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TWO-MONTHLY.

“What is right and best for us will full surely be...
“‘Eterno Amore’: that is the ultimate significance of this wild-clashing
“whirlwind which is named Life, where the sons of Adam flicker
“painfully for an hour...”

—*Carlyle to Sterling, 27 Aug. 1844, in Letters (Ed. Alex. Carlyle, 1923)*

AN AMAZON OF THE BOSPHORUS.

THE ruins of two Genoese Castles crown a portion of the mountain-chain of which the Jouchi-Daghi is the monarch. One of them, whose mouldering walls descend nearly to the lip of the channel, has its beautiful legend of womanly high-heartedness; for a tale is there recorded of a young fair girl, scarcely yet arrived at the first years of womanhood, the daughter of the Governor, who defended the fortress for three entire days after the death of her father, who fell mortally wounded by a poisoned arrow as he was gallantly meeting the enemy; and with a diminished and despairing garrison, boldly held the Castle until she was herself killed in its defence. Fable has now peopled the gray old pile with supernatural visitants; but if the spirit of that high and heroic girl still presides within its walls, their contact can scarcely be dreaded.

(Pardoe, *Beauties of the Bosphorus*, (1858) p 84

THE EMPRESSES OF JAPAN

Professor Ernest W. Clement.

I

THE birth of another daughter (but no son yet) to the Emperor and Empress of Japan gives rise to some interesting reflections. According to Article 11 of the Constitution of the Empire of Japan, “the Imperial Throne shall be succeeded to by Imperial male descendants, according to the provisions of the Imperial House Law.” The latter law, in its first nine articles, specifies very closely the line of succession, so that there shall be

no break in the line, and, as stated in the Preamble “Our House shall be founded in everlasting strength and its dignity be forever maintained.” In accordance with all those provisions, the Heir-Apparent to the Japanese throne is the Prince of Chichibu, Atsuno-Miya, younger brother of the Emperor Hirohito.

One interesting reflection in connection with this situation is that Japan had no Salic Law until forty years ago (1889) when the Constitution was promulgated. In the course of her history, there have been ten officially recognized Empresses, each of whom actually ruled. There has also been one Empress, who reigned and ruled upon the death of her husband the Emperor (Chuai). Moreover, the Imperial Family of Japan traces its ancestry back to a female deity, Amaterasu, the Sun-Goddess who sent her grandson, Ninigi, down to earth (Japan) to take possession thereof. And it was his grandson who founded the Empire of Japan and is now known by his posthumous name, Zimmu Tenno, that is the Emperor Zimmu.

The one Empress who reigned unofficially (in the place of her deceased husband) from 201 to 269 A. D. (according to the official chronology) is known as Zingu or Zingo, and is famous for her invasion of Korea in that third century. Her position in history is rather indefinite; she has been called “semi-mythical”: but she is regarded as an important personage and hailed as “the greatest heroine in Japanese history.” Her expedition of Korea, if there really was such an event, figures in Japanese literature and art; it is replete with romantic incidents. Moreover, this Empress is famous, not only in her own

right, but also as the mother of the Emperor Ojin, who has been deified as Hachiman, the Japanese Mars, whose shrines are very numerous and popular, especially in military circles.

Now, for the sake of convenience of reference, a list of the ten Empresses who reigned in their own right is presented here (with their posthumous names):—

Suiko (593-628)
Kogyoku (642-645)*
Saimei (655-661)†
Jito (687-696)
Gemmyo (708-715)
Gensho (715-723)
Koken (749-757)†
Shotoku (765-770)†
Myosho (1630-1643)
Go-Sakura-machi (1762-1770)

It should be explained at the outset that there are really only eight persons in that list; for two of them (marked with an asterisk and a dagger) reigned twice, after short intervals, and received different names for the two reigns.

II

The reign of the first empress (Suiko) was a red-letter period, sometimes called the "Elizabethan Age," of Japanese history. With her is associated her nephew and Prime Minister, best known by his posthumous title of Prince Shotoku. Her reign was marked by several important events.

In the first place, it was a period of adoption of Chinese political doctrines and institutions, of the lunar calendar, a code of court etiquette, the exchange of envoys, and the commencement of (formal) intercourse with China. Perhaps the most important manifestation of Chinese influence was Shotoku's "Seventeen Articles of Constitution," which was a series of "glittering generalities" of moral and political maxims. One effect thereof was making the administration of affairs in Japan a real imperialism.

In the second place, both the Empress and Shotoku showed great zeal in behalf of Buddhism, which, according to one writer, "became the established religion" in 621. Shotoku has been called "the founder of Japanese Buddhism," "the Constantine of Japanese Buddhism."

In the third place, this was the period of the beginnings of Japanese painting, of which the first teachers were Buddhist priests, so that the first school of that art in Japan is called a "Buddhist school." Dick, in his *Arts and Crafts of Old Japan*, makes the following interesting statement: "The oldest picture in Japan, of which there is any authentic record, was painted, probably by a Korean priest, in the beginning of the seventh century, on the plaster wall of the Buddhist temple Horiuji at Nara."

Fourthly, there was compiled in 620 a history (Kiujiiki), "the first known work of this kind"; but it was destroyed in a fire.

One empress who reigned twice (Kogyoku and Saimei) was not without influence during the interval between her two reigns, and is famous as the mother of the Emperor Tenchi, whom Murdoch calls "one of the most enlightened sovereigns that ever sat upon the throne of Japan." And it was during her first reign that the famous temple known as Zenkoji in Nagano was built.

Concerning the Empress Jito, there seems to be nothing worthy of special mention.

III

The next four names fall in that part of the eighth century that is called the "Nara Epoch," because for about 75 years the capital of the empire was permanently located in that city. One poet wrote:

Nara, the Imperial Capital,
Blooms with prosperity,
Even as the blossom blooms
With rich color and sweet fragrance.

That epoch was certainly a "woman's era" not merely from the political but also from the literary and artistic points of view. It was in the year 712 in the reign of the Empress Gemmyo that the *Kojiki* (Records of Ancient Matters) was completed; and, in the reign of her successor, the Empress Gensho, the *Nihongi* (Chronicles of Japan) was finished. This is the period which has been called (by Aston) "the Golden Age of poetry," of which the best illustration is the *Manyoshū* (Collection of a Myriad Leaves.) It consists of more than 4000 poems, chiefly short, but also long; and many of the authors were women.

The Nara Epoch was also a period of great artistic activity, especially in sculpture and metal

IN BURMA.

[By A Burmese].

ABOUT four years ago in Rangoon, a Society called "The Women's Friendly League" was formed. There were about sixty members, writes a Burmese lady correspondent in the "Rangoon Times." Most of them were European ladies and the rest were Burmese, Indian and Chinese ladies.

The Society began rather well by having various entertainments at generous friends' houses once a month for about a year. Later, a flat was hired as a Club and there the members met once a month at a tea-party. No remarkable work was done, the afternoon was spent pleasantly with table games. One hears no more about this Society now.

Last month another Society called the "National Council of Women in Burmah" was formed and its first meeting was held at Government House. It is a splendid idea and I think the majority of the members are Burmese ladies.

It is also a good idea that the Council includes many of the wives of the Government officials, for most of them must have travelled out into different parts of Burmah with their husbands and have seen what necessary help the women all over Burmah are in need of.

If one studies social conditions in Burmah at the present time and in years past, one will see that the women of different communities have been separated by a great gulf. There is a lack of friendly intercourse, which is due to a lack of knowledge of one another and also to the different outlook in customs, in religion, and in language; but all these great, but artificial differences could be overcome if only we would regard ourselves as human beings, break the barrier which is between us and come forward to meet one another on an equal footing.

What really keeps us apart and debars us from mutual understanding is chiefly our attitude. That attitude could be changed at once if only we wish to change it, and I hope that this Council recently formed will do most useful work in Burmah in bringing the women of East and West to a better understanding and lasting friendship, and in leading them to see the good sides of one another. We must prepare our hearts to give and to receive. We must be able to abandon all prejudice of race or

work. Special mention should be made here of the famous Nara Dai Butsu, or the Great Buddha, which has been called "the greatest bronze statue that has ever been cast."

The Empress Koken-Shotoku, an ardent Buddhist sometimes likened to Theodora, is also notorious on account of her favourite, a Buddhist monk Dokyo, "the most powerful subject in the Empire—head of the church, spiritual director and chief physician to the Empress." He was even taken into the palace by his imperial mistress and is said to have been aiming at the throne.

IV

There is a very long interval before empresses appear again (in the seventeenth and eighteenth centuries).

The first was Myosho, whose reign fell in the days when the Tokugawa Shogunate, in the hands of Iyemitsu (Third Shogun), was undergoing organization into a very rigid form of feudalism; when the Empire was closed against the ingress of foreigners (except Chinese and Dutch) and the egress of Japanese; when the Roman Catholic missionaries were repelled, and the Japanese Christians were "exterminated."

The second of these empresses, and the last one of her kind, was Go-Sakura-machi, whose reign was during the rule of the Tenth Shogun Iyeharu, whose administration was marked by calamity and corruption. The list of calamities includes conflagration, a hurricane, a pestilence, an eruption of Mount Asama, and a famine, by which more than a million people are said to have perished. These two empresses were eclipsed by the Shoguns.

It is one of the ironies of history that Japan which had no Salic Law in the medieval eight century, and can, therefore, boast of the Nara Epoch as a woman's era, is now restricted by a medieval type of law in the democratic twentieth century with its expanding sphere of operation for women, and even a growing female suffrage movement. This is one of the interesting paradoxes of modern Japan.

—Japan Advertiser.

social conditions, and meet on equal terms,—as every human being has equal right to live and to enjoy peace and happiness and love and consideration from his fellow men. Only love, and social service inspired by love, will overcome our difficulties in the world to-day.

We women are sometimes accused by men as being parasites on Society, and it is high time for us to wake up and do useful work for one another. There is a great deal of work to be done by the women in Burmah. So far most of us have been so occupied with our beauty, our dresses and social success that we have nothing greater in life to occupy our minds. For instance, study our poor village women or the primitive women in remote places of the districts. They work the whole day out in the fields happily. One can see that they are happy by their innocent smiles and by their singing while out at work.

But unfortunately they are not always able to lead happy lives. Sometimes when the harvest is poor, they are unable, however hard they work, to earn their living. So the wretched parents are forced to sell their children, privately, as slaves. I have met many poor unfortunate girls who have thus suffered. Again, there are many young women in civilised parts of Burmah who sell themselves voluntarily because they want to wear gay clothes and jewels and so attract men. No woman in Rangoon can understand the sufferings of our women in various parts of Burmah, unless they themselves mix freely among them.

Modern economic conditions have badly hit most of our Burmese women. The majority of our women have not a wide enough education to adapt themselves to the changed conditions. They have learnt little in schools, they have not yet learnt to think for themselves. They are either under the influence of their parents, or else they fall early victims to temptation. The trouble with such a girl is that she thinks she knows enough to lead her own life, and the result is she becomes a mere parasite and ends her life too often in complete ruin.

The English and American missionaries have done a great deal of noble work in Burmah. For many years they have travelled from one end of Burmah to another. They have not disdained to make friends with the Burmans, and thus by

receiving our confidence they gradually bring our children to their schools. Most of our present educated girls were brought up in their schools.

Some of the Indian ladies in Rangoon and elsewhere are doing good work too. They have one or two domestic schools for poor children and also for mothers who wish to learn anything they like after their household duties are over. There the members of a certain society formed for this purpose come for a couple of hours daily to help to teach. Yet there are many children in many quarters even of Rangoon who are neglected and get no education. It is really for this growing generation that we women must work in order that we may have finer men and women in Burmah thirty years hence.

The nurses of the different dispensaries and hospitals and the teachers in the various schools, should be invited and encouraged to join this Council.

The wives of the officials and non-officials in Districts should form small societies affiliated to the main one, and invite as many Burmese ladies as they can get to become members. Meetings could be held in their houses or in Zayats, and proceedings conducted in Burmese.

The members of the National Council of Women should also encourage Burmese ladies to take up the arts once again. Our Burmese women were once very good musicians. During the time of our first Burmese kings, they had women as harpists, women to blow trumpets, and sound drums, tabors, and castanets. Only women might daily play music before the king. It is said to be the earliest known instance of a female orchestra. Women who were keen on literature, such as the daughter of Kyazwa Min, were famous and encouraged. Again, our needlework and embroidery were admired even by the Chinese. Our Queens were brave enough to face the anger of our kings; they even were thought fit to reign themselves. One of the best rulers in Burmese history was Shin Sanbu, who rebuilt the Shwe Dagon Pagoda and whose monastery-site is still visible in Windsor Road. Our Burmese women in those days were nobler, wiser and braver, I fear, than the women of to-day.

—*Indian Daily Mail*, 21 Jan. 1926.

THE WOMEN OF JAPAN.

Part I.

Business and Professional Women

IN the Orient, the position of women is considered lower than in Europe and America. The principal reason lies in the fact that the struggle for life is comparatively moderate in the Orient, where men can keep wives without much difficulty. Women thus depending economically on men for their living have been naturally regarded as lower in rank than men. This idea has been rooted long in the Orient not only practically but ideally under the influence of Buddhism and Confucianism.

Times have changed, particularly in Japan. Ideally, the elevation of the position of women to an equal position with men is advocated by some women, and it is admitted as a matter of course by educated young men.

It has been practically very hard to realize this in actual life, while its appropriateness has been recognized. But the time is maturing for the idea to become actuality.

The world's recent economic unsteadiness has been felt acutely in Japan. The struggle for life has become keener and marriage has become more and more a problem. Simultaneously, young women have been awakened to the necessity of being economically independent of men before their social position can be raised practically and they have cultivated their field of activities steadily in the economic world.

Different ways have been opened for them towards the realization of their ideal. A great many Japanese women work in business or professionally in every direction. These professional women are not confined simply to those, who work absolutely from necessity but even those, who wish to provide against separation from their husbands by death or to earn their marriage expenses themselves.

Typists have an occupation, which most girls are eager to take. The demand for them is increasing rapidly. There are English and Japanese typists, whose training schools are mostly found in Kanda and neighbourhood. These schools admit girls graduating from Girls' High Schools or possessing a similar qualification, and give three months' tuition. Japanese typists are considered capable when they can write 40-60 letters per minute.

They are paid a salary of 30 yens at first and are gradually promoted, not a few earning monthly 100 yen. English typists are trained for six months or a year in the school, and earn a monthly salary of 50-60 yen at first. In Yokohama, some are getting as much as 300 yen a month.

Clerks have a position preferable to many other women. Everywhere in banks, mercantile houses and offices women clerks are at work: yet the demand is much on the increase. A good part of the demand is filled by girls' high school graduates, who are employed through the recommendation of the school directors and after a personal and physical examination by the employers. Public high school graduates are a little better paid at the beginning than those from private schools, say 35 yen against 30 yen for the latter. The highest salary paid is about 60 yen. The bulk of these girls do not remain at work for more than five years and generally are married two or three years after graduation. Banks offer an ideal place for these girls for the reason that the work there is simply bookkeeping, and not miscellaneous work as in general offices.

Another important position filled by women is that of *saleswomen*. The Japanese department-stores employ predominantly women. These girls are paid daily or monthly. Soon after their graduation from common schools, they begin work there at a daily wage of about 45 sen. After serving for one or two years as waitresses in the resting and refreshment rooms, they are employed in the sales departments. They are then paid about 60 sen daily at first and then a monthly salary for five years. They finally receive a monthly salary of 70 or 80 yen.

The *tel-phone* girl has one of the oldest callings. They are primary school graduates not younger than 13 years. They are trained in three months in the training school, after which they are employed in telephone exchanges. They get at first a monthly salary of 25-30 yen. They can rise to the *hannin* rank, of Government officialdom, receiving a monthly salary of not less than 80 yen. Only very few remain so long, as they mostly work as a financial help to their parents and leave as soon as the latter become better off. There are, however, a number of married women of about thirty years in employment there.

sed in "shorts" of various colors, white starched collars, bright colored ties with complicated patterns on with elaborate tie-pins, striped silk shirts, woolen stockings, brown "kit" leather boots and caps which reminded me of New York. No doubt it was the latest thing, and I lamented my lack of interest. They were as pleased with themselves, as Narcissus admiring his own reflection. They were boisterous and joked about each others' affairs with Geisha.

At a small station not far from Hashimoto, five robust looking pilgrims in the customary costume came in. They had white coats with many purple stamps and Buddhist sacred words. Their staffs were of white wood, about two yards in length and had *Namuamidabutsu* (which corresponds to Amen) written on them. They wore flat hats with the usual inscriptions, namely *Do ko futari* (Two in company. One is of course Saint Ko-Bo and the other oneself.) They had white breeches with white Japanese gaiters, and wore *Waraji*. Two of them had strings of wooden balls around their necks. They were keenly interested in everything they happened to see from the train windows, and did not hesitate to ask of their neighbours who were explaining the sights to them. They were quite well-mannered and looked rather pleasant. The acute contrast they presented to the band of city business men made me doubtful about our so-called modern education (Obviously the business men were "educated" men as they were using some German expressions in their conversation) and made me feel that Japan's sudden contact with the West has done her no good. How those simple country pilgrims must have pitied the city men for their ill manners while they were probably being laughed at by those fools from the city who were eaten up by soiled materialism. The stamps they had on their coats were obtained at various temples they had worshipped at, and I believe the custom is that they are buried in their white pilgrim coat when they die, thus assuring a safe passage to the next world. I think the idea is charming as well as attractive and I am sure I will do it myself one day.

—*Japan Advertiser.*

NEW AND OLD.

THE whole Rondeell and the Wilhelms Strasse were crammed full of people; all windows crowded,

every head bare. Everywhere the deepest silence and on all countenances an expression of reverence and confidence, as towards the first steersman of all our destinies. The king rode quite alone in front, *continually* taking off his hat.....Through this reverent silence sounded only the trampling of the horses and the shouting of the Berlin street-boys who went jumping before him, capering with joy and flung up their hats into the air, or skipped along close by him, wiping the dust from his boots.You see the difference between then and now. Who was it then that made the noise? Who maintained a dignified demeanour? Who is it that bawls and bellows now? Nobilities ought to be noble, thinks this old Marwitz, in their reverence to nobleness. If Nobilities themselves become washed populates in a manner, what are we to say, and what value can you put on such bellowing? Nachlass Des General v. Der Marwitz, 1852, cited and commented by T. Carlyle, Frederick II., VIII., 269.

ATTORNEY AND MARRIAGE.

NUPTIAL bells will never ring for America's youngest girl lawyer.

Irma Von Nunes 19, who bears the distinction, it is believed, of being the youngest girl in the United States to be admitted to the bar, and most certainly the youngest of her sex to plead a case before the Georgia Supreme Court, declares that marriage and a career don't mix and she chooses the latter.

Her desire to keep pace with five brothers resulted in her rapid progress in legal circles.

"You know if you have five brothers, you have to hold your own," she said. "None of them has any interest in legal science, but I always wanted to be a lawyer."

She denies that time and the right man might alter her opinion of weddings.

"I am very settled in my ideas," she explains. "I might as well be twenty-five now."

"What do I think of the younger generation? Well, most young people are just as nice as they can be and all this talk about the world getting worse and worse is a lot of rot. I think the world is getting better and better. If it wasn't, I would be at home helping with the dishes, instead of being a lawyer as I always wanted to be."

She began her legal training two years ago in her father's office and after two years of study, she passed her examination and was admitted to the practice of law in the state of Georgia last July.

—*Japan Times, 15, March 1929.*

WELL OF LONELINESS.

Exonerated in America.

JUSTICES Salomon, Healy and McInerney in Special Sessions declared yesterday that the book "The Well of Loneliness," by Radclyffe Hall, the English writer, although dealing with "a delicate social problem," was not published and sold in this city in violation of the law against objectionable literature.

The court thereupon discharged Donald Friede, president of the Covici-Friede Corporation, American publishers of the book, and quashed the charge against the corporation made by John S. Sumner, Secretary of the Society for the Suppression of Vice.

The court's decision said:

"The book in question deals with a delicate social problem, which in itself cannot be said to be in violation of the law unless it is written in such a manner as to make it obscene...and tends to deprive and corrupt minds open to immoral influences.

"This is a criminal prosecution, and, as judges of the facts and the law, we are not called upon, nor is it within our province, to recommend or advise against the reading of any book, nor is it within our province to pass an opinion as to the merits or demerits thereof, but only as to whether same is in violation of the law.

"The people must establish that the defendants are guilty of violation of Section 1141 beyond a reasonable doubt. After a careful reading of the entire book, we conclude that the book in question is not in violation of the law.

—*N. Y. Times, 20th, April 1929.*

"COLONEL BARKER."

WE do not propose to trouble our readers much with the case of "Colonel Sir Victor Barker." We should like them, however, to note that the mere

assumption of men's dress was never urged as a charge against the lady in question. Indeed, it could not be, as the fact was not an offence known to the law. Disguise may be evidence of a crime, but it is not a crime in itself. It seems pretty clear that in many cases a man's character is assumed simply for the sake of getting employment, just as in others, a woman's character is assumed in order to get a situation. (See *Urania*, Nos. 73, 74.

There have been reported at least four different cases of associations such as that effected by "Colonel Barker", of which the details follow. One such history comes from California, one from France, one from Italy and one from Worcestershire; and they touch all classes of society.

A news paper account dated 3 May, 1929 says:—Beth Rowland, screen writer, admitted to-day that she was the "wife" in the strange case of Petre Stratford, whose death at Oakland yesterday revealed a woman masquerading as a man for many years. The screen writer said her first meeting with "Stratford" occurred several years ago in the Middle West when she was employed at secretarial duties. A friendship of two years, she said, was followed by marriage, immediately after which Stratford left her, coming to the Pacific Coast in ill health. Later she followed and they were reunited at Niles, California. The secret of her "husband's" sex was not revealed to her until a few months ago, the screen writer said, and at that time she parted company and came here to do motion picture writing.

From a packet of letters, a marriage certificate and other papers found in a hotel room at Niles to-day, was pieced together a strange story of the life of "Peter Stratford." The correspondence revealed the determination of a woman, apparently possessed of all the mental attributes of the opposite sex, to become a man. Out of that determination, investigators said, was born "Peter Stratford," a person with a gift for literary criticism and a follower of the Sufi cult. With the birth of "Peter Stratford" the letters showed, died Derestey Morton, a British subject, who came to America from New Zealand twenty years ago. "Peter Stratford" married Miss Rowland in Kansas City, Mo., in 1925. In Hollywood, the letters revealed, Peter Stratford assisted nationally known playwrights and authors in their work. Other letters to a woman in Los

Angeles, addressed only as "Alma," revealed Peter's love for her as based on the tenets of Sufi.

We take the next instance from France:—

SUZANNE LANTGARD, ouvriere en bretelles, coupa l'auter jour ses cheveux, passa un pantalon et un veston, se coiffa d'un beret et s'en fut d'un pas alerte aux Invalides, ou elle declara: "Je suis Paul Grappe, deserteur depuis 1915, et amnistie."

L'officier de la prevote lui fit raconter son histoire, et Paul Grappe ne refusa aucun detail. Il expliqua qu'ayant resolu de se faire passer pour femme, afin d'echapper aux recherches, il supprima sa moustache par l'electrolyse, s'etudia a parler d'une voix grele et flutee, apprit la couture et porta chignon. Il demeura enferme pendant de longs mois, surveillant patiemment son attitude et ses gestes et prenant l'habitude du travesti. Enfin il fut sur de lui et risqua quelques sorties. Nul ne le remarqua, et je n'en suis pas surpris. Si j'en crois en effect la photographie que publie le *Petit Parisien* Paul Grappe etait une fort vilaine Suzanne Lantgard. Les passants n'ont pas du perdre de temps a devisager une personne aussi peu attrayante.

Mais il y a neanmoins dans cette aventure quelque chose de prodigieux.

En effect, Paul Grappe etait marie, et c'est la complicité de sa femme qui rendit possible cette longue duperie.

Alors, comment se fait-il que les deux epoux ne se soient jamais querelles, et qu'un soir d'ete, toutes fenetres etant ouvertes, les voisins n'aient jamais entendu crier:

Oh! Paul, que tu m'agaces avec ta petit voix!... Le diner n'est pas prêts?... Ce n'est pas ma faute! Les hommes ne savent que crier...

Ceci, cela d'autres propose revelateurs. Il faut supposer que Mme Grappe a ete donnee par la nature d'une rare douceur et d'un caractere incroyablement benin. Elle tenait son epoux par un secret terrible. Elle n'en a pas abuse. Jamais un mot equivoque n'est sorti de ses levres. Jamais elle n'a rien dit, ni rien fait qui put eveiller un soupcon. Qui est-elle? Comment est-elle? C'est sa photographie qui serait interessante et non point celle de ce garçon deguise.

—*Comoedia*, 7 Fevrier 1925.

And here is an Evesham account, dated 23 June 1929:—

"For seven years "William Sidney Holton" aged 42, has been employed in hauling timber about the country, handling with great skill a team of six horses. Now it has been discovered that he is a "she." The discovery was made when "he" was stricken with enteric fever and removed to hospital. "He" has been married for four and a half years, and his wife has never suspected that her "husband" was other than a man. When a child was born of the marriage, the wife believing him to be the father, registered the baby at birth as William Sidney Holton. In an interview with the wife she declared:

"I have always believed him to be a man, and I cannot believe otherwise. I am certain he is the father of my two children. We have never been through any form of marriage which was solely at "his" request. He was a heavy drinker, and smoked four ounces of strong tobacco weekly in a clay pipe."

Intimate friends of "William Sidney Holton" declared that "he" had never given them any reason to doubt that he was a strong hardworking man. This is the third "man-woman" discovered in England within a few weeks."

Lastly, *La Nazione* (3 Jan. 1929) gives (though without any exact references) the story of Charles Warner who chose to be a man at twenty. She earned her living as a painter, as a porter and finally as a house-decorator. It was not till she was eighty and found herself obliged to go to hospital that she returned to her previous denomination, but as she is reported to have said, at her age life offers nothing more; which sounds as if she had got a good deal out-of life up till now.

STAR-DUST.

IV. ACADEMIC.

1. JAPAN:—The new Colleges of Literature and Science to be opened in Tokyo and Hiroshima beginning April 20 will admit female students as well as male. Five girl students have been admitted to the Tokyo College after passing examinations, including a Corean.

V. GOVERNMENT AND POLITICS.

1. DENMARK:—Helga Larsen, Elna Munch and Malling Hauschultz were re-elected to the Folketing.

2. FINLAND:—On the accession of the new Government Miina Sillanpaa, M. P., became a member of the Government.

3. INDIA:—The Madras Government are to be congratulated on nominating a lady to its new Legislative Council. The honour has been conferred on Srimati Muthulakshmi Ammal, M. B., C. M.

4. ROUMANIA:—The Municipal Council of Bucharest have set a precedent for Eastern Europe by admitting two women members, the Princess Cantacuzene and Madame Roumiciano.

5. SWEDEN:—A seventh woman has just been elected to the Second Swedish Chamber, namely, Christina Ekberg, a member of the Social Democratic Party.

6. BRITAIN:—The day when Britain will be governed mainly by women is declared to have been brought a step nearer with the simultaneous announcements that a woman has been appointed Assistant-Principal at the Ministry of Transport, and that women, sitting in open competition with men, have won twenty-eight of eighty-seven highly prized positions in other Government departments.

Six hundred men and women sat recently for an examination for the eighty seven positions: posts which hitherto have been the monopoly of men. It was the first time the examination was thrown open to women. Of the twenty-eight successful women, one obtained second place in the examination, and another the fourth. Several were high up in the list. All qualified for positions at salaries exclusive of large houses, rising to £ 300 a year and it must be remembered that women in British Government departments are paid less than men.

The new Assistant Principal at the Ministry of Transport is Nancy Proctor Grigg. She is from Cambridge University and has been appointed over the heads of men competitors for the post. Tall and dark, with eyes sparkling with intelligence, Nancy Grigg is quiet in manner, and of distinguished bearing.

In her new position she will deal principally with light railways and electricity.

The administrative grade of the British Civil Service was thrown open to women three years ago. Since then six women have won place on level terms with men. Only a few weeks ago several women were appointed Inspectors of Income Tax.

The Indian Civil Service, the Diplomatic Service, and the Consular Service, are the only important Government services from which women are still excluded in Britain.

XIII. ATHLETICS.

1. JAPAN SKI-ING:—Skiing is no longer a sport limited to the male sex. In the northern parts of Japan, *Jogakusei* are becoming enthusiastic lovers of the winter sport. We hear of a squad of girl students starting out for a ski trip at the foot of Kanayazan just outside the City of Takata where the Seventh National Ski Tournament was held to commemorate the 20th anniversary of the introduction of skiing into this country.

—*Japan Times*, 1 Feb. 1929.

ENGAGEMENTS DISSOLVED.

THE FIRST publicly announced engagement to be broken in the New Year is announced as follows:—"The marriage arranged between Captain Geoffrey Fielden and Miss Jean Anderson will not take place."

The engagement was announced on November 9th last. Captain Fielden of the 7th Hussars is the youngest son of Mr. E. B. Fielden M. P. for the Exchange Division of Manchester. Miss Jean Elspeth Anderson is the second daughter of Mr. and Mrs. Frederick Anderson, of Standen Manor, Hungerford, Berks. A month after the engagement announcement it was stated that the marriage would take place at St. Paul's, Knightsbridge, on Wednesday, January 15th.

—*Cumberland News*.

URANIA

TO OUR FRIENDS.

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

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

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

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

"All' oisin h s angelois."

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 Frogna Gardens, 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.

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