



URANIA

Nos. 87 & 88.

MAY—AUGUST, 1931.

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.”

AVE

*Très haut amour, s'il se peut que je meure
Sans avoir su d'où je vous possédais,
En quel soleil était votre demeure
En quel passé votre temps, en quelle heure
Je vous aimais,
Très haut amour qui passez la mémoire,
Feu sans foyer dont j'ai fait tout mon jour,
En quel destin vous traciez mon histoire,
En quel sommeil se voyait votre gloire,
O mon séjour.
Quand je serai pour moi-même perdue
Et divisée à l'abîme infini,
Infiniment, quand je serai rompue
Quand le présent dont je suis revêtue
Aura trahi,
Par l'univers en mille corps brisée,
De mille instants non rassemblés encor,
De cendre aux cieux jusqu'au néant vannée
Vous referez pour une étrange année
Un seul trésor
Vous referez mon nom et mon image
De mille corps emportés par le jour—
Vivé unité sans nom et sans visage,
Cœur de l'esprit, ô centre du mirage
Très haut amour.*

Karin Pozzi

In “La Nouvelle Revue Française.”

KINUE HITOMI

WITH the intrepid heart that had won her four world's records and carried her name to the four corners of the earth, Kinue Hitomi, Japan's greatest woman athlete, fought a losing battle

against over-whelming odds, and quietly passed away at the Osaka Medical University Hospital after a prolonged illness of four months. The immediate cause of death was consumptive pneumonia. Miss Hitomi was 24 years of age.

The end came unexpectedly, although physicians had held little hope for her recovery. Only a few of her many friends were at the death bed. She died before her parents and relatives arrived.

Miss Hitomi's mind was clear until towards the end. On a notebook she scribbled her last thoughts, which revealed her characteristic indomitable spirit. A translation of some of her notes follows:

“Hopeless, I'm dying, but who's going to kill me? I'm going to fight and live, with a woman's fighting spirit.”

“No matter how hard you try to win, I'm going to defeat you, sickness of my chest”

“Respiration and pulse are high, but higher is my spirit to recover.”

Kinue Hitomi was born in Fuku-hama-mura, Okaya, on January 1, 1907. Her name first attracted national attention when as a fourth year student at the Oka-yama Prefectural Girls High School, she established a new national record, 4.64 metres, in the broad jump. She entered the Nihon Women's Physical Training School in Tokio in 1924. At the age of 16 years she attracted world-wide attention by setting a new world's record for the hop, step and jump. After finishing the training school, she became an instructor at the Kioto Municipal First Girls High School.

In 1926 she made her first trip to Europe, which was to be followed by two others. In that year she competed as Japan's sole represen-

tative in the Women's International Games at Stockholm, and earned the highest individual honors, scoring 16 points. At the Olympic Games at Amsterdam in 1928, she was again Japan's sole woman competitor. She won second place in the 800 metres race. Last year she headed the Japanese team to the Third Women's International Games at Prague. She took fourth place in the final individual standing.

Upon her return from Prague, Miss Hitomi toured Japan, giving lectures on sport, and coaching, although she was suffering from tonsillitis. She overworked herself, and in April she was taken ill with pleurisy. She entered the Osaka Medical University Hospital on April 11, and towards May she seemed to be on the road to recovery. Her progress, however, was only temporary. Her illness developed into consumptive pneumonia, and on July 29, her condition took a sudden turn for the worse. She complained of difficulty in breathing. On August 1 efforts were made to keep her alive by repeated injections, while telegrams were sent to her parents and relatives, but she passed away the following day before her parents could arrive.

Miss Hitomi held nine official Japanese records and four official world's records, in addition to numerous other unofficial marks. Her list of records follows:

Official Japanese Records

50 metres, 6.4s.; 100 metres, 12.2s.; 200 metres, 24.7s.; running broad jump, 5.98 metres; running high jump, 1.45 metres; discus throw, 34.18 metres; javelin throw, 33.13 metres; 400 metres relay, 51.6s.

Official World's Records

80 metres, 10s.; 200 metres, 24.7s.; running broad jump, 5.98 metres; triathlon, 217 points.

Best Known Unofficial Records for Japan

400 metres, 59s.; 800 metres, 2m. 17.6s.; 80 metres hurdles, 13.4s.; throwing the basketball, 27.93 metres; throwing the baseball, 69.30 metres; hop, step and jump, 11.625 metres; standing high jump, 1.16 metres; standing broad jump, 2.63 metres.

Kinue Hitomi was five feet six inches tall, and possessed a strong physique, "Although a world-famous athlete," says one biographer, "she was by nature gentle and kind."

THE WOMEN OF JAPAN

(Continued from No. 78)

Part II

Life of Middle-Class Women

It is difficult to generalize on the life of middle-class-women, for it differs according to the province or town. Therefore it must be noted that there are some exceptions to the description given here.

When a girl is born to a middle class family, she is given her name, by her father or grandfather in most cases. When it is a *shizoku* (old samurai) family, the name is carefully written on a piece of *hoshō* paper, and is placed before the bed of the infant on a day within a week after birth.

Such girls are taken care of by their mothers or grandmothers, as there are no nurses to take charge of them as in class families. The babies are taken to the tutelary shrines on the thirtieth day after their birth, which is known as *miyama-iri*. The custom is more strictly observed in the provinces than in the towns. The local guardian deities are prayed to for the protection of the babies. At the age of about 5, girls of comparatively well-to-do families are sent out to kindergartens. They enter common schools at six years of age.

In the towns, common school girls mostly wear foreign clothes. In the provinces, they are not so westernized in dress as in the towns, and it is generally the rule that all school girls wear maroon or purple *hakama* (divided over-skirts).

Japanese sewing is taught at the common schools to the fifth and sixth year class girls. But this lesson is given only two hours a week, which is too short for pupils wishing to learn so troublesome an art as the needlework of Japanese clothes. They are, therefore, taught it at home also. At the same time, they take lessons in music, the tea-ceremony or flower-arrangement in their spare hours. *Koto* is the lony music taught to girls of old samurai families in the provinces, while in the towns, *samisen* and Japanese dances are learned by the daughters of tradesmen.

At the age of 13, girls enter high schools. Until about a decade ago daughters of traders and others were given such higher education but seldom, as the parents thought it unnecessary.

To-day it is the common idea that the high school education is necessary.

Girls leave the high school at 18 or 19. This age was the marriageable one in old days, but nowadays it is 22 or 23, although the old idea is still retained in the provinces, where the daughters are married soon upon their graduation from high school. Marriage is arranged mostly through third parties. A respected gentleman or his wife volunteers to match suitable parties from among friends or relatives. The parents of each are told of the lineage, age, character, education, looks, etc., of the other. If the proposal is found worthy of consideration the son and daughter are told of it by the parents, and if they are not opposed, they hold a formal interview at a fixed place, after which a match is made, if each is pleased with the other. The making of a match at one interview has been a matter of astonishment to Westerners, who think it as rather indiscreet, and we often come across their criticisms of it in foreign papers. There are different methods taken nowadays for removing the evils from marriages arranged through match-makers. One of them is that after the formal interview, they have friendly intercourse with each other for about a year under the supervision of the parents, after which they marry, if each satisfactorily understands the other.

Even to-day, that old marriage system is not considered objectionable, provided that the go-between has sense and high personality. There is no complete social system in Japan, in which young men and women are so free as to associate freely. If they fall in love, it is simply their own love aroused rashly and without intellectual consideration as to blood, standing, and character. So long as they are drunk with the joy of this love, their defects are veiled. When their affection loses its fervency, their defects are exposed, and the couple feels disillusion and is disappointed, which culminates oftentimes in separation.

The love-match is not thought of in the middle order of Japanese society as quite ideal. There are, however, many men and women, who are free and fetterless of family restraint, and make good matches of their own selection, an unavoidable course taken by persons placed in such circumstances.

The wedding is very simple among the middle-class people. In Tokio and Osaka it may be,

held simply at the Daijingu (a Shinto shrine) under the Shinto system. Formerly, it cost heavily, but to-day a sum of 500-1,000 yen is enough for a trousseau, some brides bringing an amount of money with them instead of clothes, etc.

Middle-class men usually marry middle-class women. Japanese married women are unequalled in faithfulness. In large towns, newly married couples form new homes of their own as a result of the introduction of new ideas, but in the provinces it is not allowed, and the bride is in duty bound to serve the parents of her husband as faithfully as she serves him. This is an important item of the marriage conditions, the old idea being still held among the provincials that she is married into the family of the husband as well as to him.

Such wives must work busily as house-keepers as soon as they are married. They cook the meals sometimes with the aid of a maid. They sew and wash the clothes for their families. This regular household work keeps them so busy that they have scarcely time to rest. Upper class women have more leisure, their household affairs being left to the management of numerous maids. Lower class women can be contented with a simpler life than the middle-class, as they need not maintain their houses as well as the latter. Middle-class wives are, therefore, in the hardest position among Japanese women and may be compared to German housewives.

Newly educated young men and women are inclined to speak disapprovingly of wives being so occupied at home which they regard as the outcome of antiquated ideas. Women of such homes are interested in social questions, although they form still but a fraction of society.

Family women amuse themselves by playing the *koto*, by making tea or by arranging flowers at home or by going to theatres, cinematograph halls or variety-halls. No Japanese middle class wives have interested themselves in athletic sports as yet.

At the same time, there is an increased number of those working in offices or professions; among them, girls' school teachers, flower-arrangement and *koto* teachers, typists and *hannin* officials in the Communications Department.

Ideas about women's chastity have changed of late. This change is not confined to the middle-

class of society; yet it may be referred to here, as middle-class women most fitly represent the women of Japan.

In olden times, the chastity of Japanese women was regarded as absolute, married samurai women never remarrying after the death of their husbands and observing chastity to death. If they were forced to remarry, they felt it shameful, and others looked down upon them with condemnation. Times have changed since then, and at present, this idea is set at nought as being an unnatural form of morality, and everybody thinks it reasonable for women separated from the husbands by death to remarry, if circumstances permit. Japanese married women are as virtuous to-day as they were in bygone times, there being no criticism of them as to the conduct after marriage as well as before. Japanese husbands do not look on their wives with a suspicious eye regarding their faithfulness after they return from travel abroad, although there are of course exceptions to the rule.

In the provinces, village girls for a certain period are allowed freely to keep company with the village youths, which occasionally results in undesirable love affairs. When they are once married, however, they are under such strict social restraint as to admit of no such rumours or criticism about their conduct.

It has been considered an example of female virtue in Japan that women tacitly allow rumours of their husbands' love affairs with other women to pass and to wink at their husbands' dalliance with the geisha. Such profligacy on the part of their husbands has been even attributed to their defective conduct towards their husbands. The error of these conceptions has been pointed out, however, by educated women of to-day, who demand faithfulness from their husbands as much as to the husbands. This is generally admitted to be reasonable, although it is very hard to put in practice in Japanese homes, especially in the provinces, where old-fashioned ideas are still powerful.

Children are brought up entirely by the mother, the father, though directly interested in their home education, being busy at his work. During their school age, the mother is busy beyond description. She prepares breakfast for them. She must dress the hair of the girls. They mostly

wear foreign dress to-day, and it keeps her busy seeing that their clothes are clean and in good order.

Thus, the middle-class wife has to devote the second half of her life to bringing up her children. Some people speak of it as a misfortune of Japanese women or even their curse, while others regard it as their pride, for it is the discharge of their greatest mission. Anyhow, we must bless ourselves for the happiness of having wives so self-forgetful and so rich in the self-sacrificing spirit, which may be found much more in the second order of society than in other classes. We have often met Europeans and Americans, who are very happy with this type of Japanese woman as wife, while marrying Western women are always troubled by conjugal quarrels, and at last divorce them. This is the most significant result of the difference in the attitude for Oriental and Western women to their husbands.

There are in Tokio forty-three societies and associations, with middle-class women as their leading spirits, and they are combined under the name of the Tokio Women's Federation. This federation is divided into the Social, Educational, Political and Labour Branches in which unmarried women are most active.

The Educational Branch is led by girls' school teachers. It is making energetic exertions for the protection of children. It observes a "Children's Protection Day" and is endeavouring to bring the mothers into closer touch with the schools.

The most conspicuous work done by the Political Branch is in connection with the agitation for the abolition of licensed prostitution. It memorialized the Government to reject the applications for the re-building of the prostitute quarters demolished by the earthquake. It distributed pamphlets, held lectures and adopted different other forms of demonstration against the system, wishing to awaken the Government authorities and the citizens to the necessity of abolishing it. Unfortunately, however, its energetic efforts have been so far unsuccessful. The Federation has joined in agitations for peace. It has taken the Japanese immigration question in America into serious consideration. It distributed manifestoes among the women of Japan concern-

ing the question. It planned despatching representatives of Japanese women to America to meet the President.

The Labour Branch is staffed by typists, clerks, telephone girls and other business women. They are eagerly studying labour problems with the intention to meet the oppression of capital when a woman labour question arises.

While a section of middle class women is taking such active part in the world's affairs, the larger portion still keep indoors as faithful housekeepers. This is, however, unavoidable in view of the discrepancy in the character and education of the new and old type women.

Middle class women usually wear cotton clothes. When going out, they are dressed in common grade silk kimonos or clothes of higher value as the occasion may demand. Some adult women are dressed after Western fashion, but they are still very few and attract attention, when they pass through the streets, although they are increasing in number.

Ideals of marriage by middle class women once appeared in a Japanese newspaper. They were, first, that the husband must earn enough to live on and, second, that he must not be with his parents, or else must have no parents. This is a real demand of the young Japanese women of to-day, for it suggests the endless quarrels between the wives and their mothers-in-law in old-fashioned Japanese homes. Once, soldiers were the ideal husbands of Japanese women, but such an idea has decreased greatly in force, and to-day men with a sound profession are preferred, as a natural outcome of the times. Middle school teachers are more desired as husbands than before, as a result of their increased earnings, due to the growing scarcity of the supply of teachers, while the number of women seeking a sounder life rather than a showy and unsteady one, as previously, has increased.

Essentially, the life of middle class women in Japan is the hardest of all classes of society. It is said that there is an increased number of them visiting matrimonial agencies seeking marriage. This is a striking contrast to the bashfulness, on account of which they could not even utter a word at the "miai" (the formal interview before marriage) without the help of the mother or elder sister, in times gone by. This shows the pro-

gress of women on the one hand, and is evidently a result of the growing difficulty to marry, among this class of women, on the other.

Japan Magazine, January, 1925.

AND MANY MORE?

IN the last number of *Urania* for 1929 we cited five cases of highly successful assumption of the dress and habits of the contrary sex in our own day. They were "Colonel Victor Barker" (England), "Peter Stratford" (California), "Paul Grappe" (France), "William Sidney Holton" (Worcestershire) and "Charles Warner" (Italy). In number 75 we quoted the New Zealand case of "June." We gave also, in May-August, 1926, the case of Prince Louis Orleans de Bourbon and Joseph Luckmann and Lords Hartington and De Marsley. The American case of Mayfield appeared in No. 80 and that of Lida in No. 82: Naa T shan in No. 47 and Irene Doggett in No. 25. Now we have six more instances to lay before our readers. Two come from France, two from England, one from Germany and one from South America. So we are getting on! Twenty altogether!

The particulars of the six new cases follow. That of Mr. or Miss Burt is singular in the fact that (as in a well-known Italian case) there appears to have been a genuine mistake made in infancy. The newspapers talked about a "change of sex," but that (*pace* the medical man) would have been so extraordinary that in all probability that was only the recognition of a mistake.

1.—Buenos Ayres—Since the death from poisoning of Raoul Ruaix Suarez, for 18 years an employée at the Ministry of Public Works, the Police have discovered that "he" was a woman.

Suarez possessed citizenship papers as a man, voted at elections as a man, and had lived with another woman who passed as "his" wife. According to the police, the "wife" declares that she did not know that Suarez was really a woman.

—*British United Press.*

2.—Evan Montagu Burt, of Tisbury (Wilts), has discarded the name of Eva Mary Burt, in

which he was registered as a girl at birth 29 years ago; with it he has discarded his women's clothing, including the domestic servant's apron he has worn recently; and Somerset House, following medical evidence, has agreed to his re-registration as a man.

And he is now free to marry his fiancée, Miss Sarah Edwards, with whom he has worked as a nurse.

"Cases of sex-change in human beings are rare," said a medical authority, "but I should not call them extraordinarily rare."

3.—A young French girl's daring masquerade as a man has just been unmasked at Dijon, on the eve of her "marriage" to another girl.

For the sake of her family and her friends, the masquerader is known simply as "Mlle. Viviane."

Her "bride" is broken-hearted at the revelation of her prospective husband's sex. The "bride's" parents were delighted by the good manners and manly, handsome appearance of their daughter's "fiance," and the wedding was to have taken place in a few days at the Town Hall of Troyes.

Wedding presents, including cigars and tobacco for the "bridegroom," had been received from many friends.

A police compulsory inquiry into the military service record of "Mlle. Viviane"—which did not appear to the local authorities to have been adequately established in the papers which "he" presented—led to a medical examination and a confession.

To-day "Mlle. Viviane" and her "bride," Mlle. Pierrette, were led weeping to a railway station and placed by their parents in separate trains bound for different parts of France.

During her masquerade "Mlle. Viviane" wore ordinary men's clothes, rode horses, played tennis, drove a motor-car, smoked cigars and a pipe, and interested herself in boxing and football.

All her life she hated women and found peace and contentment only in the company of men, by whom she was accepted everywhere as one of themselves.

—Exchange.

4.—Fashionably attired as a woman when arrested, wearing a 15-guinea tiger-skin coat,

high-heeled shoes, and with his hair bobbed, Austin Hull, aged 20, professional dancer, of St. Helens, Lancashire, was at Brighton to-day bound over for twelve months on charges of obtaining food with intent to defraud landladies.

His mother wrote appealing to the magistrates to forgive her boy's foolishness. Even from a small boy, she said, he always wanted to be a girl.

—Exchange.

5.—An extraordinary case of a youth of 16 who masqueraded so successfully as a girl that he collected a considerable following of male admirers has just come to light.

The discovery followed the arrest of Alexandre Andrie at Versailles. He was charged with obtaining money by fraud from two young men who had taken him for a ride in their car and spent a lot of money on him in the belief that he was a girl.

Andrie confessed that, having had a longing to see Paris, he stole £36 from his employer in Marseilles, and, going to the capital, spent the money in Montmartre disguised as a girl.

—Exchange Telegraph.

6.—A woman dressed like a man and who posed as the "father" of two children, has been arrested at Mayence under the name of Emil Payer. Twelve years ago the Payer family broke up and Mme. Payer succeeded in taking with her all of her husband's identity papers. Dressed as a man, she finally secured employment with the French Motor transport park at Mayence, where she worked as a mechanic for more than four years. In 1924 she became head of the Mayence night Police patrol, fulfilling her duties to the satisfaction of the authorities, who never suspected any substitution of sex.

—Japan Advertiser, October 1931.

SOCIAL EDUCATION

UNDER the auspices of the Social Educational Bureau in the Educational Office, two public lecture courses will be initiated this summer in all the leading cities of the country, one being

intended for mothers and the other for housewives. The authorities' idea is to impart to such women advanced knowledge about the improvement of home life and the rearing of children. The authorities thus intend to give mothers and housewives "social education." But such is not social education, since it seeks to educate women as mothers and housewives, that is, in regard to home-life only. In fact, the proposed education may be better regarded as an extended or supplementary school education. Real social education of women ought to be based on recognition of the fair sex, not as mothers and housewives alone, but as members of society. It should aim at imparting deeper social consciousness, and stronger social concern.

Whether to regard women as pure domestic drudges or as a social entity is a question which will determine whether we adopt a conservative or a progressive policy in guiding the fair sex. It was, after all, upon this point that the Diet discussion on the Women's Citizenship Bill was focussed. The proponents of the bill, who advocated women's participation in the autonomic administration for the double purpose of enabling them to discharge their heaven-given duties as women and to contribute towards the promotion of social welfare as members of society, naturally favored the release of the fair sex from mere home life to social activities. The opponents' theory, on the other hand, emphasized the pre-eminent duty or special mission of women as "believing in something greater than citizenship, in something more necessary than discussions of public administration, in something more important in home life than in public life, which constitute the real mission of women"—a theory advanced in the Diet by an opponent of the Government bill in question, which, in a word, wants to confine the fair sex to domestic existence only, as in feudal days.

The fact, however, cannot be gainsaid that modern women have already found existence outside their homes in an advanced degree. They have learnt to seek the cause for the distress and other evils in their life which were before attributed to Fate, Divine power, or individual characteristics. They have come to realize the fact that all family troubles and tragedies, which hitherto seemed to be matters

of and within their domestic life only, in reality bear close and extensive relations to and inter course with social existence outside their families. In short, our women have awakened to the real nature of social organization and environment; awakened to social consciousness and concern—on one plane higher than pure domestic consciousness in which they have hitherto found their life confined.

This discovery by women of this country of a social existence outside their family life is, after all, the outcome of their modern progress. The latest official returns published by the Social Affairs Bureau in the Home Department indicate the great increase in the number of work-women and clerks in post offices and other public institutes. Women in Japan are thus fast shifting from their former simple family life into complicated social life. No social education of women, therefore, can be perfect which fails to give proper guidance to these germs of social consciousness.

Modern school education of girls, which aims at the production of "good wives" and "wise mothers," often fails to attain the end in view, because of the neglect of social education in the above sense. Even in school education, an attempt is made nowadays to include "Citizenship" in the curricula, so as to give due treatment to women as members of society. It is time, then, for the Government to give women a better chance from the standpoint of their social existence instead of, as hitherto, educating them from the standpoint of domestic life alone.

—Osaka Sun.

CHINESE AFFAIRS

AUTHORITATIVELY speaking with a background of several years in educational work in China and a recent study of the education and economic status of women of that country, Miss Josephine Budd has stated that Chinese women are showing the greatest energy in advancing their interests.

Miss Budd noted many changes in the part which women are playing in the national destinies of China since her last residence there as Dean of Women at Lingnan University, Canton. Among them was the disappearance of the

National Women's Party which was active in political affairs during 1924 and 1925. This change, Miss Budd stated, follows the general trend of the situation of the women in China, as it has been the idea of the National Government to place men and women on an equal footing, politically, socially and economically, and the Government therefore felt a separate women's party would tend to accentuate a difference rather than bring the two groups together on an equal basis.

"The women have lost through this step," Miss Budd noted, "but the loss has been one of organization, and individual women are most active in education and business. An example of this new energy is to be found in the woman president of a bank in Shanghai, which is run as a commercial institution under the management of and for women. Another is the woman manager of a new co-operative restaurant in Nanking, an experiment in the co-operative management of a business by its employees.

Another group of women trained in the profession of law are assisting other women in court cases in which they are involved, especially in regard to the enforcement of the new law which went into effect this year regarding the equal rights of women in the inheritance of property which has resulted in many tangled cases before the courts.

Even in the Government there are many women in important positions and enjoying equal rights with men. Three of these women are in high positions in the Legislative Yuan and one is in the important new Examination Yuan.

In the professions there are also many women engaged as teachers, doctors, lawyers and in business offices, where they are accepted and successful.

It must be remembered that this sweeping change from the old order of things has come about in the past 10 or 15 years and is indicative of the force of the movement and the energy which is behind it. One feature of the participation of women in the affairs of the nation is the fact that a large number of them are married and have children. Not only do the men approve of this situation but they regard it as a part of the new and enlightened China. It has also

been made possible through the fact that servants are easily obtainable in China, so that a wife is not so tied down to the cares of the household as in countries where servants are a costly luxury.

I observed that there seems to be a lack of a feeling of a difference between men and women in connection with the conduct of external affairs which are considered necessary to the advance of the nation. This is due to the almost universal principle of co-education, there being only three colleges in the country devoted exclusively to the education of women and only one college for men only. When I was in China, even one of the oldest colleges for training women teachers in Peking, was seriously considering admitting men to the institution, to come in line with the new ideas.

It is a revelation to see the poise of these remarkable modern women in China. They can stand up and address any gathering and do so when the occasion arises. If there is a task to be accomplished, they set about it immediately without hesitation or fuss, while to some extent the men are more bound by the traditions of the past.

The women students who have been educated abroad and return to China enjoy a certain prestige over those who are educated within the country. The returned student draws a large salary as a teacher but in regard to business I can not say if this is true.

One such returned student, Mrs. Chiang Kai-shek, a graduate of Wellesley, takes an active part in assisting her husband, the president of the republic. She told me during the course of a delightful talk over the tea-cups that one of her greatest interests is in rural education. She has established a school in the town where she was born and is actively interested in its affairs and administration.

In regard to dress, I particularly noticed that very few Chinese women wear Western clothes, preferring their own costume to imported styles. In great part this is due to the campaign for the use of home products which is being actively waged throughout the country. The native Chinese dress is also quite comfortable and convenient. In reality it closely resembles western dress, which is one reason for its reten-

tion in China as compared to other Asiatic countries where the dress of women is radically different from that of the West."

—*Japan Advertiser, July 1931.*

CO-EDUCATION IN JAPAN

DEMANDS for co-education and for equality with men were made at the first session of the National Secondary School Women Teachers' Conference which opened at the Oin Girls' High School in Hongo, Tokio, on 2 August, 1931.

This conference was sponsored jointly by the Oinkai, which is an organization of the graduates of the Tokio Women's Higher Normal School, the Sahokai, a similar body of the Nara Women's Higher Normal School, and the Association of Girls' Higher School Principals.

It has been arranged that this conference will be made a permanent institution.

At the first session of the gathering about 400 representatives from all parts of the country were present. Mrs. Ryuzo Tanaka, the wife of the Education Minister, attended the meeting as a member of the Oinkai.

With Mrs. Moto Nishimori of the Mabi Girls' High School in Okayama city in the chair, the gathering discussed matters which require special attention in the education of secondary school girls, this subject being a question put to the conference by the Education Ministry.

During the discussion the opinion was expressed that co-education is the only way to make ideal human education possible. A group of representatives insisted that women ought to be qualified to head public girls' high schools as well as men.

When Genzo Ichikawa, the principal of the Prefectural First Girls' High School of Tokio, suggested that women teachers had better specialize in such branches as music, biology, gymnastics, language, and similar lessons in girls' schools, Miki Sakurai of the Prefectural Girls' High School of Tokio flung a fierce attack at Mr. Ichikawa, declaring that women could take charge of all branches of instruction, and that she was absolutely opposed to any proposal likely to limit the scope of women teachers.

The Education Ministry's question and two other proposals brought up at the session were all referred to committees.

JAPANESE MOUNTAINEERS.

IN Japan till two or three years ago the woman climber was unusual. Even now, if one wanders over the ridges of the Japanese Alps, one is likely to be told at the end of the day that no other woman has been over the ground before and number-less summits climbed almost daily by men have not yet been ascended by a woman.

A great change is now taking place. Indeed, no more striking symptom of the awakening of woman-hood in the East could be found than an experience which befell the writer. High on the summit rocks of the ruggedest mountain of the Northern Japanese Alps I came upon a trim little figure clambering with the greatest nonchalance and skill over a crazy piece of ridge which the most experienced Alpinist would treat with caution and respect. Behind her came her two children, the neatest little beings outside a fairy tale, thirteen and ten years of age, keeping, amid these novel surroundings, that peculiarly demure and tranquil air characteristic of well brought up Japanese children. With her was her husband, an eminent surgeon, the whole party with their guides and porters were making, with perfect success, an expedition which has ranked since the days when the Rev. Walter Weston discovered it, among the most famous in Japan—the Hodaka-Yari traverse.

Such an encounter would be striking anywhere. For example, on the ridge of the Dent du Midi or on the sky line of the Coolin or "the knife-edge" of Crib Goch. And these were no gypsy tatterdemalion children brought up to look after themselves by parents with no attention to spare for them. On the contrary, it was clear that no care on their parents part could be too great and here among these rock pinnacles, each was a model of what a perfect miniature mountaineer should be. In this they followed their mother who wore a very smart wind-proof suit. Her 'plus one' knicker-bockers were admirably cut and her hand-knitted stockings ended with immaculate white 'tabi' (glove-like soft shoes with a division for the great toe). Under these tabi she wore the regulation straw sandals in

URANIA

which most hill-walking and climbing in Japan is done.

From her tailored russet hat with its sprig of mountain flowers, to her sandals, she looked as if she had just stepped out before a camera in a studio. But there could be no doubt she had come over the miles of ridge, for there we were in the middle! No doubt that she had passed the previous night, after ten hours walk up from the valley, at the Hodaka hut under conditions which are very unpropitious to a well-groomed appearance in the morning! And yet in this primitive scene, amid the littered slabs and rough blades of rocks, she preserved, as by a miracle, that capacity for appearing in faultless guise which makes the Japanese lady perhaps the extreme example of feminine daintiness.

I was equally surprised when climbing Fuji last year, once a mountain so scared that women were not allowed to approach its summit. Now bands of school girls in white blouses, blue skirts and black cotton stockings are almost as numerous as the trains of white clad pilgrims which in fine weather troop up and down every day. One may regret the passing of the graceful kimono through these exercises; but it is not a convenient garment on a mountain, though it can be hitched up showing a gaily colored under-kimono to full effect.

The school girls I saw most of were caught with me at 11,000 feet in a storm which lasted four days. Their cheerful sturdiness was a thing to admire and when on the fourth morning we struggled up to the summit in a rain storm like those shower baths which squirt in all directions at once and under a wind which made us crawl on all fours to look into the crater, their enthusiasm and evident delight in the whole affair showed the stuff they were made of. Later in the day, when they ran down the 9,000 feet of shifting cinder to the place where the buses start, one member of the Ladies' Alpine Club could not help envying them their energy and tireless knees.

For the descent of Fuji at speed is as long and trying as the snow-slopes of Mont Blanc to the Grand Mulets, I wondered how one of those pensionats that frequent the middle level Alpine villages in the summer would shape on such a descent even if under the charge of a gentle, spectacled, scholarly-looking 'Professeur'!

Perhaps years of graceful swooping and kneeling has developed the flexibility and poise. I imagine the Japanese alone have made good manners serve the purposes of calisthenics, as once with us the curtsy may have been a substitute for hockey! Whatever the reason, it is certain that the Japanese girl has balance and strength, courage and determination enough to make her a first rate mountaineer.

"DOROTHY PILLEY"

In—*Japan Advertiser*, 19 June, 1931.

BUDDHIST PRIESTHOOD.

WOMEN may now become Buddhist priests without losing their hair, the leaders of the Shingon sect have decided. Admission of women to the priest-hood is itself an innovation for this particular sect, but the barrier has now been removed. To assure adequate training, a special school will be opened in September at the parent temple, the Nishi Hongan, in Kioto, in conjunction with the present Central Buddhist School.

Girls of more than 17 years of age, provided they have completed their secondary education, are eligible for admission. During the course of one year, they will be taught, among other subjects, religious history and the reading of sutra. Following graduation, they will be sent to the preaching stations maintained by the sect throughout the country.

Permission for the women priests to retain their hair, it is learned, was won only after a struggle. When the officials of the Nishi Hongan temple were discussing the establishment of the new school, the more conservative objected to unshaven priests. Women with long hair, they insisted, could never command the respect of their congregations. The progressives, however, carried their point by insisting it was no more harmful to permit the women to retain their hair than to permit men priests to take wives.

The officials are now considering an extension of the privilege to the nuns of the sect. The nuns under the Nishi Hongan temple are numerous, but they are not allowed to become head priests, even in branch temples.

Women Buddhist priests in Japan are said to number 1,197. All belong to the Kegon, Nenbutsu and Nichiren sects.

—*Japan Advertiser*, 3 August, 1931.

URANIA

NOTICE

OWING to the continued high level of prices, it has been decided to go to press three times in 1931 as in recent years, 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 will be resumed in due course.

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!

TO OUR FRIENDS.

URANIA denotes the company of those who are firmly determined to ignore the dual organization of humanity in all its manifestations.

They are convinced that this duality has resulted in the formation of two warped and imperfect types. They are further convinced that in order to get rid of this state of things no measures of "emancipation" or "equality" will suffice, which do not begin by a complete refusal to recognize or tolerate the duality itself.

If the world is to see sweetness and independence combined in the same individual, all recognition of that duality must be given up. For it inevitably brings in its train the suggestion of the conventional distortions of character which are based on it.

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

"All Eisin hōs angeloī."

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

URANIA

Frogmal Gardens, London, N. W.; D. H. Cornish, 33, Kildare Terrace, Bayswater
London, W.; T. Baty, Temple, London, E. C.

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.

URANIA is not published, nor offered to the public, whether gratuitously or for sale or otherwise.

Copies of Nos. 18 to 86 inclusive (except 22 and 57-8) can be had by friends. If copies are wanting to complete sets or for distribution, application should be made to T. Baty, 3 Paper Buildings, Temple, London, E. C., when they will gladly be supplied as far as possible.

✍ The statement below that the periodical is "*published for private circulation*" seems to the Editor to be self-contradictory, as when a thing is made public it evidently ceases to be private. It would be interesting to have counsel's opinion on the point: but it is cheaper and easier to admit that the privacy is public.

ERRATA.

No. 81 AND 82 (May-August, 1930) P. 1. For "CRITICISM" read "EROTICISM"
"Priapers" "Priapus"

P. 3. Read:—"What the OPEN DOOR raises is the banner of FREEDOM and EQUALITY and benevolent despotism, whether of the Holy Alliance or of Mr. Albert Thomas, is out of place in these days."