



URANIA

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TWO-MONTHLY.

NOTICE.

OWING to the continued high level of prices, it has been decided to go to press three times in 1921 instead of six times. For convenience of reference, each issue will be treated as a double number, comprising the two issues which would otherwise have appeared separately. It is hoped that normal conditions may be resumed in due course.

DOUGLAS JERROLD—A FEMINIST.

AN IMPORTANT feature of the [Whittington] Club, opened by Douglas Jerrold in 1847, was that women and men were to be admitted on an equal footing—one of the many instances in which the projector was before his time. In his inaugural speech the great humorist remarked—"And here I approach what I consider to be the most admirable, as it is the most moral, feature of the institution, the admission of women to all its privileges." And later on he wrote—"This admission of women to every privilege of the institution, so wisely made a fundamental principle at the very outset, is almost the grandest feature in this society, and it has met with the most complete success. We understand that even in dry committees of business the work is far better done—in less time, and with much more order and regularity—when ladies attend fully, than at other times."

Jerrold was also opposed to the death penalty, and seems to have quarrelled, or almost quarrelled, with Dickens on that account.

[See *Douglas Jerrold*, by W. Jerrold, II, 471, 518.]

THE END OF A CIVILIZATION.

"So far as I am concerned, I am profoundly convinced that this insensate blindness of the European Governments is part and parcel of a secret decree which is precipitating the destinies

of western Europe to their decline. I am not greatly troubled thereby, because I think that in order to renew itself, the life of the world must have recourse to great fresh forces, and that the world is too old and sterilized in ancient forms to be able to direct human evolution for very much longer. For other needs of the soul, and for other necessities of the great human family, other leaders are required."

—*Romain Rolland.*

SOLOVYOFF.

"SOLOVYOFF, the greatest of the three"—(Tolstoy, Dostoevsky, Solovyoff)—according to Stephen Graham, agrees with URANIA that (to quote his words)—

"The idea that the advocacy of sexual abstinence, however energetic and successful, may prematurely stop the propagation of the human race and lead to its annihilation, is so absurd that one may fairly doubt the sincerity of those who hold it." Solovyoff adds—

"The sexual means of reproduction is for man an evil.....Our moral relation to this fact must be absolutely negative. We must adopt the path that leads to its limitation and abolition; how and when it will be abolished in humanity as a whole or even in ourselves is a question that has nothing to do with Ethics."

—*The Justification of the Good.*

NO SUCH THING AS "WOMAN."

THE woman's point of view will never be discovered because there is no such thing as woman; there are only women—every one different from every other.

—*Clementina Black.*

It ought not to be necessary to designate "women's" point of view. It should be possible to call it the "human" point of view, for it should be held by both men and women, and some day when men have learned to keep in view the welfare of the race—the future—and ignore the selfish interests of to-day, it will no longer be necessary to use the qualifying word "women's." Moral principles will then be the foundation, and not, as at present they too often are, merely an embellishment of public life.

Women are not all cast in one mould, as men have liked to assume when they describe them as "the sex." There are no two alike, but there are infinite grades of capacity, responsibility, integrity and honour among them, just as in the "other sex." Women's entry into public life marks not multiplicity, but progression.

—*Rose Lamartine Yates (L. C. C.)*

The Kikumura geisha house at Shimomaki-cho, Nihonbashi, is deprived of the attraction of a "girl of rare beauty," by geisha name, Kikuka; the geisha community of Tokyo is to go a little longer unreformed; and Shizuko Ito, 17 years old, having laid kimono and other clothes of extravagant color aside, will soon enter the Joshi Daigaku as the result of implorations of many friends.

According to the *Hochi* when she graduated from the Kojimachi Girls' High School last April with the highest honours of the school, she decided to sacrifice her life for the reformation of the geisha girls of Tokyo. She with great difficulty overcame the opposition of her parents and near relatives and made all preparations to enter the geisha house mentioned under the name of Kikuka, even providing herself with the elaborate wardrobe of the Japanese girl entertainer.

The story became public, however, and opposition arose from many sources. The Wakana-

kai, an association of graduates of the high school, was stubborn in objection and was joined in opposition by the girl's more remote relatives, some of whom are Christians. Many letters reached the girl from persons whom she did not know, entreating her to give up her intention.

The day before the girl was to appear in her new role, November 4, the persuasion of her many friends became effective and she changed her mind, deciding to enter the girls' university instead. Many of her friends are rejoicing over the happy result, says the *Hochi*, but it is a shame that all the extravagant kimono, and other things have become of no use.

—*Japan Advertiser, 11 November 1920.*

SUFFRAGE IN MADRAS.

THERE seem to have been no man-made restrictions in ancient times in India as to the part women might play in public life. The tacit rule was that a woman might do what she could do. Ability, not sex, was the key to opportunity and position. The British Government did not interfere with this save in making sex a disqualification for voting when it first introduced the British method of political representation. Consequently Indian women have not only been free to go to political meetings but they have been elected delegates to the National Congresses, and the chief poetess, Mrs. Sarojini Naidu, has presided at a number of Provincial Conferences. Women belong to all the political parties and are keenly interested in gaining Self-Government. Four years ago "The Women's Indian Association" was formed which now has branches throughout the country, and from the first it worked to gain votes for Indian women.

The first demand for the suffrage was made on the occasion of the visit of the British Secretary of State for India, Mr. Montagu, to India. A representative deputation of women waited on him and asked to be definitely included in the terms in which the proposed Reform Bill for India should be drafted. Later all the Provincial Conferences and the National Congress and Muslim League supported the women's claim for political equality in the new scheme of affairs.

Indians made representation in person to the Parliamentary Joint Committee in the British House of Commons. Unfortunately, the two Indian members who were on the Special Committee for investigating the conditions for arranging a new franchise scheme for India were cautious and conservative and counselled delay as regards woman suffrage. The result was that despite meetings of protest against this recommendation, the English Parliament retained the disqualification of sex in the terms of the new Bill. The representations of the women and the Resolutions of the public Nationalist bodies in India had, however, so much effect on the Westminster legislators that they granted power to each Provincial Council to remove the sex disability of its own women by means of passing Resolution to that effect at any time they chose, though a ten-year's barrier was imposed on all other details as regards franchise.

This threw the ball of women's fate back again to their own countrymen, who by the terms of the Bill were now a large majority of directly elected, non-official members of the local legislature.

During the time that elapsed between the first claim of Indian women for the vote and the election of the Reformed Councils political life had been opening up widely to women. The Bombay and Madras Presidencies had given their women the municipal and local boards franchises. The right to sit on the municipal and local councils was also accorded to them. The right to become a member of the corporations of either Bombay city or Madras city is still however denied them. Women showed that they were quite capable of intelligently voting for a candidate for local elections without the break-up of the home or the planet ensuing!

Then with the advent of election for the New Reformed Councils the Women's Indian Association undertook a vigorous campaign. Every candidate for the Council in the Madras Presidency, where the Association has its headquarters, was canvassed on the issue of Woman Suffrage and this created an atmosphere con-

ducive to the early introduction of the subject in the new era of self-government.

Almost immediately after the opening of the Reformed Council notice was given of a motion for the removal of the sex disability from the franchise. It was initiated and championed to a successful issue, quite accountably and appropriately, by a member of the Council who hailed from the matriarchal district, the West Coast of India. There all property is held by women, and descends through the female line. The economic freedom gives women a power unwielded by them in any other part of India and it has produced a very fine type of race.

The motion was seconded by a well-known Rajah who had been expected to oppose it, as the ladies of his household remain in strict purdah or seclusion. His unexpected support gave all the pro-feminists great hope that the voting would turn out satisfactory. The debate lasted for two and a half hours. Over twenty-five members spoke and the closure had finally to be moved for the men all seemed aching to speak in appreciation of the women of the past and in glowing anticipation of the women of the future—of the women of the present they could not speak; it is not etiquette to speak of wives, and all Indian women are married.

The Muhammadan members opposed the measure *en bloc*, as they do not wish their women to leave their houses and run the risk of seeing, or being seen by, any men. A couple of other members counselled patience and postponement. Otherwise the members were enthusiastically for granting equal rights to women, and for sharing with them the rights they had themselves been so recently granted after their strong fight for them. When the vote was taken there were 47 for, 13 against, and 10 neutral. The vote was won! A province as large in area and population as Japan had enfranchised its women. Not once during the debate had it been suggested that women would become worse wives or mothers because they were being given the opportunity, not the compulsion, of recording a vote once in every three or five years. This argument would simply have been

thought silly. On the contrary, it was considered that women could not well bring up their children to be good citizens unless they themselves were also interested vitally and directly with national affairs. And surely this is the common-sense view!

The women of all South India are accordingly now placed on terms of equal citizenship with women of other parts of the British Empire and this is a very necessary detail of racial equality. They desire that the women of all the East shall be as justly treated as they have been. The Women's Indian Association is now directing its attention to getting the vote in the Bombay and Bengal Presidencies, and one after the other the Indian Provinces will open their franchise doors to their women, for it is but returning to them the honorable position they once held under the purely Indian regime.

—*Japan Advertiser, 6 July, 1921.*

FACTORY GIRL AIDS EDUCATION.

HSUYAMA NAKA, a factory worker at Nakatsu, Oita-ken, who had lost both her father and mother since last summer, died February 27. Her will showed that the entire savings of her seven years of labor, 2,500 yen, was to be given to the village primary school.

FROM THE LETTERS OF THE HON. EMILY EDEN.*

"I OUGHT not to have been surprised at the tidings you give of dearest Mary, for when people marry there is nothing we may not expect them to do and it is our own fault if we allow ourselves to be astonished at anything."

—(*From Miss Fitzgerald, Oct. 3, 1819*)

"WHAT a horrid piece of work a lying-in is! I am more and more confirmed in the idea that a life of simple blessedness is the wisest, ever accompanied, as Shakespeare mentions, by the necessity of chanting faint hymns to the cold lifeless moon—which, as I have no voice, rather

* *Miss Eden's Letters*, Macmillan, 1919. Edited by Violet Dickinson. She was sister of Viscount Auckland, and accompanied him to India, when Viceroy in 1836. Her father was the friend of Pitt, and her sister Pitt's intimate friend.

discomposes me. I shall astonish the moon, poor fellow, when I set off [singing], but as for going through all my sister-in-law has done this fortnight, I could not, and would not, for all the Roberts in creation."

—(*To Miss Villiers, Oct. 1826.*)

LADY SARAH [VILLIERS] had one daughter, Elinor, who, seeing the discomfort her mother underwent before the birth of one of her children, said she was "determined to have all her children before she married, and enjoy herself afterwards." Elinor died, aged eleven, in 1826.

—(*Violet Dickinson's note, p. 113*)

"I SHALL go up on Friday for a few days, hear what George has to say, see you, take leave of the Copleys, finish up the House Accounts, claim my allowance, pay my bills, lock up the tea and sugar, look over the House Linen, go to the play, call on Lady Grantham, and then come back to stay until Mary is confined. She insists on my being with her (I mean in the house), and of course I had rather too be with her if she likes it; but if an equally near relation should happen about the same time to require my attendance on the days at Newgate, I should prefer that employment of the two. Shorter and pleasanter, I guess."

—(*To Miss Villiers, July 1827.*)

"I GO back to the suspicions I have entertained for some time that the old singular religion we were taught at from years old is the real right thing after all. 'If you are good, you will go to Heaven, and if you are naughty, etc., etc.'"

—(*To Miss Villiers, Dec. 13, 1826.*)

"ALL the poor little children who read History 100 years hence will come to the Goderich administration, and as they will never have dined in Downing street, or lived at Nocton, they will not have an idea of what a thorough poor creature he is. Thank Goodness, I have never been taken in by History."

—(*To Miss Villiers, 11 August, 1827.*)

"LADY CHARLOTTE and Lady Emily are two of the nicest girls I ever saw, and a melancholy proof of the uselessness of education—I mean, melancholy for my dear sisters, who are slaving

their lives away at education. They cannot wish for nicer daughters than the Butlers."

—(*To Miss Villiers, November 3, 1827.*)

"WE HAVE a highly conservative party down here, at least what would have been conservative if, as my housekeeper justly remarked about the gooseberries, the season for conserving was not gone by."

—(*To Miss Lister, July 2, 1832.*)

"POOR Goliath himself would have been obliged to be down and test if he had tried on six pairs of stays consecutively."

—(*To Lady Campbell, August, 1835.*)

CHINESE WOMEN STORM CANTON ASSEMBLY.

ONE of the vernacular dailies of Peking, the Jih Pao, announces that Outer Mongolia's recent declaration of autonomy is due to the wife of the Living Buddha by whom the latter is so dominated that "he lives in his palace as if passing his day in Hades, while his eyes are often filled with tears." All of which, not a very happy commentary on the old Lama's domestic bliss, tends to reveal the modern feminine trend in China.

In Southern China, particularly in the Province of Kwantung, of which Canton is the Capital, due to foreign influence, greater educational facilities for women, and the further fact that Dr. Sun Yat-sen, the recently inaugurated President of the Southern Republic, is professedly in sympathy with the aspirations and ambitions of the women, the equal suffrage movement is rampant.

It appears that the original constitution of the Canton Government failed to define the qualifications of voters as to sex—an omission that the progressive Cantonese women were quick to recognize and were proceeding to avail themselves not only of the franchise but the plums of office as well when masculine authority intervened. An amendment was introduced to rectify the omission, and it was this amendment that brought down upon the heads of the unlucky

legislators a storm of indignation that expressed itself in the following remonstrance:

"Article 2 of the Constitution states that sovereignty of the Republic of China originates to the whole body of the citizens. Chinese women are citizens of the Republic and are therefore entitled to the enjoyment of the rights as mentioned in Article 5 of the Constitution. Nor do the regulations for the self-government of *hsien* districts and the regulations for the election of magistrates specify that only men are eligible for holding public office and participation in the election. Well and good. But we have recently heard that the Assembly has modified these regulations in such a way that we women have been deprived of our right to vote and hold public office. In this you have violated the Constitution and you are thus no better than the unlawful Government in North China. Within this lawful territory no unlawful act can be tolerated. Therefore we command you to do away with amendments."

On the day the amendment was submitted to the Provincial Assembly the galleries were crowded with suffrage adherents, while it was evident that strong feeling prevailed between the 70 members on the floor, but it was not until in the ensuing debate that the chief point of objection raised was shown to be physical unfitness that the climax was reached. At this juncture the women rushed to the floor and proceeded to so demonstrate their muscular prowess and skill that the legislators appealed to the Civil Governor for soldier protection, the suffragists at the same time sending S.O.S. call to the girls' schools for reinforcement. To add to the chagrin of the Assembly Members, the Governor (who was in sympathy with the women), instead of sending aid, sent the cryptic message: "Be manly and face the inevitable." This injunction was not followed; the Members fled, leaving the hall in possession of the suffragists, one of whom pre-empted the Speaker's chair, called the meeting to order, and the feminine Assembly proceeded with business.

Yet despite this victory, subsequent mass meetings and parades wherein banners were flown

and leaflets distributed, saying, "We are determined to get what is ours", the qualifying amendment was in April passed, to the bitter disappointment of several thousand Chinese women, who, nevertheless, declare themselves undaunted in their determination to acquire that which has taken many years on the part of the their sisters across the sea.

UCHI LIANG OF TIENSIN.

UCHI Liang, the only Chinese lady journalist attending the Press Conference of the Far East, now in session in Tokio, occupies a unique position in the newspaper world of China. She belongs to that younger generation of women, who, at tremendous odds, are making their influence felt in the educational and political life of China.

Though she greets visitors with the gentle unassuming courtesy of the Orient, and appears so frail that a harsh wind would carry her a great distance, she is, nevertheless, a radical progressive. She is interested in bringing about a complete emancipation of the women of China from their old and conservative customs, and does not think that high and nobler standards in politics and civics will eventuate satisfactorily, until woman's suffrage is an established fact in China.

"In the advance of civilization toward higher standards men and women must cooperate equally, and it is especially essential for the betterment of civilization in the Orient that men and women have single standards in all matters relating to progress."

Born in Tientsin, at the time when personal energy and achievements of women were strongly discountenanced by conservatives of the old school, she has had, practically, to advance her own opportunities for a higher education, and graduated from the Higher Normal School of Tientsin with the highest honours ever accorded a pupil. Her English education was obtained under the direction of the Young Women's Christian Association, in Tientsin.

Since the fall of the monarchical government of China the education of women has been

more easily obtained, but it is still very difficult for women to put forth in initiative work, ideals for sociological and educational betterment, and it is very unusual in the journalistic annals of China for one to qualify as a practical newspaper woman, such as she is.

It is with utter astonishment that one hears this small, petite, dainty and most attractive, little lady, gaze steadily and contemplatively at her listeners and discuss complex problems appertaining to disturbed conditions of the present day. But she does it, and comprehensively, giving a neat turn to her subject, which reveals the well-ordered, analytical mind of the thinker.

The room in which she receives visitors at the Seiyoken Hotel is daintily attractive with personal effects she has brought to Tokio. The books, neatly arranged on the table in the center of the room, reveal her as a discriminating reader and contain carefully selected substance matter from the works of well-known authorities.

Miss Liang is a most delightful hostess, and the charm of her spirit lingers long in one's memory. The influence of such a mentality and personality, dedicated to the service of humanity, cannot but be great.

—*Japan Times.*

MOTORBUS CONDUCTORS.

GOLDEN opinions continue to be expressed of the "Mobus" conductors in Tokio. The business employer's point of view is put in the following interview:—

"Women have permanently taken the place of men as conductors on our autobus line," is the verdict of one of the directors of the Tokio Street Automobile Company in answer to a question as to the results of a six-months' trial as women in these positions.

"I say this in view of the experience of the last six months," he continues. "To begin with the cases of theft, we had only three cases during the last six months while previous to this when we were employing men, we had from 20 to 30 cases a month. Another point in favour of the women is that misunderstanding between

the conductors and the passengers are very much more rare than before.

"The one point upon which we were dubious at the beginning of the experiment was whether the women possessed the physical strength required by the work. We now find that women absent themselves from work even less than men. We were also in a little doubt as to what the moral results would be, but here again we have no cause for complaint.

"The hours of work are ten hours a day, but the actual working time consumed in the four trips a day that are made by each conductor are only about seven. The pay is from yen 50 to 70 yen a month."

So successful was the step, that it is contemplated to imitate it in the case of the railways:—

"Passengers travelling on government steam trains in Osaka, Kyoto and Kobe and their vicinity will soon see women conductors and stewardesses in place of men conductors and boys. This comes as a result of a recent decision of the Western Division of the Imperial Railways.

"This decision was made following the very satisfactory result of the tentative employment of several hundred young women by the same division. It is now found out that these women can do the work with efficiency equal to that of men. Furthermore, their cordiality, often lacking in men, has induced the railway executives to replace men with women in many branches."

—*Japan Advertiser January 25, 1921.*

And Mr. Speight, a poet of a high order, resident in Japan, becomes lyrical in the columns of *the Far East*, to this bewitching tune:—

As the motor-bus sped along to Uyeno through the keen morning air the beauty of the girl-conductor filled me with wonder.

It was a high-bred kind of beauty such as is met with among the more cultured of the aristocracy—a lonely beauty and austere, poignantly appealing to some deeper sense of honour, some deeper kind of love than one is conscious of but at the rarest moments.

She was pale, with dark aureoles about her trusty eyes; her feature had the shapeliness that comes from a long ancestry of pure emotion. She was winsome as a child, and as self-possessed as a wild falcon.

In her belted jacket and short skirt of blue serge, her sombre cap that hid her abounding hair, her large white collar and her dainty black shoes and stockings, she handled the full car with a coolness and precision and courtesy few men conductors are equal to, and it was a strange sensation to feel her gentle hands enforcing her injunctions to us to bring some order out of the bewildering chaos.

Those wise and earnest eyes never strayed; and after each encounter with a passenger she raised her pale and delicately moulded face beyond the invasion of any tarnished thought or rebel fancy, far from the deadening tumult that surged about her, into a proud and queenly solitude wherein she could hide her sorrow and her tears.

STAR-DUST.

I. MILITARY.

II. BUSINESS.

1. INVENTION.—The war has brought out latent inventive genius in many women of the British empire. Not long ago a decoration of that country was conferred on a woman for an invention "requiring exceptional courage and self-sacrifice." Since that time women as inventors have proved themselves to be nearly equal to men.

Before the war women's most successful invention was the curved hair-pin with turned-up ends; it was patented by a woman who studied the shape of fifty human skulls at the Royal college of surgeons before she hit upon the proper scientific curve. Since the war there have been Miss Halle's papier mache splints and surgical appliances. Last year a nurse in Devonshire took out a patent for exercising the limbs of wounded soldiers and a collapsible stretcher has been patented by a woman. Out of the 238 applications made by women in 1916 there have been granted 54 patents.

2. GOVERNMENT CLERKS. (JAPAN).—Out of consideration of changed conditions, the Department of Communication has decided to recognize the right of women officials in the employ of the Department to receive equal treatment with men officials. The other Departments of the Cabinet will follow suit in recognizing equal rights according to the *Hochi*.

An official of the department of Communication writing in the *Hochi* says: "Hitherto young men who finished the third grade of the middle school have been employed in our Department as officials of *hannin* rank (junior officials), while women, even though they were graduated from the girls' high schools, have not been employed as junior officials, although they could acquire the rank of *hannin* after two years' service. The new ruling will enable women officials to be treated on the same footing with men officials."

There are at present more than 1,500 women officials in the Savings Bureau of the Department of Communication, of whom more than 10 per cent are graduates of the girls' high schools. Therefore, at least 150 women junior officials will be created as soon as the new regulation goes into effect. According to the *Hochi*, other bureaus of the Communication Department are considering employing a large number of girls' high school graduates.

3. MERCANTILE. (CHOSEN).—There has recently been organized in Seoul the Toa Fujin Shokai, or Oriental Women's Mercantile Firm. The promoters of the company, it is understood, are young ladies of Seoul and they intend to undertake the purchase and sale of various kinds of merchandise, investing yen 400,000 in the venture, which will be conducted under the joint-stock system. The employees will also be females. The promoters met at the house of Mr. Pak Seungkeui and established an organising office in Chongno. The venture is meeting with great approval among Koreans, and Mr. Han Sangyong, managing director of the Hansung Bank, and several other representative Korean business men of Seoul have promised their support.

III. ATHLETICS

1. BELL-RINGING.—Six women bell-ringers, who have taken the places of men called to the colours, took part in the ringing at the annual meeting of the Bell-ringers' Association at Ashford Kent, on Bank Holiday.

2. FIRE-BRIGADE. (JAPAN).—In these days of woman flyers, woman car-conductors, woman chauffeurs, and woman what not, woman anything may no longer be a novelty. None the less few, if any, countries can boast of female brigades as do Takayama, Karie, Tawarazu and Tamatsu parishes of Higashi Uwa County, Ehima, Shikoku. The amazon fire brigade has recently been organised, all girls and women between 15 and 50 years in age of the four villages being eligible to its membership. The amazons are ordinarily ordinary daughters, wives, mothers and widows, except when on emergency they go out to fight the blazing element. Now as to why these villages must have a female brigade, they are so situated on a sea-coast that communication with other villages and towns are extremely difficult, and once fire breaks out, they can expect no assistance from neighbouring places. Nor is that all. All the male population of the villages are fishermen, who spend most of their time on the sea. Hence the brigade.

—*Japan Times*, 11 June, 1921.

A local despatch reaching the vernacular papers, reports the organisation, for the first time in this country, and perhaps in the world, of fire brigades composed of women. These are organized in different villages in Yamanashi Prefecture, but, according to some, they must only be called out to fight daylight blazes.

The women fire-brigades are intended to engage in preliminary fighting against the flames, in order to facilitate the operations of the slower male fire-fighters. According to the local message, the members of the women's brigades are limited to those women who are aged between 18 and 30, married or unmarried, and who are in a normal state of health. These women fire-fighters will be trained for the purpose for a short period before they are admitted into the field of practical operations.

Among the Prefectural authorities, however, adds the despatch, opinion is gaining ground against the novel departure as highly objectionable from the standpoint of public morality. Fire often breaks out at midnight when, it is argued, it is not quite safe or wise to let young girls and women leave their houses, and the authorities are expected to interfere in the matter.

—*Japan Times*, 28 Jan. 1921.

IV. ACADEMIC

1. LAW. (SCOTLAND).—At the University of Glasgow the Scholarship in civil and public law for 1921 has been awarded to Ruth M. I. Russell.

—*Scots Law Times*, 20 March 1921.

2. NIHON DAIGAKU. (JAPAN).—Co-education is fast becoming popular in Japan for, following the news of admission of women to the Imperial University course of literature, comes the news that 70 women have been enrolled in the Nihon Daigaku, a private university, Misakicho, Kanda-ku. Other private universities have postponed their plan of enrolling women, since the Nihon has enrolled so many.

Of these 70 women, 20 were enrolled in the Theological School, 15 or 16 in the School of Sociology, but the business manager of the university says the majority of the women enroll in the course of Chinese and Japanese literature. Those who enroll in the school of sociology are mostly married women.

3. MEDICAL. (JAPAN).—Ninety-eight Japanese lady physicians began their career in Japan when the graduation ceremonies of the Women's Medical School at Kawata-cho, Ushigome-ku, were held. Former graduates of the medical course at this school number 320. In the past it has been necessary for prospective physicians, upon receiving their degrees, to take a one year course in the preparation for examinations given, before any certificates to practice were issued. Government action has abolished this prerequisite and so the ninety-eight graduates this year will be able to begin practice immediately.

4. PEDAGOGY (PRACTICAL).—(JAPAN).—About forty students of the Uwajima Girls' School in

Ehime prefecture struck on Monday afternoon. The students are dissatisfied with the retirement of the head teacher who has been recently transferred to another school and want to have the popular teacher retained at their school.

V. GOVERNMENT AND POLITICS

1. PARLIAMENT. (SWEDEN).—Both Chambers of the Riksdag have ratified the amendments to the constitution extending the franchise to women, who become eligible as candidates for the Riksdag.

—*Stockholm Telegram*, 26 Jan. 1921.

2. CHAIRMAN OF COUNCIL. (SCOTLAND).—Her Grace the Duchess of Athole has been appointed chairman of the Scottish consultative council on General Health Questions.

VI. DRESS

1. JAPAN.—Mr. Sonnosuke's acting as Asa was so remarkable that one not knowing his sex would never have entertained a suspicion that he was not a woman of the streets, such as he was depicting. His make-up, his carriage, his gesture and his voice, were absolutely convincing. It seemed impossible to believe the actor any other than the killer of her own child. The Japanese papers reported Mr. Sonnosuke to be very anxious about acting in a play with the new actresses (women in this case) who were appearing at the same time with him. But he suffers nothing by comparison. Rather does he gain, for no woman on the stage in Japan to-day can in any way compare with him in dramatic fervor and realism of portrayal.

2. AMERICA.—A newly organized Women's Knickerbocker Club in Washington has as its object the elimination of the clumsy skirt in sport. The members hope to enlist the women golfers of America in the movement and make "knickers" the regulation golfing costume for women as well as men. What is believed to be the first knickerbocker tournament to be held for women is scheduled.

VII. LAW

1. SOLICITOR. (SCOTLAND).—Isabella Burt, M.A., LL.B., of Dunfermline qualified in April 1921 as a law agent (Solicitor).

URANIA

2. BARRISTERS. (ENGLAND).—On the 8th March, in the House of Commons, the Lord Chancellor (Lord Birkenhead) was the guest of "The Committee to obtain the Opening of the Legal Profession to Women." The object of the dinner was to celebrate the passing of the Sex Disqualification (Removal) Act. Major J. W. Hills, M.P., presided over an attendance which included, in addition to the Lord Chancellor, the Lord Chief-Justice (Lord Reading), the Solicitor-General (Sir Ernest Pollock), Viscountess Rhodda, Lady Selborne, Viscount Haldane, the Attorney-General (Sir Gordon Hewart), Sir Henry Duke, Mrs. Henry Fawcett, Lady Emmott, and other distinguished leaders of the women's movement.

Miss Macmillan responded on behalf of the Scottish Bar to the toast of "The Bar"

VIII. RELIGION

1. BUDDHISM. (JAPAN).—The Jodo sect, one of the most influential of the Buddhist sects in Japan, is considering the question of granting to women priests the right to participate in the conduct of the affairs of the sect. If the bill to that end which will be taken up for discussion at an early meeting is passed, the Jodo sect will be the first Buddhist sect to recognize the equality of priests of both sexes in the administration of temple affairs, the *Kokumin* says.

The abolition of the regulation requiring all women priests not to wear long hair is a question which the sect apparently regards as premature for serious discussion at this moment, for it has been struck off the list of problems to be taken up at the forthcoming meeting of leaders of the sect, although it is difficult to explain the motive which has decided the temple officials who favor the idea of letting women priests have a voice in temple affairs to drop the

side question of whether they are to be allowed to wear long hair.

2. PRESBYTERIANISM. (FRANCE).—The Presbyterian Assembly has resolved to admit women to the eldership and deaconship, and has approved in principle of the admission of women to the ministry.

3. PRESBYTERIANISM. (JAPAN).—Although Japan is generally regarded as one of the most backward of all the big Powers of the world in the granting of social and political privileges to women, the congregation of the Fujimicho Church of Christ leads all congregations of Presbyterian churches in the world in the recognition of the feminine sex in one respect. This remarkable step forward was taken last May when eight were chosen as Elders of the church—the first time that any women have held that honor in a Presbyterian church.

Of the eight ladies chosen, one is a foreigner—Miss A. C. Macdonald of London, Ontario, Canada, who incidentally is the only foreign member of the church, which has a congregation of about 1,200. The other seven women elected are: Mrs. Kawado, Mrs. Hani, Mrs. Oe, Mrs. Tora Saito, Miss Michi Kawai, Mrs. Karasuda and Mrs. Takahashi.

Miss Macdonald, who has been in Tokio 16 years, is teaching at Miss Tsuda's school for girls.

The General Assembly of Japanese Presbyterian churches last fall adopted a measure acknowledging women as the equal of men in the church, and declaring them qualified and eligible to serve in various capacities previously reserved for the men of the church throughout the domain of the denomination. This enabled the selection of the eight women as Elders at the Fujimicho Church. Sixteen men were also elected Elders at the same time.

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' ousin hôs angeloï.*"

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; 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.

EDITORIAL NOTE.

WE would again venture very warmly to urge those who respond to the ideal of freedom advocated by this little paper to intimate 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!

URANIA

DISTRIBUTOR'S NOTE.

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