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# 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.*

## THE OLD WOMEN DRESS THE BRIDE

Robe her in velvet,  
Ermine, brocade,  
Give her these jewels—  
Diamond and jade;  
Put this gold circlet  
Round her head:—  
Shall we not ornament  
Her—dead?

Give her this necklace  
Of orient pearls—  
Weave this white flower  
In her dark curls;  
Let rubies lend her  
Their dusky glow:  
Kiss her pale lips—  
And let her go!

—David Berenstein (*from memory*).

## POWER OF THOUGHT

BY L. Y.

IN THE JAPAN TIMES.

THE papers reported the other day that Dr. Becktereff, academician, at the Leningrad Cerebral Institute, had conducted successful experiments in thought reading. It was claimed that the results were amazing, and furthermore, that only scientific research workers and students took part in the experiments.

The results of the experiments conclusively

proved that thought transmission was a scientific fact. Messrs. Becktereff and Lazareff of the Academy in their report stated that the transmission of thoughts across considerable distances was explained by the electro-magnetic waves generated by the brain. "The action of the brain," it is asserted, "is accompanied by oscillations of electrical energy, for which the skull provides no obstacle."

The latter half of the nineteenth century and the first of the twentieth will, in the history of the world, be known as the mechanical age. During those periods the mind of man had invented machines which transformed the face of the earth, and altered man's outlook on life. Man had begun to find out the secrets of Nature and how to harness the forces which give him power. While the nations of the East lived in the spiritual world, as it were, the nations of the West sought out the material things of life. In this materialistic struggle the unseen values of life were placed in the background, and the spiritual side of man's life was neglected.

The position of the world to-day is that the East with its spirituality lacks a proper appreciation of the material things of life, while the West with its modern material civilization lacks a commensurate progress in spiritual matters. The man or the nation that neglects the spiritual for the material or vice versa, is far from being well balanced. As the Founder of Christianity said, "Man shall not live by bread alone."

To the philosophers of the East and the mys-

tics of the West this great "discovery" of the scientific fact of thought transmission by scientists is nothing startling. It is a truth which they have never doubted. But the East has failed lamentably to carry out in practical life the teachings of this great law. All the religions of the world teach that Thought is the great creator as it is likewise the great destroyer.

The rapid growth of the science of wireless and broadcasting has done wonders to bring about among the people of the West the realization that it is the unseen powers of Nature that are the greatest. The scientists and intellectuals are beginning to realise that there is in reality no conflict between religion and science, and that man is the greatest miracle of all. Every day science learns more and more the truth that all religions teach, that behind all creation there lies a single force, to which various names are given, as God, Nature, Spirit and Matter. Science to-day has arrived at the stage when it can reduce everything, down to electrons, and can trace and understand the interdependence and interrelationship that exists between the various stages of matter.

So great have been the demands of modern civilization upon the services of scientists in providing for man's material welfare, that very little has been accomplished in unfolding all the latent powers that lie in man. It was the belief not so long ago, as it is now held in some quarters, that the brain of man was the seat of power. Psychological research did much to bring about a realisation that there was some force in man which acted independently of the brain and which could control its activities. It is the realisation of this fact that makes all the difference to man's life, and a nation's too, for a nation is but a grouping of individual units.

This controlling part of man's nature has been given various names, as soul, mind, conscience, manas. It makes no difference what we may call it so long as we realise the principle that it is the governing force of man. It is the thinking part of man, that reasons and plans the activities of the body. The brain is no more the control of the body than the engine is of the motor car. A motor car without a driver is useless, and so is a man without a mind.

If we believe that the mind of man is the governing force, then it devolves upon us to see that we intelligently use that power. There are more people in the East than in the West who believe in this doctrine, but sad to say, they fail to carry out in practice what they believe.

Christ said, "As a man thinketh, so is he," a message to the Occident which Buddha gave to the East previously. Every human being in a more or less degree possesses the power to think but very few use it intelligently. The possession of power means responsibility. It, therefore, behoves each and every one to learn all that they can on this subject, so that they may utilize thoroughly the magnificent possibilities that lie therein.

Every time a man thinks he utilizes a power which produces a radiating undulation, simple or complex. The broadcasting station of to-day is an analogy. Thought waves are of three different kinds, spiritual, mental and those of a personal desire. Every thought produces a form in the world of ether, and its vibrations are endowed with certain force and vitality which have a great effect on the mental or emotional world.

We often see how great a power one man can wield over others through his knowledge of this power of thought. Coeism, hypnotism, auto-suggestion, psycho-analysis, faith-healing, and the influence that great orators have over the emotions of audiences, are proofs of the power of thought. Side by side with the evolution of man's physical body there is an evolution of the mental body and the spiritual body. Those who have investigated know that truth of the Biblical constitution of man,—body, soul and spirit. Each is a separate entity, and yet all three are one—the doctrine of the Trinity. The progress of one effects the progress of the three, and vice versa. This doctrine of the trinity of bodies that constitute man is of vital importance in any study of the welfare of mankind. Any philosophy which is taught that disregards this fundamental truth works untold harm to man.

Since it is the mind of man that is the controlling force, it is imperative that this power should be properly controlled and exercised. Every thought or emotion produces a permanent effect by strengthening or weakening a tendency, and

as every thought vibration must inevitably react upon the thinker, it can be seen how necessary it is that the greatest care be exercised by man in his thoughts and emotions. He must learn to have control of his emotions, and not let his mind indulge in its vagaries recognising that the mind is not the real man but is an instrument which he must learn to use. Neither must he let his mind lie dormant to be impressed by the mental vibrations of others.

A decree has lately been issued in Japan which seeks to prevent or control men from thinking as they please. In reality, that cannot be accomplished, but consider the great harm that is being done by authorities who do not realise the consequences of their actions. The majority of those prevented from investigation and study of different systems of thought will, as a result, be more determined in their endeavours and probably be aroused to such a state of feeling that they cannot control their emotions, thereby sending out strong vibrations of anger, hate and other evil thoughts. Only those who have made a study of the subject can realise what harm has been done when such strong thought forces are released.

Since man must think, the remedy for his wrong thinking lies in showing him how to think for his own benefit and for the benefit of humanity. Prohibition and decrees against what he shall think, act as a boomerang. Instead of doing good, they cause harm. Man will reason, but he will not be forced against his will. The Eastern mind is a mind of philosophy, composure, concentration and meditation. Bottle up steam in a boiler and the result will be an explosion. Bottle up a man's thoughts, and his feelings of resentment and anger cause an explosion in the etheric world with dire effects.

The mystics of all time, of every race and color, have preached the doctrine of the higher inner life of man and its effect for good or evil on the national life. To-day we see Science beginning to investigate and obtain proofs of these laws which operate in the unseen world. The great law of the Universe is the law of cause and effect, and since Thought is the creator and First Cause, every person must abide by the law if he desires

to help himself, his fellow-man, and [to aid evolution.

—*Japan Times*, 8 May, 1926.

#### THE PASSING OF MATERIALISM

MATERIALISM is one of the chief of the malign influences against which we have to contend. In at least two capital ways it crosses our path. There is the medical materialism which cannot conceive that two such different bodily organisms should be controlled by similar ideals. There is the political materialism which asks what will become of the State if women refuse to provide food for powder, and insist on being something more than a proletariat. And this by no means exhausts the list. Therefore it is an encouragement to note the gradual, but now rapid, decay among leading scholars of materialistic conceptions.

"The greatest danger that is threatening civilization to-day is materialism," declared Sir Max Muspratt, Bart., of the United Alkali Company of Liverpool, former Lord Mayor of that city, in an address before the first general session of the sixty-eighth annual convention of the American Chemical Society, at Ithaca in September.

"The growth of materialism," he said, "has far out-distanced the mental and spiritual development of man. The human factor must not be swallowed by the machine, or civilization is doomed.

"It is for the chemist to teach this doctrine more than any one else, to add humanism to his specialization and save the world from materialism.

"Our homes are civilized, but our great cities are the most uncivilized of anything man has yet devised."

On the same occasion Professor William McDougall read a paper on "Purposive Striving." He said that scientific materialism, the effort to explain the universe in terms of mechanics, was bankrupt. He said that the mechanistic psychologists had learned to look on man "as a bundle of mechanical reflexes, a superior penny-in-the-slot machine."

He emphasized the change since the days of the scientific materialism of Huxley and his contem-

poraries, when the idea of purpose was discarded. He continued:

"Thirty to forty years ago, when I began to study science, considerable moral courage would have been required to insist upon the purposive nature of man. For at that time the great wave of scientific materialism was still but little past its climax. It was the day of Spencer and Huxley, of Clifford and Tyndal, of Lang and Weismann, of Verworn and Bain. The world and all the living things in it were presented to us with so much prestige and confidence, as one vast system of mechanistic determination, that one seemed to be placed before two acutely opposed alternatives.

"On the one hand, science and universal mechanism; on the other hand, humanism, religion, mysticism and superstition.

"But to-day how different is the situation. Even at the date I speak of, a few great psychists warned us against regarding the principles of physical science as adequate to the interpretation of human life. And to-day these few voices have swelled to a chorus which even the deafest biologist can hardly ignore. Einstein and Eddington and Soddy and a score of others repeat the warnings of Maxwell and Kelvin and Poynting and Rayleigh. And the physical universe of eternal hard atoms and universal elastic ether, the realm of pure mechanics, has become a welter of entities and activities which change in development and disappear, like the figures of the kaleidoscope. The psychologist who would believe in the efficiency of human effort no longer needs to fling himself in vain against the problem, "how can mind deflect an atom from its predetermined course?" For the atoms are gone, matter has resolved itself into energy; and what energy is, no man can tell, beyond saying that it is the possibility of change, of further evolution.

"In psychology the mechanistic confidence of the nineteenth century is fading away, as the complexity of the living organism is more fully realized, as its powers of compensation, self-regulation, reproduction and repair are more fully explored.

"In general biology the mechanistic neo-Darwinism is bankrupt before the problems of evolu-

tion, the origin of variations and mutations, the differentiation and specialization of instincts, the increasing role of intelligent adaptation, the predominance of mind in the later stages of the evolutionary process, the indications of purposive striving at even the lowest levels, the combination of marvellous persistency of type with indefinite plasticity which pervades the realm of life and which finds its only analogue in the steadfast purposive, adaptive striving of a resolute personality."

In Japan, where at one time the mechanistic theory was widely regarded as all-sufficient, and a hard efficiency considered as the true aim of society, and one to be attained by means of secular education and dry moral precepts, events have shown that a soul-less generation is an unsatisfactory one to live with.

Since the conference of principals of Girls' High Schools, which was held in Tokyo some time ago, religious teaching in the schools has become a widely-debated question.

At the conference, the suggestion of religious teaching in Girls' High Schools was favorably received by all the delegates as one means of promoting virtue among the girl students. Owing to the lack of spiritual guidance in the present-day education, they contended, boys and girls are straying from the right track, which should lead them to become useful citizens of the country.

According to the school regulations promulgated by the Education Department some twenty-eight years ago, religious education in the schools of this country is strictly prohibited. The Education Department, however, has become convinced that such school regulations do not meet the requirement of the day, as society progresses, demanding many changes in the school system.

With a view to inaugurating religious teaching in schools, the educational authorities have been studying the best method, by means of which the spiritual side of teaching can be carried on to good effect.

In short, that "modern Calvinism", the mechanistic determinism of the nineteenth century, is dead, if not—as Disraeli said,—"damned as well."

## A CRY FOR BEAUTY

BY GLENN FRANK

IN THE JAPAN ADVERTISER,

OUR efforts for social uplift are very often a sort of penance we do for the social down-pull that results from the slack and selfish way in which we conduct our regular business.

I am a bit sceptical of the final effectiveness of general public "movements" as instruments for the largest public good, believing that the tone and temper of society is mainly determined by the way we do the work out of which we get our bread and butter.

But the other night I was completely captured by a movement. I came for the first time into contact with an organization called Friends of the Native Landscape, a body of the leading men and women of a Middle Western State who are determined to see to it, if they can, that the natural beauty of their countryside is preserved against the alleged "improvements" of civilization.

At first hearing this has the sound of a movement of dreaming artists at whom practical men might smile and tap their foreheads. But I enter here a plea for its essential practicality.

We are citizens of an industrial civilization that we have allowed to become a subtle and comprehensive conspiracy against beauty.

Our mining districts bear mute testimony to the fact that we permit the prosecution of an essential industry to transform the God-bestowed beauty of a countryside into a panorama of hideous vulgarity.

The graceless outlines, the drab walls, and the belching chimneys of our factories can hardly be said to pay even a passing tribute to beauty.

As more and more we have mechanized the processes of production, we have run beauty out of business and compelled it to take refuge in the side streets of the world in the obscure shops of craftsmen who are wistful survivors of an age in which artisans aspired to be artists.

We haunt antique shops and pay absurd prices for ancient articles in a pathetic effort to prove that we can at least appreciate a beauty we are no longer capable of producing.

The other day my seven-year-old son was rummaging through my library. He came upon Howard Carter's engaging volume, "The Tomb of Tut-Ankh-Amen." Together we looked through the fascinating pictures of the relics of immortal beauty that Carnarvon and Carter took from the tomb. As we closed the book, my son said: "They seemed to make more beautiful things in the olden times than we do now, didn't they? I guess they took more pains. I guess it was because they thought so much more of their Kings than we do now."

Of course, we cannot revert to a superstitious reverence for Kings in a search for an impulse to beauty, but even democracy cannot escape from a brutalizing vulgarity unless it manages somehow to become responsive to the imperial appeal of the beautiful.

The personal significance of beauty in an age of hectic haste lies in the fact that nothing can bring quite the relaxation and soothing calm of spirit that beauty brings.

The social significance of beauty in an age of unrest lies in the fact that every accession of beauty to the life and work of mankind is a body blow at discontent, a preventive measure against the spirit and action of revolution.

We dare not make utility and ugliness synonyms

## ON QUEENS

DEAR URANIA,

Where I am, spring is beginning, and you know how the first warm days, even before the primrose time, go to one's head. So you will not think this letter too flighty, will you? It is suggested by quite serious reading, and if the tone is not as serious, well, the matter of it is serious enough in all conscience. It is about two queens; our own Anne; and an illustrious lady, a pharaoh of ancient Egypt, of whom I have just been reading.

Hâtshopsoutou, daughter of princess Ahmôsis, is begotten by the God Amourâ. Thoutmôsis, pharaoh and husband of the princess Ahmôsis, grateful for the honour done his wife, accepts the child with joy; its nurses are goddesses, the gods themselves carry on its education, and the pharaoh crowns her as his successor when the time comes

for her to reign. Hâtshopsoitou then adds to her name a masculine termination, and begins to assume male attire when she appears in public; her head is shaved, she wears a diadem or a helmet, and even assumes a false beard. Yet in the inscriptions she speaks of herself in the feminine, with a happy negligence of consistency, and we should probably find that the Egyptians chanted their national anthem to something like: "God save (or shave) the Kwing." Truly, Dante himself—who didn't wear one—claims that the beard is the glory of man; but in reading that statement years ago with an Italian priest I remember his laughing and saying that it was a great nuisance; and in fact so it must be. The French have a word "rôbarbatif" coming from the same root, which means "repulsive-looking, surly, cross" if we may trust Bellows' excellent dictionary. Still, it may have been by the prompting of Amourâ that she attached the lordly wisp to her pretty chin. Amourâ continued to watch over his offspring. He it was that inspired her to send an expedition down the Red Sea to the Land of Perfumes, which brought her back not only perfumes but giraffes, green monkeys, greyhounds, gold and ivory, to say nothing of scented trees which she made into a sacred garden at Thebes. Her Majesty—as Maspero tells us in his delightful "Causeries d'Egypte"—rubbed herself all over with the perfumes till her face shone like stars and her whole skin like gold, and she shed sweetness as far as Bab-el-mandeb.

These stories are really refreshing. And though Hâtshopsoitou somehow makes me think of milliners in Oxford Street...yet how dull and drab is London when one thinks of Thebes or the land of perfume. How grateful one is to the lady who adorned her own mausoleum with illustrations of these charming adventures! I mean Hatshopsoitou herself. But one has to read prose too, sometimes. And I want you, dear Urania, to explain to me the following sober passage from a book entitled "Our Social Inheritance." The passage is about London, and it says: "At the end of the street is a Statue of Queen Anne ... Here the Queen, for all her insignia of orb and sceptre is but woman putting before pomp of courts and

crowns the hope and desire of maternity. And the masculine gesture which this womanly aspiration evokes..."

What does "but woman" mean, please, Urania? If I could understand, I think I would write a novel with that title. And I would take as my motto the words on page 24: "Like flower and butterfly, city and citizen are bound in an abiding partnership of mutual aid."

Because I find there is some sort of connection between the two thoughts: to me they are both equally unintelligible.

Perhaps we could write to Professor Geddes?

D. H. C.

P. S. At the moment of posting it occurs to me that Prof. Geddes refers to Queen Anne as "but woman" because of the lack of ... beard. But I think I have got at the reason for beard...in a queer old book of 1836 upon "Design." It seems that it is used in statuary in order to break up "l'uni-formite du torse", whatever that may mean, but in the case of royal figures it seems to be essential, because "Elle donne au roi de la nature un caractère de force et de grandeur qui contraste avec la beauté tendre et gracieuse de sa compagne." It is now quite clear why the pretty Egyptian Queen tied one on upon occasion. My author remarks after this, that before the revolution of 1789, gentlemen didn't generally wear whiskers; but he remarks hopefully that since then the fashion has become universal. He seems pleased about it; one wonders why? It is not as if their whiskers helped them to see in the dark. With growing satisfaction he adds that it is becoming usual with people of his time only to clip the beard round the mouth; one understands that: it is to let in food. But, oh horror! he adds hopefully that in a few years they will doubtless let it run wild completely—"croitre tout-a-fait." But the tendency doesn't seem to be that way, does it, Urania?

I may add that I am reading, or trying to read, the Cid; which is full from beginning to end with the flowing of that gentleman's beard. It is so long, that on the occasion of the trial where he is prosecuting the insulters of his daughters, he ties it together with a string so that nobody may insult him by pulling it. When he has done, he

lets it loose, taking off his cap at the same time (which was manners, I suppose.)

"Soltava la barba e sacóla del cord'on." And everybody stared at it. It was so voluminous.

With this I had better end I expect, or the public will say I am joking.

#### A PORTIA IN SHANGHAI

(BUT NO BASSANIO).

THE first woman lawyer in the history of China is Soumay Tcheng of Number 8, Joffre Terrace, Shanghai, a fluent French scholar, a former attache of the Chinese delegation to the peace conference in Paris and a Doctor of Laws of the University of Paris.

The story of Soumay Tcheng, who is not only the first woman attorney in all China, but the first Chinese of either sex to be admitted to the practice of her profession in the French courts of Shanghai, is a tale that puts to shame, with its reality and adventure, the imaginary episodes woven into the lives of heroines.

When sitting in her home talking quietly to this extraordinary young woman, discussing the 14 years of her sojourn in France at the Sorbonne and the tour of France, England and America she made in the interests of the Chinese nation following the signing of peace at Versailles, it is hard to believe that here is the same ardent young patriot, who 13 years before carried bombs from Tientsin to Peking to be used for the assassination of the Manchu leaders.

All the fire and enthusiasm of a cause still the closest to the heart of Soumay Tcheng, did not burn away in the period of hysteria that necessarily accompanies a revolution. Soumay Tcheng's first concern to day, as in 1911, when she was but an eager, fiery-eyed girl of 17, willing to brave anything for her country, is still the emancipation of her people from ignorance, degradation and oppression.

Last July she was the leading feature in a simple ceremony in the French court. When it was finished Soumay Tcheng could enter that sacred legal portal as China's first Portia.

"But I do not intend to practise law," Miss Tcheng tells you. "I studied law so that I could

be of the most use to my country, to my fellow-Chinese. Now I am back in China to teach and lecture, to spread the gospel of education for the masses, and particularly for women.

"The women of China must change with changing conditions. The Chinese women must unite and work quickly and conscientiously for their own freedom from ignorance and injustice. Chinese women have been kept subservient too many centuries. They are just waking up. Two generations, and you will not recognize them."

"First, I believe education must be equal for men and women. The masculine side of the race should not have any more intellectual opportunities than the feminine. That day has gone."

"Secondly, woman must have economic freedom. They must be free to go into the world and learn the trades and professions of men; to compete with the male at his work, rather than be a mere playmate, subject to his whim."

"Third, and last, the women of China must have political equality. We have established our republican form of government; it has taken years to evolve, and is still going through the process of evolution. But order will be brought eventually. The start has been made. The women of China helped that start. They must have a hand in the government of their nation."

She is very hopeful for the future of China politically. Although recognizing the difficulties in the maintenance of a Central Government while warring goes on between various factions, these, in her mind, are but the growing pains of a republic.

"Did not France go through the same period of strife and factional fighting," she asks, "when that country was establishing a new form of government? This civil war in the North is bad for the country from every point of view. It is hindering the development of China, and it is injuring us in the eyes of the world. It is checking our own internal growth, our own expansion into an industrial nation, and it is doing irreparable harm to our international trade and relations with other countries. It has brought a hiatus in education and progress. But China is so large. The change in the government that was carried out 14 years ago was a violent upheaval, and it needs

must be accompanied by just such manifestation as has developed. Such a rending asunder of traditions as was accomplished, naturally brought faction and discord in its wake. This period will soon end, and harmony and peace will descend upon the country.

"If foreigners would not bring arms and ammunition here, the fighting would stop. That does not mean that I condemn the foreigners or their presence here. But they should be asked to aid China in her struggle for peace by not shipping arms into the country. They do not realize, or they would not do it, the havoc they are bringing. The harmony and peace of this great nation is at stake. If there is no foreign aid to any of the malcontents, the bottom will drop out of the warring."

Soumay Tcheng was born in Canton, the daughter of a wealthy and aristocratic family, on February 22, 1894. Her father was senior official at the Ministry of Finance under the Manchu regime. Early in life Soumay proved her independence of spirit, and defied the traditions of her day by tearing off the bindings on her feet. She was 10 then. At 14 she repeated her bid for freedom by doing what no girl in all China had dared before—she broke her engagement to a highborn lad, son of the Governor of Canton, and so scandalized the society of the day that her father was glad to allow her to have her way about going to school and obtaining an education which no Chinese girl had even dreamed of previously.

The school in Tientsin unfolded more of that outside world and its exciting life to the young Soumay, and a year or two later she became one of the most active members of the secret Kwoming Society, which led in the revolution against Manchu tyranny. Living in Peking, going about to the parties of the younger set, dancing and dining and having tea with foreigners and Chinese in the fashionable places of the day, Soumay then but 16, all the time leading a double life, meeting her revolutionary comrades on the sly and plotting and planning against the hated Manchus.

All of this period of excitement is revealed in the pages of her "Souvenirs D'Enfance et de Revolution" which she published several years ago in France, and again in "The Land of Soumay" written in English by O. B. Van Vorst, as the

story fell from the lips of Soumay Tcheng. This latter is now in manuscript form, but will be published later.

When the revolution was history, and Soumay had done with her bombcarrying, she went to Paris with a group of other young Chinese revolutionists who were to seek higher education in order to return to their land and continue aiding the new Republic.

Just a year ago she was granted her Doctor of Laws degree by the University of Paris. In the meantime she had returned to China in 1917 to carry the message of the World War situation to her own people and to enlist their greater support for the Allied cause.

After she finished her work at the peace conference, Soumay Tcheng crossed the United States, speaking everywhere on her country's problems. Then she returned once more to China and succeeded in the double task of persuading the Chinese Government to educate 20 girls abroad and of persuading their families to let them go.

Back to Paris she went in charge of the delegation of young women students, continuing her studies during the period also. When her final examinations came, she passed these with honours. She has also written a book entitled: "The Model Chinese Family" which has had a very large circulation.

While in France, Miss Tcheng was in close contact with French statesmen, writers and artists. More recently since her return to her mother country Soumay Tcheng has been appointed by the Ministry of Justice in Peking as investigator of the legal systems of the different countries in Europe. She has made an exhaustive study of the law codes of her own country as well as those of France, England and other countries on the Continent, and now is interesting herself especially on the problem of extraterritoriality, although she will not discuss it on account of her connection with the Government.

To this bobbed-haired young daughter of Cathay in her Paris frocks and high-heeled boots, with her brightly carmined lips, the women of China can look for their aid in throwing off the yoke of husband, mother-in-law and tradition. Soumay Tcheng has struck the first note in the peeling of

that bell of feminine equality for the woman of her race.

Although now only 32 years old, she has been through the cataclysmic revolution that overthrew the Government of her mother country. She has travelled and lived abroad alone, and returned to her homeland with the first law degree conferred on any woman of China. She has sat with the leaders of her nation in the peace discussions following the World War. Now she is dedicating her life to the women of her country.

"Marry?" Soumay Tcheng laughs delightfully and throws her hands out in that characteristically French gesture of deprecation. "No, I do not expect to marry. I would not make a good wife and mother. I am too interested in the affairs of China. I can be of more service in that line. There are many charming young women of my race who are better fitted for managing a home, a husband, and a family than I. I turned my back on matrimony years ago. It would not now be consistent with my plans and hopes."

—China Press.

#### JAPAN OF THE PRESENT.

By "K"

in the *Manchuria Daily News*.

THE modern young Japanese woman may be seen in many phases. She includes the girl who has been educated under foreign guidance and who has foreign ideas and ideals and the girl who earns an independent living as a clerk or a typist and who naturally feels herself more independent than her sister who remains in the confines of home and dependent on her family.

One sees them in the cities in all stages of their evolution, and the germination of the new ideals in them forms a phenomenon which is interesting and also perplexing to watch. There is the young woman of wealth who attended, until they were recently closed, the dances at the Imperial Hotel and who will speak to one of art, or jazz or even birth control. There is her bit more lowly sister who hammers at typewriter in the "Marubil", as the Marunouchi Building, Japan's greatest office building, has been slangly abbreviated. She is a pretty young damsel, with a wave in her hair and

little modern touches about her dress and make-up who shows a self-sure ability to look after affairs which were foreign to the young Japanese girl of a few years ago.

Some of them show their desire for modernization in one way and others in another. One of the saddest expressions of modernism is that which manifests itself in adoption of foreign style dress, for the petite charm of the Japanese figure shows best in the convoluting folds of the kimono. The delicate flutter of movement reminiscent of butterfly wings when clothed in the drooping sleeves and gorgeous colors of native dress becomes in western garb the gawky, graceless gesticulation of a marionette on which raiment has been hung haphazard.

To mention just one point, the Japanese ankle-made strong, and therewith clumsy, from use during centuries of geta, does not show to advantage in foreign footgear, and generally, even in the case of the high aristocracy, with its gowns from Paris the foreign-gowned Japanese woman is almost always a caricature of the picture of beauty which she might present if she would restrain her ambition in this particular.

These are, however, only external and relatively unimportant manifestations of the unrest which has been produced in the women folk of Japan, as with the rest of the classes which make up the nation. But it is ubiquitous. I have visited Japanese homes where every evidence—the modest self-effacement of the mistress of the household in the background—indicated that here was a family typical of Old Japan, and then I have been surprised when friend husband confided to me that all this was deceptive.

"I must all the time assert myself," he smiles, "or the next thing I'd find that she had become the 'master' of the house."

Young girls frequently run away from home rather than acquiesce in a marriage which has been arranged. This has been made practicable by the new found ability by women to earn their own living, whereas a few years ago they were of necessity bound in economic bondage.

Recently educators have remarked on the fact that, whereas in the past girls in the higher schools often wished to marry even before they were gra-

duated, the tendency is now completely the reverse and most of the graduates sidestep matrimony, preferring to seek further education which may enable them to become economically independent. The teachers ascribe this to the effects of the earthquake, which deprived many women of those on whom they had theretofore depended, and thus demonstrated the importance of woman's being able to shift for herself.

A curious light was thrown on this subject by the experiences of the People's Association for Assisting Marriage formed after the earthquake and which professes as its aims reform of the conventional marriage system and encouragement of the "ideal marriage." The manager stated that during two months 250 couples had been united through its efforts. The male applicants, who exceed the female by 20 per cent, range in age from 25 to 30 years, while the women range from 23 to 27, and it has been noted that of the latter, those coming from outside Tokyo are generally of good family and well-educated.

"The female applicants", says the manager, "have no higher aim than a modest home where they may live with their husbands whose occupation insures security."

Surely, it is a far cry from the rigid punctilio of the old fashioned marriage arranged through the careful selection by the parents and the aid of a family "go-between" to the informed operations of the marriage agency.

Spectacular advances are also being made in the way of organized assertion by women of their rights, political and others, and even the nuns of the Jodo sect of Buddhism demanded equal rights with the priests in selecting committees, while parties of suffragettes make lecture tours of the big cities—and yet it is only a few years ago that the law was repealed which prohibited women from even being present at political meetings.

The Japanese women are awakening and as this will have great effect on the family system, which is the cornerstone of the social structure of the Empire, this phase of modern Japan has a tremendously important bearing on the development of the nation.

## NOT ROSE MACAULAY

IN BARADOO.

FAR out of the track of ships that ply the South Pacific seas an American rules as queen of the dusky natives on a tiny island. She is happy and her subjects are contented.

Much has been written about the southern seas—of a sun-bathed strip of gleaming sand in the perfect setting of an emerald sea—of the tom-tom of the natives and of the spell of lonely tropical nights. Many lovers of beauty, adventurers and the purely curious have visited these gem-like atolls, untouched by civilization.

But few would care to do what Mary Zahel has done and spend their lives among primitive beings, building their own huts from palm branches, gathering their own food from the island's vegetation and from the surf, and having no companionship but that of dusky natives. News of this was brought by Nella Webb, who arrived on the Oceanic liner "Sonoma" from Australia. She was told the story by officers of H. M. S. *Fantome* an English survey ship that docked at Sydney after visiting the South seas.

Through kindness and gentleness, she rules the island of Baradoo. She is the high priestess of the island, and the thousands of natives on it look to her as to an angel from heaven, and her slightest word is law.

A little more than fifteen years ago, so the story runs, Mary Zahel's husband, an Australian missionary, died. In her sorrow she longed to do something which would comfort her and make her forget her grief, and at the same time bring happiness to others. She took a great interest in foreign missionary work. She decided to go to a remote South Sea island, where she would be away from the world and devote herself to missionary work.

She carried this plan out and not long afterwards a passing tramp steamer left the lady who was still young, at the almost unknown island of Baradoo. She found herself the only white person there, and as far as she knew, the first. Her kindness, wisdom and helpfulness soon overcame the natural hostility the natives felt towards an alien.

"There she was," went on Miss Webb, "the only white woman among thousands of savages. She must have had some power over them, for she was never in any real danger at the hands of the natives. She worked among them, healing the sick ones, teaching the mothers how to care for their children and raising their standards of living."

The dusky natives soon began to worship her, and appointed her their high priestess, which is the highest office in such a tribe.

After she had been on the island two years she was joined by three other white people, who had come to the island to escape the rush and maddening bustle of city life and crowds. They were H. Banfield, an English author of note, his wife and an old Irish servant woman. Banfield went to the island, in addition to the above-named reason, to collect material for a South sea book.

"When the officers talked to him, and asked him why he was burying himself that way, he replied that he was happy and that he had at least found peace and solitude" said Miss Webb. "He hoped to write a book that would far surpass his most famous novel, 'The Beach-combers.' He has been on the island for thirteen years now and has no desire to return to civilization. He has been happier there, with his wife, he said, than he ever was before. The officers of the survey ship said that they could well believe it, because there was not the slightest sign of homesickness nor regret when the ship left the four colonists there."

The spell of the South seas has woven itself tightly around these four, the officers of the *Fan-*

*tome* told Miss Webb, and they are content to stay in their little world, ruled by Mary Zahel.

—Helen Ennis.

## MARRIAGE ENDS IN TRAGEDY

NEWS has reached from Barisal of the tragic death of a Hindu girl on the eve of her marriage. Krishnakumar Ghose of Dhipur arranged the marriage of his two daughters for May 13. The elder girl, Subarna, however, did not favour the idea of marriage, and her entreaties in this connection were disregarded by her parents. On the night before the marriage Subarna took a quantity of opium which she had previously removed from her father's box and died from the effects of it.

—*Indian Social Reformer*, 22 May, 1926.

## AWAY WITH GLAMOUR!

To The Editor:

Mr. Tsutsumi, in treating of co-education, shudders at the possibility that a chivalrous undergraduate might offer a girl taken ill in the train a cup of coffee. May Mr. Tsutsumi be gently but firmly reminded that that dread possibility exists! And I am glad of it—not because coffee is an ideal remedy for biliousness, but because the familiarity that comes of free and common intercourse is the sweet destruction to sex-glamour. The girls will not care to marry men, if they know too much about them.

Truly yours,  
AMAZON.

Tokio, June, 10.

—(*Japan Advertiser*).

## 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.

## URANIA

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 inevitable 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 angeloi.*"

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

#### DISTRIBUTOR'S NOTE.

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