



# URANIA

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TWO-MONTHLY.

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

## NOTICE.

OWING to the continued high level of prices, it has been decided to go to press three times in 1924 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 may 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! Send a line to-day (as the Americans say)!

## LE VOL.

"La tête me tourne" dit le jeune papillon se débattant sur la tige morte où il était tombé pour sécher ses ailes. "Naitre dans un ouragan, ce n'est pas drôle! Que ne puis-je me débarasser de ces deux voiles qui menacent de m'emporter? Je ne les avais pas quand j'étais chenille. D'où viennent-elles? Quel tourment Je suis ansorelé."

"Si tu étais hirondelle" dit une voix dans l'air. "Si tu étais moulin à vent, elles te serviraient.....maie n'étant que chenille".....et l'hirondelle n'attendit pas la réponse du papillon, elle s'envola.

"Elle a raison" dit le papillon, luttant comme un petit enfant avec un grand parapluie. "Oh, ma douce vie de chenille! Oh! jeunesse perdue! Il embrassa la tige en tremblant."

"Pauvre papillon" dit l'araignée. "Tu as raison; c'est une mascarade abominable. Elles ne servent

à rien, elles t'empêchent de gagner la vie. C'est un châtement sans doute pour quelque péché commis, mais c'est pitoyable."

"Dieux des bois et des buissons" dit le papillon. "Divinité du Styx. Ecoutez la prière d'un pauvre insecte perou! J'aime la terre, le ciel m'effraie. Confiez-moi ces appendices inutiles, embarrassants, effroyables! Permettez-moi de redevenir chenilles, de suivre la longue procession de plante en plante, sans soucie, sans responsabilités, sans aspirations, de reprendre ma vie d'autrefois, la douce existence chenillière!"

Il ne reçut pas de réponse immédiate. Mais, à midi, le vent alla se reposer au fond vert et ombragé d'un bois de chênes, laissant la nature à reprendre sa vie de rêves. Il faisait chaud dans le champ, au grand soleil. Le papillon se sentait mieux, il reprit courage et la brise lui dit:

"Frère papillon, agite tes ailes!"



"Mes ailes!" dit le papillon. "Quelle ironie! mes ailes, ces bêtises bariolées, cette feuillaison involontaire, cette éruption, cette maladie funeste! Mais ce sont elles qui m'agitent! Ce n'eut pas moi qui fais le moulinet, je suis la victime! Mes ailes!"

Mais il essaya. Il les agita. Et il comprit qu'elles étaient vraiment à lui.

"Que fait-il? Est-il ivre?" dit une fourmi qui voyait pour la première fois la gymnastique d'un papillon qui apprend à voler. "Quelle locomotive! Si j'avais une coiffure semblable, je serais au désespoir."

"Marche!" lui dit d'un ton autoritaire une autre fourmi, la suivant avec son fardeau dans le même sentier.

Se sentant pousser, la fourmi se hâta, se mit à courir vers le trou noir, la porte qui conduit dans le royaume souterrain des fourmis; elle disparut dans l'obscurité.....

Et le papillon.....s'envola :

Vous savez voler, sans doute?—Ah, non? Vous demandez ce qu'on éprouve quand on vole?

Il vous semble d'abord que le ciel s'abaisse, qu'il se rapproche de vous, d'un mouvement rythmique, plusieurs fois.

A mesure que le ciel s'approche, la terre s'éloigne. Et cela vous donne le vertige.

Cela vous enivre, aussi. Vous sentez que ces mouvements rythmiques et ce qui vous entoure, changent le rythme même de votre vie.

Il devient plus rapide. Il devient intense. Il devient puissant. Il devient conscient et créateur.

Cette force dont vous prenez conscience n'est pas extérieure à vous. Rien de plus vous, rien de plus intérieur. Elle jaillit d'une source profonde. Et comme une source, elle rejette tout ce qui l'empêche de jaillir. Créatrice, elle sépare la nuit du jour. Vous contemplez en vous-même le mystère et le miracle de la vie: le lourd va au fond, l'affiné et le léger monte toujours.

Vous reconnaissez que vous appartenez à l'air; la terre tombe, vous êtes libre. Libre de suivre d'autres rythmes imprimés en vous par la nouvelle vie qui bondit, chante et vibre en vous. Libre de voler, de suivre la mystique danse de l'air. Danse

à laquelle vous appartenez, à laquelle vous vous unissez, vous, joie, joie vivante, papillon qui vole!

"Ah le pauvre, il s'est envolé, lui aussi" dit une vieille chenille se dressant debout, à la façon des chenilles pour le suivre du regard.

"Moi, je ne voudrais pas me livrer à ces excès. Je reste chenille."

Doucement, doucement, Madame la chenille. Aujourd'hui et demain, peut-être. Mais le jour viendra où vous aussi vous prendrez l'essor. On ne peut pas toujours rester chenille. Vous, grasse et verte, qui mangez le chou, respectez les traditions et ne quittez jamais la terre avec vos six pattes de chenilles, vous aussi, vous vous en volerez.....

#### NAA TSHAN.

[TRANSLATED FROM THE TOKYO N. CHI NICHU FOR JUNE 30, 1924.]

A RECENT issue of the *Tokyo Nichi Nichi* contained some singular information regarding a certain girl who, on attaining marriageable age, suddenly transformed herself into a member of the other sex. Now we have a report as strange as the other, announcing that a man has become a woman.

It was in June of 1923 that the Oojibashi Police Station in Fukagawa-ku, Tokyo, summoned a woman and told her to cut her luxuriant black hair close to her head. The woman is generally known by the name of "Naa Tshan," and has been a lodger in a common lodging-house in that district for the past 17 years. Up to that time she had been a member of the male sex. She or perhaps more properly, he was called "Naokichi ohno", and is 40 years of age. He is the son of a grazier. In his boyhood, he was adopted by a farmer in Oshima-machi, a suburban district east of Tokyo.

When he was a school-boy, he was fond of girl's play. At the time he finished his course of primary education, he looked more like a girl than a boy. He was fond of sewing and laundry work. Subsequent to the physical examination for military service, he let his hair grow after the fashion of young women, and dressed it just as they do when they attain marriageable age.

He put powder on his face and rouge on his lips. He looked quite a charming girl, whose love was courted by many a young man. It is said that one of those young men allured him to spend a night with him. He took him to an inn, where he found him to his astonishment to be a young man.

On account of this event and others like it, he came to be gradually disfavoured by his parents, brothers and sisters, and was consequently obliged to quit home. He began to lead a wandering life, and at last settled at the before mentioned locality. As he is fond of laundry work and sewing, his services are availed of by the mistresses of waiting houses and geisha houses, who patronize him affectionately. He is now living an easy life.

The mistress of the Uhnoya Restaurant at Nishimachi, Fukagawa-ku, is specially good to him. She often gives him a present, and at every season of the year she regularly gives him clothing.

He used to take the bath in public bath-houses on the women's side; to this the police authorities objected for reasons of morality and they told him to cut his hair short as men do. This order he reluctantly obeyed, and since that time he takes his bath in the men's quarters.

The father of "Naa Tshan" is now in the service of a business concern in Vihonbashi. His brothers and sisters enjoy an easy competence, but he never calls on them, nor does he write to them. The keeper of the Fujiya, the lodging house where he has a room, stated to an interviewer that "Naa Tshan" had been with him nearly 17 years, and that he was quite a member of the family, who looked on him and treated him as a woman.

#### AMAZONS IN THE ANCIENT EAST.

PARKER'S "Race Struggles in Corea," printed in the *Translations of the Asiatic Society of Japan*, Vol. XVIII (1889-1891), P. 167, contains the following interesting passage:—"On the N. (of the State of Fu-Yii) was the Weak Water. (N. B. This name is usually applied to some river or lake in Tibet, near the kingdom of the Tung-nii, which was for long ruled by female princes. As the semi-mythical female ruler Si-wang-mu is frequently

connected with the locality of the Weak Water, it is not impossible that these two gynocracies may be one and the same in origin. But here, the river Amur is meant.)" Fu-Yii lay about the Yalu River in Manchuria.

In the same article, (chapter 4, page 200), dealing with N. E. Corea, Parker translates a passage, with reference to North Wuh-toii, to the effect that "old men said that in the sea there was a Woman State without males. There was a tradition that in this State there were supernatural beings who had connection with them, and that in consequence children were born."

Parker also cites a story of a virgin birth in "Soh-li" namely Tung-ming (Kao-tshu-méng) first King of Fu-Yii; *Circe* B. C. 37.

#### SEXUAL KNOWLEDGE AND EDUCATION : A JAPANESE VIEW.

INSTRUCTION on sex matters is an extremely delicate subject. It may be very dangerous to talk to a number of children on such matters without ascertaining the exact psychological condition of individuals, which may differ each other far beyond our common imagination.

The Hoshi is entirely opposed to the system of education on this subject in class. When education on such a subject is given the character of public instruction, it is apt to stimulate passion instead of controlling it. For in an average case child instinct in this matter makes the child know more than an adult person can suppose. In the intermediate schools, the education on this subject should not go a step beyond biological and hygienic limits.

Experiments have been made in journalism, with the result that the more information given caused the greater risk of temptation to young men and women. When prostitution was attacked by the Chicago press, for instance, the number of women desiring to become that sort of women suddenly increased. Sex education may produce a result entirely opposite to the intention, if it is not given with the utmost care and caution.

—Translated from *The Hotshi Shimbun*, in *Japan Times & Mail*, 1st September, 1924.



## CHINESE MODELS.

CHINESE maidens detest displaying their natural "charms," according to Noboru Hasegawa, a Japanese painter, who had extreme difficulty in persuading maidens of the Celestial republic to pose for him in the approved garb of the Garden of Eden.

There are only three painters' or sculptors' models in China, says this Japanese painter who has just returned to his homeland on the Nagasaki Maru, and who secured one of them, Miss Fang Ying, an eighteen-year old lass who, according to him, is as cheerful as any model elsewhere and as ready to assume any pose asked.

But there is one failing about her, perhaps a failing that models the world over share. She is able to earn about \$3 (Mex) a day; but spends all she gets on gambling and on her lover so that she has nothing aside for a rainy day, although her wages are such that no other job in China could bring her.

—*Japan Times*,

## "A GREAT SIMILARITY."

DR. ALFRED SCHOFIELD'S statement, (says *The Daily Mail*) in praise of the modern style of corset, because it is moulded to the natural figure instead of cramping it, does not meet with the approval of artists, who deny that a corsetted figure is, or even can be, a perfect figure.

"The perfect figure," said the Hon. John Collier, "is the Venus of Milo. Nothing better, more robust, or healthier has ever been reproduced by an artist, and the further away you get from that ideal the less perfect is your figure.

"The great difference between the ideal perfect figure and that of the ultra-modern woman is that the former is natural and the latter unnatural. A comparison between the statues of males and females left us by the Greeks show that in reality there is a great similarity between the perfect form of both. The modern woman attempts to accentuate what differences there are. She wants a small waist, and as a consequence her hips protrude. It is quite unnatural and cannot be beautiful from an artistic point of view."

Mr. Marcus Stone, R. A., was even more outspoken. "A thin, wasp-like waist," he said, "is one of the most hideous things, and the effect of corsets on our modern women has been to destroy their natural beauty of form. The shoulders have been raised, the neck is tending to disappear, the head is thrust forward, the arms no longer fall gracefully, and when seated she sits higher and stiffer than men because she is held in the grip of a tube.

"The perfect figure—such as the Venus of Milo—must be founded on a woman of perfect health, whose every action is free and unchecked, and whose whole body has undergone a perfect even development, admitting of neither the neglect of one portion of the figure or the accentuation of another. Apart from all hygienic considerations, which in themselves are strong enough to condemn the use of stays, the modern corset is fatal to a good figure."

—*Daily Mail*, 18 Oct. 1912.

TEN YEARS' ADVANCE OF  
KOREAN WOMEN.

[ BY MRS. CHOI P. LEY  
IN THE KOREAN MISSION FIELD. ]

## I. EDUCATION.

IN Korea the past 10 years have seen, as it were, the birth of the rights, freedom and activities of women.

First, they have obtained the right to an education. Old time Korean parents considered that they were under an obligation to educate their sons, but to keep their daughters at home. Now they begin to realize their duty to educate their daughters also. Even 10 years ago the number of girls in attendance at primary schools was only 3,886, those attending secondary schools 291; in 1922 there were 42,816 primary scholars and 3,284 secondary.

## II. STATUS.

Second, in their marriage relationship women have a new liberty. Ten years ago outside of the capital a girl was expected blindly to obey her parents and to have no voice in her marriage arrangements. She was not permitted to speak to

her husband before his or her parents, nor was expected to converse with him before others until after the birth of a child. To-day she may speak freely with her betrothed, and indeed with one to whom she is not even engaged. She may now express her opinion with regard to the actual engagement, and may write to her suitor. Even in non-Christian homes and among the uneducated the consent of the girl is now sought. Moreover, the right of a girl to remain unmarried is recognized. This is perhaps the greatest freedom of all since a few years ago the very existence of an unmarried girl of 25 would have been impossible. A girl, however well-educated and competent, was not expected to appear in public, and if she did so, it was in the face of severe criticism.

A great change has come into the relationship of mother and daughter-in-law, a very great change. Formerly the mother-in-law was the mistress, the daughter-in-law the life-long, unpaid slave. Nowadays, a daughter-in-law having reached years of discretion before she enters her new home, joins in the counsels of the home, and is its mistress.

With regard to the education of the children, the mother formerly had no voice; now, about this also she is permitted to express her opinion, though indeed as yet she has not exactly a free hand.

Again in purchasing supplies, the men now permit the women of the household to make purchases instead of running out to buy things themselves.

## III. SOCIAL INTERCOURSE.

Social intercourse has made a decided advance in 10 years. Ten years ago most of the unmarried girls of the capital were still wearing skirts over their heads, the married women, cloaks; they were not free to go about the streets by day, and were expected to travel in sedan chairs. The uncovered woman was the subject of insult and staring; to-day those who follow the old customs are those to be gazed upon! In the country the wide reed hats, which covered not only the heads but most of the bodies of the young ladies, have fallen into disuse. A girl was scarcely permitted to visit her friend in the neighborhood, now she may undertake work which carries her

throughout the country without reproach. This is a remarkable advance.

In public gatherings the curtain which secluded the women has been done away with, and a speaker no longer has to walk from end to end of the platform to catch sight of both, but mixed choirs are very common, and women are encouraged to address mixed audiences.

Korean women are now interested in many educational projects. In both city and village Korean women are making themselves responsible for the entire running of the night schools and kindergartens. They have undertaken also a few day schools.

## IV. BUSINESS AND POLITICS.

Ten years ago it was very difficult to get women teachers even for primary schools; now they are available for secondary schools also, but the demand is greater than the supply. In some girls primary schools the classical masters (old style Chinese scholars) are the only remaining male teachers.

Ten years ago the Korean women doctors had died and there were as yet no successors. There were but a few nurses, no maternity nurses. Now there are several women doctors, and a fine band of young nurses linked together in an association. Then only widows or destitute people were available as nurses, now the applicants are respected and some nurses' training schools ask for secondary education.

Women's part in business and commerce has had in the past 10 years perhaps as radical a change as in any other field. Then women were not allowed even to go shopping. Now there are several women bank clerks, and a great number of girls are taking commercial courses. The increase in the number of women newspaper writers is remarkable. A large number of women and girls are employed in factories.

In politics, also, circumstances have combined to furnish modern Korean women with a poignant interest in political affairs.

## V. MISSIONARIES.

Ten years ago work in the church was of necessity largely in the hands of foreign missionaries, with whom were associated a few outstanding



women. Now most of such church business is in Korean women's hands. These are making themselves responsible for a definite part of the church budget. The standard of education for Bible women is very much higher, and women deaconesses and Sunday school teachers are doing efficient work.

The growth of women's societies in the past 10 years indicates the social development of the Korean woman. Ten years ago women's societies did not exist. This year they are vigorous and important enough to have come to the notice of the Government, and 58 organizations are recorded. A notable feature is the linking together of a number of organizations under the Y. W. C. A. Through these various societies women are coming to realize their responsibilities and to fulfil their wishes and desires. Thus the Korean woman takes her place in the world.

The past 10 years then may be regarded as the "infancy" of the Korean woman. What possibilities of growth lie before her in the next 10 years? That she may increase in wisdom and stature and in favor with God and man is my sincere prayer.

[NOTE:—This progress is entirely since the Japanese protectorates began—*Ed. Urania.*]

#### SUFFRAGE IN JAPAN.

THE suffragists of Japan issued resolutions recently, demanding participation in the country's politics and the grant of full citizens' rights.

The first resolution says in effect that the right of suffrage the same as man's is demanded for all Japanese women of and above 25 years of age. It is explained that common education of middle grade is now disseminated universally in the country and there must be no political discrimination between sexes. There are already 1,000,000 women earning their living in Japan, and it is only fair that they are granted suffrage. The greatest number of women, mistresses of homes, should be given the right.

The second resolution demands the cancellation of discrimination disqualifying women for citizenship rights as the subjects of Japan in the law of Municipality. The explanation in this connection

is that women owe it to themselves to do their part in and be informed of the administrative, economic and health affairs of the locality in which they live, in order that they may fulfil their duties as a half of the population.

The resolutions are in the name of Kufushiro Ochimi and Tsuneko Gauntlett, the representatives of Japanese Suffragist Association. The Association is to hold a grand meeting at Okuma Hall in Waseda on November 13, to further the movement.

—*Japan Advertiser.*

#### SUFFRAGE IN MADRAS.

PURSUANT to the resolution passed at a public meeting held on the 16th February in Madras under the auspices of various Women's Associations, a deputation consisting of several prominent ladies headed by Lady Sadasiva Iyer, waited on His Excellency the Governor of Madras on the 21st February. Mrs. B. Rama Rao, on behalf of the deputation, read a statement to His Excellency in the course of which, after relating to the resolution of the public meeting requesting the Government of India and the Secretary of State to revise the rules of the Reform Act which disqualify women to membership in the Legislative Assembly and in the Councils, she requested His Excellency to recommend to the Secretary of State and the Government of India to amend the particular rule by the deletion of the qualification clause, "is a female". It is contended that there is nothing in the Act itself prohibiting women from exercising the rights and offices of citizenship, and that the sex disqualification exists only in the Rules framed under the Act. The deputation think that the necessary change can be effected by the Secretary of State without reference to Parliament, but even if it has to be submitted to Parliament, they think that this is the most auspicious time to obtain the assent of Parliament, since the Labour party is known for its support of women's claims. His Excellency Lord Willingdon, replying to the deputation, said that he would forward the address with pleasure to His Excellency the Viceroy as an expression of the decided opinion of that influential deputation and that he would consult the members of his Cabinet and submit their opinion on the subject. He did not, however, think

that there was any chance of definite action being taken in the matter before he had given up his official position in Madras, but he would leave on record for his successor, Lord Goschen, his reception of the deputation. He advised them to bring the matter again after the arrival of Lord Goschen.

—*Indian Social Reformer, 19th Jan. 1924.*

#### SEX AN ACCIDENT.

MARVELLOUS discoveries relating to the laws of sex were related by Dr. F. A. E. Crew in his second lecture to the Royal Institution.

The head of a male water-beetle was transferred to the body of a female. That body then assumed the characters of the male.

Among frogs there have been cases in which an adult female has become a functional male, and has been the sire of a family consisting solely of daughters.

It is possible to transform a male newt into a female by controlled feeding.

Among certain fishes it is the rule for about 50 per cent. of the young females to change over into males.

At least one female pigeon is known to have undergone a complete sex-transformation, while in the fowl the process of the transformation of a hen into a cock has been observed.

There are human intersexes which are neither male nor female, but definitely intermediate, and it is a mistake to label them as either male or female, for they belong to a third sexual category.

—*Weekly Despatch (11 May 1924.)*

#### NOTES.

THERE were 4000 women out of the total 14,000 in the galleries of the House of Representatives during the recent three week's session, when there were comparatively few attractive deliberations or scenes, and when the weather was so hot. There never had been so many women in these galleries since the opening of the Diet in Japan. "This remarkable increase," observed Mr. Kumpei Matsumoto, M. P., a well-known patron of the few

suffragettes, "is a sure evidence of women's awakening to their rights."

DEATH in the dank waters of the canal was the price paid by the little 7-year-old son of Mr. Takuji Mori for the life of his friend.

When 10-year-old Heigoro Ito fell into the canal by accident and called loudly for the help that was not there apparently, little Yoshio Moriya leapt bravely to his aid. Passersby hurried to help them, but after pushing his friend to safety, the small hero choked and drowned.

—*Japan Times, 18 July 1924*

ATTEMPTING to save the 2-year-old daughter of T. Higuchi, a customs officer of Kobe, who was about to be run over by an electric car, a woman gate watcher Cura Miki, at a crossing near Iwaya station on the Hanshin line, was hit and seriously injured by the car. The child was rescued without any injury, reports a Kobe message.

UNDER the auspices of the Bombay Presidency Social Reform Association, an Elocution Competition was held in the Marathi Grantha Sangrahalaya Hall, Bhai Jiwanji Lane, Thakurdwar, Bombay, during the 1st week of March 1924 to encourage public speaking by Hindu ladies. The Competition was in English, Marathi and Gujarathi. The subjects chosen for the Competition were as follows:—

Subjects for *English* speeches:—"Nation Building and Women."

Subjects for *Marathi* and *Gujarathi* speeches:—  
Subject 1st:—"Various directions of Social Progress and in which of them can women take a prominent part?"

Subject 2nd (for girls up to 15 years):—  
(a) "Who will be called a clever wife?"

or,

(b) "Recreation and its varieties."

Speakers on the English subject and the Marathi and Gujarathi 1st subject were allowed 20 minutes' time and those on the Marathi and Gujarathi 2nd subject, 10 minutes' time.

—*Indian Social Reformer 10 March 1924.*



URANIA

THE slim boyish figure of Violet Burnell, eighteen, won her place among seven models selected from 400 beauties for the Masonic Fashion Show in New York City. All seven girls had slim, boyish figures.

—*Japan Times*, 16 May, 1924.

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"WONDERS of the human brain!

"Yes, and wonders of the human body .....! Wimbledon this summer again proves to us how marvellous is the adaptability of the daughters of Adam. An authoritative dress-maker in Paris has but to say the word that chests shall be flat and instantly they become so, even in farthest and darkest Lancashire. It cannot be so long since there were feminine customs in the world. They have all gone; and boys now are not straighter or more slender. What, I pondered, as one slender stripling after another (some of mature years) strolled coolly by in their pretty frocks—what would that delineator and creator of giantesses, George du Maurier, think of it all? What must Mr. Dana Gibson who invented his luxuriant eponymous girl, think of it all?"

—E. V. LUCAS, in *Punch*.

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"THE Maharaja of Nepal was gorgeously attired and was wearing wonderful jewels when he greeted the party. He had one ear-ring in his right ear (none on the other side) which consisted of one big ruby.

"His little daughter of five was always present when he received Mr. Lockhart-Mummery, and one day she was observed on the parade ground leading a regiment of soldiers, with full band, round and round the parade ground. All looked as serious as possible."

—*Japan Advertiser*, 23rd July 1923.

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New Zealand paper—"It is scandalous to see society women going about with a poodle dog on the end of a string where a baby would be more fitting."

DWARFED IDEALS.

To the Editor, *Japan Advertiser*.

May I respectfully and emphatically deny the proposition advanced by my friend, Dr. Masujiro-Honda, to the effect that the characters of men and women are "complementary," and that neither should aspire to the virtues of the other?

On the contrary, the human spirit, in whatever form contained, will never be content to live in a maimed and mutilated condition. It, of necessity, and naturally, aspires to all excellence, and can never rest satisfied with being "complementary" to anybody else.

I am confident that the next great chapter in the history of this glorious land of the Sun Goddess (to whom it would be blasphemy to impute shortcoming in any virtue) will be inaugurated by the repudiation of this wretched Chinese-notion of imposing a two-sided ideal on each half of humanity. The only result of that notion is to choke the germs of nobility and independence in the girls, and the germs of delicate sweetness in the boys.

The true aim of the patriot ought surely to strive to make everybody in the realm, independent of sex, as noble as independent, as sweet and gracious as possible. You can only distort character by inculcating imperfection.

Tokyo, October 23. Very truly yours,  
IOTA.

To the Editor:

As careful readers may have observed, I did not advocate any reactionary Orientalism at all. I know at the same time that there are persons who dismiss whatever they disapprove as Oriental or Chinese. But Plato, whom I quoted from Dr. Fukasaku's book, was neither Oriental nor Chinese. In Lecky's *History of European Morals* you will find a similar differentiation of masculine and feminine virtues where he discusses the evolution of the position of women. Is there any teacher of mankind, whether of the East or of the West, ancient or modern, who has taught that men and women should aim at identical moral excellence? If by independence of women is meant economic independence, a great majority of

URANIA

the married women all over the world must be called slaves to their husbands who support them and their children. However, Dr. Fukasaku and I have been considering the place of progressive ideals in the coming universal civilization, and not the merits or demerits of the past or passing civilization of this people or that.

Nara, October 30.

M. HONDA.

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To the Editor of the *Japan Advertiser*:

Doctor M Honda asks whether any leader of mankind, East or West, ancient or modern, has taught that men and women should aim at identical moral excellence. It might be sufficient to reply that, if not, it is time somebody did. But in fact the Apostle Paul, in one of his more illuminated moments proclaimed 20 centuries ago that "in Christ Jesus is neither male nor female."

What a pragmatical essayist like the late respected, but unimpaired, Mr. Lecky wrote is by no means conclusive of the question. Nor is what Plato said, or may have said, in B. C 395.

It should be added that when I wrote "independence, I did not mean economic independence; I meant independence of soul. Let me say further that if it were not for the extreme admiration I entertain for Doctor Honda's expositions, I should not have troubled you with any remarks regarding them.

Tokyo, November 1.

Yours very truly,  
IOTA.

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

STAR-DUST.

III. BUSINESS.

Burma (Editor): Rangoon, Aug. 5.

Lin Siang Yin has been appointed editor-in-chief of the "Burma News" from August 1st. She is the first Chinese lady to take charge of a newspaper.

IV. ACADEMIC.

The degree of Doctor of Laws has been conferred by the University of Glasgow on Kathleen Valentine Bannatyne, a distinguished student of Philosophy at Queen Margaret College and for years a member of the Glasgow School Board, its vice-chairman and in 1919 vice-convenor of the Committee on Secondary Education of the Education Authority.

V. GOVERNMENT & POLITICS.

MAGISTRATES (INDIA).

MADRAS—Lady Sadasiva Iyer, wife of Sir Sadasiva Iyer, Retired Judge of the Madras High Court, Mrs. V. P. Rao, wife of V. P. Rao, Deputy Secretary to the Government of Madras, Local self-Government Department, and Mrs. Stanford have been appointed Honorary Presidency Magistrates of the City of Madras.

They are likely to sit from January next.

BOMBAY—Lady Cowasji Jehangir, Dilshad Begum, Mrs Hodgkinson, and Lady Jagmohandas Virjivandas representing the Parsi, Mahomedan, European and Hindu communities respectively, are appointed as Justices of the Peace. This is the first time ladies are appointed to this office.



URANIA

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. Gore-Booth and E. Roper, 14 Froggnal Terrace, Hampstead, London; 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, especially from America.**

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