright red spot was made on the road. The distance between the two spots, combined with the rate at which the machine was going, gave the reaction time.

"Speaking of reaction time," said Dr. Moss, "it is only another way of asking how long it takes the driver to apply the brakes or make any other necessary movement after he sees danger. The average time for 57 individuals was found to be .54 of a second, some ranging as low as .31 of a second and some as 1.1 seconds. How important this time element is may be gauged from the fact that a person with a reaction time of 1.5 seconds in a car going 30 miles an hour will have travelled 36 feet from the time he sees the danger until he gets his foot on the brake. If he has a reaction-time of half a second the car will travel only 22 feet."

Dr. Moss does not attach any importance to the popular belief that women are emotional, and therefore, liable to lose their heads in an emergency. He said:

"There is no basis for the assertion that women are more liable to lose their heads. It is largely a myth that society has fostered by playing up the idea that women are expected to be emotional. There is no physical reason why they should be."

There was a time when superior strength was a factor in favor of men in driving, but this no longer is true. Dr. Moss takes the position that the modern type of machinery is such that the element of strength hardly is called into play at all and may be regarded as negligible, as compared with speed of reaction and intelligence.

"Knowledge of the mechanics of a car is important," he said, "but there is no reason to believe that men are essentially better mechanics than women. It is just a question of their going to the trouble to learn. One only need mention their

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skill with the sewing machine, on rifle teams and with the telegraph to show that the inherent aptitude is there."

—*Japan Advertiser*, 22, August, 1925.

### POPULATION GROWTH.

"THERE is another feature of modern civilization which tends towards the acceptance of the principle of family limitation. The raising of the status of women has been one of the chief characteristics of recent social evolution...There can be little doubt in fact that the increasing dignity of the position of women in society is a factor leading to the acceptance of the principle of family limitation," says Mr. Carr Saunders in "*Population*".

"In the earlier part of the last century", he adds, "there was very little difference between the birth-rates of the different classes in England. In the latter part of the century the birth-rate of the richer classes began to decline. The decline has spread downwards. In the beginning of the present century the difference between the fertility of the various classes was very marked. In 1911 the births in England and Wales per 1,000 married men under 55 years of age, grouped according to the occupation of the father, were as follows:—

1. Upper and middle classes ...	119	per 1000
2. Intermediate ... ..	132	" "
3. Skilled workmen ... ..	153	" "
4. Intermediate ... ..	158	" "
5. Unskilled workmen ... ..	213	" "

The contributions made by the different classes to the next generation are so out of proportion to the fractions which these classes now form of the population as a whole that, so far as the classes are distinguished by different qualities, the quality of the whole population is rapidly changing... Any proposal relative to birth-control should be considered in its bearing upon the quality as well as upon the quantity of the population."

Fresh emphasis has been given to the scare over England's declining birth-rate by the publication of birth-rate figures for London showing that 1924 was the lowest birth-rate year on record.

The rate, which was 18.6 per 1,000, shows that London's wealthier classes are having smaller and

smaller families every year. Westminster Borough, in which live many of the wealthiest and most aristocratic families, had a rate of only 11.2 per 1,000.

On the other hand, the eastern boroughs of the city, in which dwell most of the poorer population, all had rates of more than 21 per 1,000.

Doubling in 60 years, the population of the world, now 1,700,000,000 is "no mere academic problem," but a matter for serious consideration. Prof. A. B. Wolfe of Ohio State University said recently at the annual convention of the American Economic and the American Statistical Associations:—

"One riotous century has doubled the world's population. At the present rate it doubles every 60 years. This would mean at the end of each of the next four centuries respectively, population of 5,17,60, and 171 billions. At its present rate our own population doubles every five decades. Were this rate to continue, persons here present would live to see in this country, a population of 250 millions.

"Unless the rate of natural increase is quickly and greatly retarded, reaching the saturation point is a matter of only a few generations. Disputation over a few score millions in the probable number this country can support is therefore a waste of time. In the absence of an improbable revolutionary improvement in agriculture, we shall soon be confronted with a choice of reducing our birth-rate or our standard of living.

"Optimists fall into two groups—those who think the earth a great deal larger than it is, and those who believe that "progress" can work miracles. Persons of this habit of mind see vast empty spaces. They do not stop to study the rain map, the temperature chart or contour intervals. They have a native faith in mechanical progress.

"Increasing density of population means a loss of freedom, more intricate and expensive organization, loss of community self-reliance, and the multiplication of peremptory social controls. And not to be counted lightly, it means a distinct æsthetic loss, at least to those who do not judge the beauty of a landscape by the number of bushels of corn raised on it, and who still hope that some of our wild life and our wild places may be preserved,

Taking up the opposition to birth control, Prof. Wolfe declared: "It is a fault of population theory that it is man-made. Such attitudes never count the vital costs of a high birth-rate, the costs to the women of the race. The very essence of economy is to balance real costs against real income. A valid population theory must take account of the way in which half the race, hitherto practically ignored, will calculate the costs—as against the satisfactions—of large families."

The old native stock of the United States is not dying and its greatest increase is in the South, Prof. Warren E. Thompson of Miami University, told the American Statistical Association.

Although the rate of natural increase in the United States is higher than in most parts of the world and such as to make it seem doubtful whether such an increase can be maintained for many decades, there are indications that the rate is on the decline in all classes of population, he said.

The studies of families of college graduates show "in every case that on the average they fail to reproduce themselves," he said.

"The average number of children born to Vassar alumnae has never exceeded 1.5 per alumnae.

"The study dealing with the classes from which college students come rather than with college graduates," he continued, "shows that this whole class is scarcely reproducing itself."

"Gradually the means to a voluntary control of family are coming to be very generally understood and very widely practiced," Prof. E. B. Reuter of the University of Iowa said.

"When the net contribution of immigration to population growth is eliminated", he said, "the rate of natural increase during the last hundred years shows a consistent and continuous decline. The rate of natural increase of 31.8 for the decade 1820 to 1830 declined with great uniformity to 13.2 for the first decade of the present century and to 10.9 for the last enumeration decade. The rate in 1920 was approximately the rate of European increase."

## STAR DUST

## II BUSINESS.

1. NAVIGATION.—(Japan)—Japanese women are going to sea, usually in the capacities of engineers and engineers' assistants. Before the earthquake of 1923 only one Japanese woman registered as an engineer of a motor-boat, Sanko Hiraga, 41 years old. A recent investigation showed that four more women have been engaged on various vessels as engineers.

These women are Fumino Okamoto, 26 years old, Hiroshima prefecture; Yoshino Yata, 23 years old, Hyogo prefecture; Kuni Honda, 23 years old, Aichi prefecture; and Sawa Asada, 24 years old, Aichi prefecture. Fumino Okamoto recently obtained a license as master of a 200 tons sail boat. Yoshino Yata is said to be the first woman who has become an engineer of a steamer.

2. MASONS.—(America).—Douze femmes macons sorties des écoles de Long-Island-City viennent de terminer leur première rangée de maisons. Selon leur inspecteur, M. William Thompson, elles ont accompli leur travail plus vite et souvent mieux que les hommes. Elles touchent le salaire réglementaire des macons. Elles sont en excellente santé, et préfèrent leur profession actuelle à celle de la dactylographie. —*Signes des Temps.*

JAPAN.—(Miscellaneous).—The first investigation conducted by the Prefectural Social Bureau of Osaka into the various vocations of women has disclosed the fact that the average monthly income is only about sixty yen. Typists are, however, an exception to this, their salaries ranging from one hundred to two hundred yen for a well-trained woman. The highest salary paid at Osaka for a woman typist is two hundred and thirty yen. She is employed at the Mitsui Bussan Office.

There has been a steady increase in the employment of women canvassers for life insurance. They are preferred to men on account of their easier access to households. These canvassers are paid an average of sixty yen including commissions. A woman conductor for a motorbus can also earn a similar amount, including allowances. For the last few years women have found their way into many professions which used to be monopolized by men, but their incomes are yet considerably smaller than those of the other sex.

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been holding meetings from time to time under the chairmanship of Attorney General Koyama.

The woman lawyer question has often come up for discussion, without any decision being reached, until very recently when the whole Commission arrived at the view that it is an insult to the sex to subject woman to professional discrimination. In consequence the Commission has at length resolved so to revise the law in force as to permit women to practise law when they qualify for the work.

The principal objection to the woman lawyer hitherto offered is that women are all too emotional and are not fit to engage in a profession that requires dispassionate coolness; but latterly the opinion has come to prevail that the failing is not necessarily the invariable trait of the sex, and in view of the fact that women lawyers and jurists are common enough in America and other coun-

tries, it was argued that there was no reason why their Japanese sisters alone should not be credited with the faculty to attend to law business.

The system of accepting women as lawyers is to be adopted tentatively at first and should the innovation prove satisfactory the posts of judges and public procurators are to be extended to the sex. Further, the woman lawyer, when she passes the examination, is to be required to pass one year in practical training, during which period she will absolutely be not allowed to open an office independently, this applying also to men lawyers.

### XIII PHYSICAL.

The "discovery" has been made that women are getting bigger. Their waists and their feet show an appreciable increase in inches. Where before "size 3" was the average for shoes, No. 5 is now the rule. The waist circumference has risen from 21 to 27 inches.

## 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 hós angeloí."*

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

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