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Nos. 49 & 50.

JANUARY—APRIL, 1925.

TWO-MONTHLY.

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

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 in magnificent but impracticable, please write to tell us so, and say why! Send a line to-day (as the Americans say)! We thank very cordially those who have already done so: and we feel much encouraged by their kindness.

LA PRINCESSE FÉE.

ELLE ouvrit sa caisse, Peau d'âne. Lourde dans ses plis parfumés, couleur du cœur de la rose, était la robe de sa marraine; elle l'enleva et s'en revêtit; se regarda dans le miroir, soupira contente. A ce soupir les quatre murs sanglotèrent et la chaumière s'agrandit comme un cœur en joie.

Se penchant sur la caisse, elle en sortit ses gemmes. Rubis, sources passionnées de lumière, ils partageaient la vie des fleurs et des flammes. Leur splendeur rouge, comme la note d'un oiseau fée, bondit jusqu'au plafond. Alors s'ouvrit la porte enchantée, et Peau d'âne se trouva au dehors, dehors dans la nuit bleue.

Là, dans le silence, le lac s'étendait doucement sur le plage, pleurant son ondine morte pour un mortel; et dans le ciel mielleux, mate comme une pervenche fanée, elle vit flotter dans son royaume de rêves, radieuse, sans voiles, la lune blanche. Elle aimait la lune, la Princesse Peau-d'âne.

Helas, la pauvre princesse! Aimer la lune? Aimer celle qui est si loin, si loin, celle que vous ne posséderez jamais?—Est-ou fou?

Mais il est si doux, même, s'il est dangereux, aimer ce qui est lointain.....La distance qui vous sépare, ce n'est que la longueur d'une bague.

tte de fée.....L'amour vous possède, cela ne vous suffit pas?—Laissez rire les gens d'esprit laissez dire les souillons et les dindonniers!—Le salon et la cuisine ne connaissent pas votre joie, et leur sagesse ne vaut pas votre folie.

Repu de la galette que la princesse avait pétrie, charmé par une jolie bague qu'il avait failli avaler, le prince Riquet à la Houppe cherchait la Princesse Peau d'âne.

Voyant la lumière qui sortait de sa cabanne, il s'était approché par une longue allée obscure; et le voilà qui sort, haletant, inaperçu, et qui s'arrête la trouvant sur le seuil de sa chaumière.

Il la regarde; il tressaille. Il frissonne. Il se dit qu'elle est folle; elle se garde, devant elle d'un air si étrange—Ensuite, il tremble. Il voit près d'elle un fantôme, une forme fluette-diaphane, couronnée de lumière.

Suis-je dans l'enchantement, est-elle fée? Se dit le prince. Il voit la lune dans les bras de Peau d'âne. Diane qui cache sa figure contre l'épaule de sa princesse—Et Peau d'âne....

On voit qu'elle est fée.

Alors il ne désire plus de galettes, plus de princesses, il ne pense qu'à s'en aller le plus vite possi-

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ble. Ah! Prince Riquet, hâte-toi, c'est l'heure. Tu n'as rien à faire ici à la fête de Peau d'âne. Sa joie n'est pas la tienne. Elle a retrouvé sa sœur, lointaine, la lune a quitté son ciel pour la visiter.

Va, rentre dans la triste allée, où l'on entend le bruit sourd de la cuisine souterraine. On prépare tes noces?—Soit. Tu trouveras une autre princesse—Ne pense pas à épouser une nymphe, une sirène ou une Mélusine. C'est une triste affaire, d'épouser une fée. Sauve-toi, cache-toi—dans le salon doré de ta mère ogresse.

Et laisse-là à sa joie, la princesse Peau d'âne. De toi elle n'as pas besoin; c'est la lune qu'elle aime.

—*Ecoute; elle pleure de joie—Et la lune rayonne.*

WHY WE MARRY.

.....Just because, in virtue of his being the least unlikable man in the place, I let him dance attendance on my young person, till I came to need him—all the same as my slippers to go to a ball in, or my bonnet to go out to walk. When I finally agreed to marry him, I cried excessively and felt excessively shocked—but if I had then said *no* he would have left me—and how could I dispense with what was equivalent to my slippers or bonnet? Oh, if I might write my own biography from beginning to end—without reservation or false colouring—it would be an invaluable document for my country-women in more than one particular....."

—*Jane Carlyle to Jeannie Welsh 9th January 1843: in Jane Welsh Carlyle Letters to the Family, P. 77.*

SAINTS AND SENSE.

ONE thinks of the saints as austere men who fast and wear hair shirts in order to keep themselves up to the mark. Saint Francis de Sales was not that sort of saint. One might almost call him a Society Saint. He lived a very human life in Savoy, on what is now the French shore of the beautiful Lake of Geneva, being regarded by the Catholics as the Bishop of Geneva, though Geneva was, in fact, a Protestant City, ruled by Calvin and Beza. As a missionary of the

Counter-Reformation he won the country round about Evian back to Catholicism, in spite of the Protestants, who potted at him from behind the trees of the dark forests through which he pursued his apostolic tours. He conquered even their respect, however, by the amiability of his character; and he was so sympathetic that it became the custom of the ladies of his diocese to consult him about their love affairs and those of their daughters. Both his theological treatises and his letters abound in precepts on these important matters; and a new account of his life, just published by the French Academician, M. Henri Bordeaux, gives us a fascinating exposition of the teaching of this saint, who has become, by the Pope's ordinance, the patron of all journalists and writing men.

The Saint's first episcopal act was to revise the ceremonies associated with Saint Valentine's Day. On February 14th each year, the young men and maidens balloted for lovers; and the obligation of the young man towards the young woman whose name he drew from the urn was "to take her to balls and for walks and to make her diverse presents." These proceedings led too often to impropriety and indecorum: and the good bishop prescribed that, for the future the young people, instead of balloting for lovers, should ballot for the names of saints whom they should undertake to honour throughout the year. The young people protested, but the bishop got his way.

He got it the more easily because, though he insisted upon propriety, he was always indulgent towards the desire for innocent amusement. He approved of games for girls—tennis, fencing and even running of races—though he warned them not to "devote too much time or attach too much importance" to such sports. He also approved dancing and play-going provided that girls did not "give their hearts" to these recreations—and provided also that they did not flirt with their partners. He agreed, and even recommended, that they should "make themselves pretty" for the pleasant functions: but on the question of flirtation he was firm.

It seems strange that a prelate who admonished his congregations in that style should have learnt that a sterner divine had denounced a book of his

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as pernicious and burnt it in the pulpit: but Saint Francis kept smiling in spite of the assaults of the puritanical, being quite sure of himself, and having a sense of humor. He explained presently that the ban which he put upon flirtation did not mean that he favoured the marriage de convenance—the marriage arranged by parents without regard to their sons' and daughters' inclinations. Parents, in his view, should do no more than throw out suggestions and bring the young people together; but the actual choice should be left to the young people themselves.

A deformed girl once consulted him on the subject, and this is what he said to her: "Marriage, my child," he warned her, "is a state which calls for more patience and constancy than any other—full of disappointments and mortifications. You, possibly, would find it fuller of them than some other people." On the other hand, to a young man who seemed to him to be about to make a rash and hasty choice of a wife, he said: "Marriage, my son, is an Order in which the profession comes, before the novitiate. If men were obliged, as in the monasteries, to undergo a year's novitiate before making the profession, the profession would be made by very few."

It sounds a little cynical, perhaps; the counsel of a man of the world rather than of a bishop. But it was meant sympathetically, and it was sound and sensible, and almost as applicable to our own times as to those in which the Saint flourished.

—*John o' London's Weekly.*

In fact, the Saint appears to have been in agreement with Mr. Pett Ridge:—

"Grace, in waiting for news at Leadenhall Street, and in wondering anxiously about her husband at Bordeaux, said to herself that married life was a complicated sort of business. The remark, she confessed, seemed to have less originality than truth"

—*Pett Ridge*—"Bannerton's Agency."

A SOUTH CHINA BRIDE.

MENGTZE, Yunnan.—We were riding towards a little village in the valley when we passed the bridegroom, waiting.

He was a tall, heavy man, and wore a long black robe. Twisted round and round him in a criss cross design were long strips of magenta cotton tied in little bows upon his hips. As we passed, we struck him as so unusual that he roused with his foot his sleeping companion who was doubled up in the cactus hedge. Perhaps the sleeper was his father, or perhaps a friend who was supporting him on this grave occasion.

Half a mile further on we met the bride.

A buffalo cart was slowly heaving out between the mud walls of a little farm. The buffalo was flaked with dry mud; it rolled along snuffing its drooping nose in the dust, planting its great splay hoofs with witless deliberation. To one of its great horns was tied a clumsy knot of magenta cotton. The cart was an ordinary peasant's dung-cart, still crusted with dung; it rolled on wheels that were made of solid sections of log, rounded only by the casual and inaccurate compass of nature.

Flanked by two large bows of magenta upon the floor of the dung-cart sat the bride.

She was perhaps 14 years old. She wore a magenta tunic with a broad bright embroidered yoke, green trousers and pointed embroidered slippers; on her head was the typical blue Lo-lo bonnet, embroidered, glittering with silver charms and bound about with silver chains and buckles.

And she was crying into a magenta cotton handkerchief—not so much crying as screaming with terror, shuddering and holding out her disengaged hand to her mother. The mother, also crying but saying nothing, was dressed in a black robe and hood; she sat beside the victim of the family triumph on the floor of the cart, trying to soothe her, caressing and clasping the brightly-colored shaking shoulders.

Behind the cart walked three or four men and boys of the family, solemn, but, in expression, entirely remote from the affair, paying no apparent attention to the wild and childish roarings of the bride.

It was the bow on the buffalo's muddy horn that touched me most—a bow tied there, I am sure, not in jocosity but in a serious attempt at ceremony and grandeur. This was the aspiring but unimpressive decoration of the family chariot,

designed to crown with dignity the heroine of the day. Probably she had never before travelled anywhere except on her own feet, and was accustomed to trudging 15 miles a day under a heavy load. But, as a bride, she was worthy of the buffalo to-day.

Somehow the bow on the buffalo's horn expressed the terrible strangeness of the occasion in the mind of the bride. Somehow it suggested the increasing distance between her and her familiar, muddy, half-starved, innocent childhood among the home pigs.....

The whole little rustic formality was foiled and spoilt by the human and incalculable terror of a child carried away from its childhood to something unknown called reality.

—*Stella Benson in the Star, London.*

THE WIDER HORIZON.

In a preface to a book by Henry Decharbogne "What do we know about the Hidden World?" the French astronomer, Camille Flammarion, tells what in his opinion has been scientifically proved concerning existence of the soul after death. The only way to learn the truth is by observation, he says. Ideas, opinions, hypotheses must be effaced by observation. That is a rule applying to metaphysics as well as other sciences. Continuing, he writes that the following "certitudes" are thus established irrefutably.

"The soul exists as a real entity, independent of the body. It is endowed with faculties as yet unknown to science. It can act at a distance telepathically without intervention of the senses. There exists in nature an active psychic element whereof the essence is still hidden from us. The soul survives and the psychic organism can manifest itself after death. Transmissions between spirits of living beings over the widest distances are registered with certainty. Telepathic transmission between spirits of the dead and living also exists.

"At the moment of death the soul (whatever may be its nature) communicates at a distance of hundreds of thousands of miles with the living, produces various knocks and manifests the image of the dying person under various conditions.

Electricity appears to be associated with these manifestations.

"Deceased human beings whom we call 'dead' exist after dissolution of the material organism. They exist as invisible, intangible substances which our eyes do not see, our hands cannot touch, our senses cannot perceive under normal habitual conditions. Generally they do not manifest themselves. Their mode of existence is quite different from ours. Sometimes they act on our spirits and can in certain circumstances prove survival. Acting on our spirits and through them on our brains, they are perceptible to us in the form we know them. Our inner eye sees them. They are not hallucinations or imaginary visions. They are realities."

M. Flammarion concludes that observations made prove the existence within us of something unknown and hitherto systematically waved aside by all scientific theories, that this "something" survives disintegration of the terrestrial body and transformation of our material molecules—which, incidentally, he says, from the scientific viewpoint cannot be destroyed either. It is immaterial whether we call it the psychic atom, soul or spirit. The form whereunder that force survives is now being studied.

Remarkable experiments in telepathy, by Professor Gilbert Murray, in a London residence recently were described by Q. C. Piddington, President of the Psychological Research Society. Professor Murray was in a dining room, separated by another apartment, thirty-six feet across from a drawing-room in which sat seven persons, one of whom was the Earl of Balfour.

One of the guests selected as the subject for his thought Queen Victoria's remark, "I'll be good," when she learned of her succession to the throne.

"It is something in a book," began Professor Murray. "No; it is in a picture; it is news coming to Queen Victoria; she is to be Queen."

Another subject was the murder of St. Thomas a Beckett. "It is somebody being murdered in a church," Professor Murray divined. "My first thought is that it has something to do with Bolsheviks, but it isn't Russian. I should think it is Thomas a Beckett." Other tests in thought transference also were successful.

The Earl of Balfour, commenting on these experiments, said: "No extension of our knowledge of sign and hearing is going to throw the smallest light on these strange phenomena. What I urge everybody to remember is these experiments conclusively prove that there is a wholly unknown method in traversing space between two unconscious organisms."

THE INDEPENDENCE OF THE SOUL.

THE hypnotist who causes another to commit crimes for his benefit when under his spell is purely a fictional invention, according to Dr. Del Bouf, a French expert on hypnotism. Experiments conducted by the French scientist show, he says, that persons when hypnotized will not perform acts that are repugnant to their conscious minds.

—*Popular Science Monthly.*

CRUELTY.

A LADY who is normally a very clear thinker, puts herself on record as the author of a "fine confused" piece of argument in a letter addressed to the League of Peace and Freedom. "How silly it is to think women are less cruel than men! The woman of fashion is the cruellest thing I know, in her dress and her eating."

Was there ever a more delicious example of generalization from insufficient premises? The dogmatist arrives at a broad general conclusion on the strength of the behaviour of the insignificant minority, the "woman of fashion." That in itself is exceedingly silly. But exception may be taken even to that slender premise. That the woman of fashion puts on what her dress-maker tells her to, and eats what her father taught her to, may be weak-minded and may be thoughtless. But it is an abuse of language to call it "cruel." We shall never get very far with humane movements if we abuse people for cruelty who are simply dull. Let us come face to face with realities. The cruel person is the person who sees the pain and willfully inflicts it. The cruel person is the working butcher. The same misuse of language, and the same confusion of thought is superabundant in a certain class of sociological writings whose authors

declare that the criminal is not responsible for crime—it is Society, or Ourselves, or the Comfortable Classes, or some other equally singular abstractions. We know perfectly well that we are not responsible for crime; that we are doing all we can to bring about a better world, and that most of the people we know are doing the same, if not with remarkable efficiency. But because we enjoy the fruits of the social order, it is attempted to saddle us with responsibility for its defects. It would be as reasonable to blame us for the short-comings of the solar system. We inhabit the earth, but we did not make it.

I do not know or care whether the heart of a "man" is crueler by nature than that of a "woman". And I know that there are many coarse and cruel women. But I know that the physical tortures inflicted on animals and on each other by boy-children is infinitely in excess of that inflicted by girls. I do know that it is man, and not woman, who fight. I do know that slaughterers and vivisectioners, not to speak of rabbit coursers and horse-beaters, are pretty generally male.

And I find it rather foolish than brilliant to declare that women are the peers in cruelty of men.

Irene Olyde.

EDUCATION AND SUFFRAGE IN JAPAN

THE recent general extension of parliamentary suffrage in Japan to men of 30 has thrown into sharp relief, for thinking minds, the illogical character of the exclusion of women from suffrage. The following extracts indicate the trend of opinion in the press on the question of equal treatment and there seems to be no contrary voice. We may premise that when on March 6 the House of Representatives resumed the debate on the Suffrage Bill, Mr. Gen Yamawaki, of the Yamawagi Girls' Higher School, rose to express his regret that the Bill did not provide for woman suffrage. He said women are as much the daughters of His Majesty as men are his sons, and their service to the state and community is in no way inferior to that of their brothers. Mr. Wakatsuki, the Home Minister, replied that suffragetteism is too early yet in Japan, it being premature to credit the generality with the political ability of a few and more advanced of their sex.

Dr. Hanai pointed out that the Constitution makes no discrimination against the feminine sex and there could, therefore, be no legal ground to refuse suffrage to women. It might be too early to make suffragetteism a universal rule, but there were women advanced enough who have a voice in elections and legislation. Dr. Hanai emphasised the reasonableness, indeed, imperativeness, of granting the voting franchise to qualified women.

The Premier, the Home Minister and the Minister of Justice took turns in replying to Dr. Hanai, but by no means in a conclusive way.

On another occasion this spring there were presented two memorials, calling for encouragement of higher education for women and recommending women's suffrage on equal terms with men respectively.

Kumpei Matsumotosan who introduced the memorial in support of woman's suffrage, asks "How can you expect the uplifting and advance of women when they are excluded from the politics of the country?"

Whether regarded as a social question or from the point of view of humanity, he says, the law should encourage neither superiority nor inferiority between the sexes, and it is of great moment that women should be given equal rights in voting as demanded by both justice and humanity.

Kumajiro Takahashisan who would grant full fledged citizenship rights to women, is of opinion that the women of Japan to-day are still suffering greatly from the oppression of long-established usage. He is convinced that many women are capable of leading an independent life, with ability and intelligence above many men.

Masaji Yamaguchisan, the sponsor of the Bill for emancipating women from political disabilities, holds that politics must not be left solely to the professional politicians. There will be real politics only when it comes to be discussed in the kitchen.

Sakusaburo Uchigasakistan, the advocate of higher education for women, on the same footing as for men, contends that the present educational discrimination against women is dreadful in its result, in that it retards the moral and intellectual progress of the sex. He demands that the doors of the highest institutions of learning and science be freely open to them.

We may now come to the press opinions:—

The Osaka Mainichi.—There has been a steady and persevering movement for women's participation in politics in this country. Taking the opportunity of the coming general election, those women who have been earnest supporters of this cause are trying to obtain as large a number as possible of candidates willing to vote for woman franchise.

The emancipation of women is no longer a subject for discussion; theoretically there is no argument against women's participation in politics. There have been only two minor points incidental to the final decision of the matter: (1) whether or not women have political capability equal to men, and (2) whether or not women by nature are fit for political business. As to the first, the question is whether or not women are equal to men in general capability including politics.

Although there have been fewer women, compared with the other sex, in the field of high-class labor, intellectual or otherwise, the fair sex in this country is certainly not a bit inferior to men such as are found in parliament. With the progress of education and general culture there will be an increase of capable women fit for parliamentary business just as the other sex is. Moreover, there will be such special political problems as requiring womanly wisdom for better solution than by men. Such division of labor is now considered as a distinct advantage even in parliamentary business. There is, therefore, no practical difficulty that may prevent women's share in parliamentary politics.

Regarding the second point, there is grave anxiety still entertained by a section of the public that women may neglect home, which is their natural sphere of activity, by stepping into public for political purpose. This anxiety will be removed when the fact is considered that it will be only for a season that parliamentary business is taken up in this country, and also that election comes round only at certain intervals. Besides, such women as are taking part in politics will be of comparatively wealthy class. In that class women have more leisure than those of the poor. Arrangement for home affairs which need women's

special attention may be easily made in such political seasons.

In other civilized countries this problem has been practically solved, and there is no reason why Japan alone should hesitate to follow suit. The actual solution of the problem, however, must wait until the women in this country are recognized by the public as fit for the work in question.

—25, October, 1924.

Yamoto.—The Association of Women in Politics held a discussion as to how to improve the educational system for girls aspiring to knowledge. Their activities in this line are hailed with enthusiasm, for the effect will be more substantial than the movement for political rights. Women in this country have long been regarded as inferior to men, and, accordingly, higher education for them has been refused. This is, of course, wrong and unjust. It is not only women who lament the lack of knowledge but men also are suffering the vicious effect of women's ignorance.

Setting aside the question in respect to primary education, it is a fact that a wide difference exists in point of knowledge between boys and girls of secondary schools, while no attention is paid to their respective abilities and functions. The equipment for higher education for aspiring girls is imperfect, incomparably imperfect. This is detrimental to the intellectual advancement of women, who must be emancipated from the confinement of the kitchen as well as from the burden of domestic duty. Women must be an element of social force for advancement.

Women must no longer be kept in the confinement of the kitchen and domestic duties. Their intellect and knowledge must be developed so that they may be useful to society. The advancement in knowledge and intellect of women will make the nation happier and more prosperous. To accomplish this purpose, women must be properly educated. We insist upon giving an equal opportunity in education to girls.

—7 February, 1925.

The Hochi—It is a remarkable phenomenon of late that Japanese girls are no longer contented with a high school education. Formerly, a high school was regarded as the finishing education to

make a girl fit for marriage. But now a large number of graduates from the high schools aspire for higher education, for which there is no proper equipment as yet in this country.

The high school curriculum now in force was fixed many years ago when it was considered the last stage of girls' education. But now it is necessary to turn the high schools into a preparatory course for higher education as well. Presumably there are many parents who repent of their "fault" in complying with their daughters' request for higher education. The passion for knowledge is like that for forbidden fruit, which once tasted would increase its sweetness.

There are so many girls in Japan who have tasted the "forbidden fruit" of knowledge that nothing can stop them from some higher education than mere qualification for marriage. The only and best policy will be to provide for them a proper educational system, in accordance with the spirit of the times (1925.)

A BROADER LIFE.

High school girls in Japan no longer look upon their day of graduation as the day they take their first step in the direction of the marriage altar, as was once the case. Now, according to their own words, they have something better to think of than the sewing together of a trousseau.

Such is one of the signs of the times, demonstrated in a canvas that has just been made among the pupils of the girls' high schools in the city, which altogether send forth about 2500 diplomaed young ladies next month.

The announced plans of these young ladies vary largely according to the institutions at which they have been studying, but the majority of girls in all the schools are emphatic in their announcements that early matrimony is not their goal.

The First Girls' High School in Asakusa from which 150 girls leave this year has for students mostly daughters of business and professional men.

Mr. Ichikawa, the principal, expects that about one-fourth of his graduates will remain to take the higher course in the school, a third will distribute themselves among the Woman's College of Medicine, the College of Dentistry, the Tsuda

English School, Woman's Higher Normal School, the School of Music, and the School of Pharmacy.

Few of the girls under his care are thinking of marrying, according to their announced plans, at least not immediately after their graduation, they being possessed of a desire either of learning something that will enable them to earn a living or else of securing a higher education.

Practically the same thing is said by nearly all the principals of the other high schools.

There are exceptions, of course, the most noted in this respect being the Jogakkan at Toranomon, the students of which are largely recruited from among daughters of families in the swim of fashionable society.

The Jogakkan girls enjoy the reputation of being the best dressed in the city, and their parents send them there with a full knowledge that the school's graduating class is generally looked upon as one of bridal candidates.

The school has in the past sent forth 1,300, pupils and only two of these have taken to any kind of profession or independent living!

—*Japan Times*, 26th Feb. 1924.

An interesting distribution of young Japanese women with high education is shown in a recent publication of the statistics of the Joshi Daigaku, the oldest and largest women's college in Japan.

According to the statistics, wives lead the list, numbering over 1600, next being unmarried governesses, who are over 800. Third come teachers, over 300, besides wives (about sixty) who are teaching in schools as well. Others are variously occupied; 78 in studies, 55 in offices, 45 in social works, 26 in writing, 10 in business, and 7 in the Imperial Court. Thus only 55% are married.—URANIA.

EARNINGS IN JAPAN.

THERE are 3,581,183 women wages-earners in Japan, in various kinds of work, ranking all the way from open-air labor and mining to the higher professions, according to statistics, just published by the Social Affairs Bureau of Tokyo. The statistics are based on figures collected up to the end of 1919; but they are believed to reflect with fair accuracy the condition of things now obtaining with slight changes.

Of the total, 1,315,900 women were engaged in agricultural work, 980,000 in factories and mines, 429,544 in Government service, teaching, medical, semi-medical and other professions and 400,000 in commercial activities.

The returns for Tokyo alone, up to August, 1924, show that women workers are classifiable into three groups, the first including teachers, doctors, pharmacists, journalists, authors, composers, business clerks, guides, and detectives. The second group includes dentists, masseuses and shampooers, midwives, nurses, typists, stenographers, telephone operators, draughtsmen, beauty experts and the like and hair-dressers, with actors, artists, musicians, experts in light accomplishments, and teachers of polite arts, who may belong to both groups. The third group is of women who are engaged in physical labour.

In the matter of income yen 60 a month is considered the minimum. Practising women physicians have a monthly income of 200 to 700 yen; musicians and artists, 150 to 500 yen; stage and film actors, 100 to 800 yen; dentists 150 to 600 yen; beauty experts, 120 to 500 yen; educationalists, 120 to 300 yen; hair-dressers, 80 to 100 yen; expert in light accomplishments, 90 to 400 yen; mid-wives, 80 to 500 yen; chauffeurs 80 to 300 yen. These are grouped as of the highest class.

The middle class includes teachers in middle grade education, guides pharmacists, shampooers and masseuses, journalists, art models, typists, detectives, commercial agents, restaurant girls, office hands, car conductors, Government and public officials and school teachers, who earn from 70 to 150 yen a month.

Under the third group come typists with 30 to 100 yen a month; office clerks 24 to 70 yen; nurses 36 to 100 yen; telephone operators 20 to 83 yen; governesses 30 to 100 yen; shop clerks 20 to 85 yen; women for hire by the day 15 to 45 yen; theatre and concert hall employees 30 to 50 yen; factory hands 15 to 70. These are almost all young girls of 15 to 23 years of age.

Those who make up the first group appear happy with large incomes for women, but "tied down to their work they generally miss matrimonial opportunities, and many of them pass their

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life as spinsters. Only a few marry, and these very late in their life."

STAR-DUST.

II BUSINESS.

JAPAN :—Fifty per cent of the present trouble between the passengers and conductors of the city trams will be relieved by the employment of women conductors, declared the authorities of the Electric Bureau when they met yesterday to discuss the means for improvement of the service and decided on the employment of women as conductors. The women conductors will be put to work about June, 1925. Like the auto-bus conductresses, the new tram-women will have uni-

forms designed by a Parisian tailor. Five hundred women will be employed at first.

IX ART (OR WHAT?)

CATTLE JUDGES:—An innovation of the Canadian National Exhibition at Toronto this week, is the adjudication in the prize for cattle by four young English girl farmers. The girls are winners of a scholarship offered to girl members of the Federation of Young Farmers. They are Joan Moore, Mildred White, Emma Absolom, and Ivy Townsend, and are now taking special courses at the Toronto Agricultural College, at Guelph, having previously won medals as cattle judges at various English stock shows.

—*Cumberland News.*

TO OUR FRIENDS.

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

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

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

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

"All' eisin hōs angeloi."

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

OWING to the continued high level of prices, it has been decided to go to press three times in 1925 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.

DISTRIBUTOR'S NOTE.

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

Nos. 1 & 2 are out of print (Oct. 1916, June, 1917).

No. 3 never appeared, owing to No.2 being a double number

No. 4 is out of print (July, 1917).

No. 5 was issued for Sept.—Oct., 1917.

No. 6 " " " Nov.—Dec., 1917.

No. 7 " " " Jan.—Febr., 1918.

No. 8 " " " March—Apr., 1918.

No. 9 " " " May—June, 1918.

No. 10 " " " July—Aug., 1918.

No. 11 " " " Sept—Oct., 1918.

No. 12 " " " Nov.—Dec., 1918.

No. 13 " " " Jan.—Febr., 1919.

No. 14 " " " March—Apr., 1919.

No. 15 " " " May—June, 1919.

No. 16 " " " July—Aug., 1919.

No. 17 " " " Sept.—Oct. 1919.

No. 18 " " " Nov.—Dec. 1919

No. 19 " " " Jan—Febr. 1920.

No. 20 " " " March—April 1920.

No. 21 " " " May—June 1920.

No. 22 " " " July—August 1920.

No. 23 " " " Sept.—Oct. 1920.

No. 24 " " " Nov.—Dec. 1920.

No. 25 " " " Jan.—Febr., 1921.

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No. 31 " " " Jan.—Febr. 1922.

No. 32 " " " March—Apr. 1922.

No. 33 " " " May—June, 1922.

No. 34 " " " July—Aug., 1922.

No. 35 " " " Sept.—Oct, 1922.

No. 36 " " " Nov.—Dec. 1922.

No. 37 " " " Jan—Febr. 1923.

No. 38 " " " March—April 1923.

No. 39 " " " May—June 1923.

No. 40 " " " July—August 1923.

No. 41 " " " Sept.—Oct., 1923.

No. 42 " " " Nov.—Dec., 1923.

No. 43 " " " Jan—Febr. 1924.

No. 44 " " " March—Apr. 1924.

No. 45 " " " May—June 1924.

No. 46 " " " July—August 1924.

No. 47 " " " Sept.—Oct. 19 4.

No. 48 " " " Nov.—Dec. 1924.

Copies of Nos. 5 to 48 inclusive can be had by friends. If copies are wanting to complete sets, application should be made to T. Baty, 3 Paper Buildings, Temple, London, E. C., when they will gladly be supplied as far as possible.