



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 antiqués?

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)! (See last page for addresses).

SOEUR GRENOUILLE.

La petite princesse Lalita, dernière fille de sa race, descendit de l'escalier de grès rose dans le jardin de son père.

"Où vas-tu, petite face de lune?" dit la vieille nourrice assise sous le camphrier.

"Dans le bois, avec ma balle d'or."

"Eh bien, va! mais pas trop loin d'ici! Surtout, pas trop près du Gouffre Amer."

Mais la princesse était déjà loin. La nourrice continua son travail. Elle l'avait presque terminé; c'était la robe d'épousailles de sa petite princesse.

Un ruisseau bleu, folâtre, carillonneur des fées, dansait par des canaux d'or à travers les jardins du roi. A peine entré sous les arbres, ce ruisseau fit un vœu de silence, changea sa turquoise en jade. Il coula en serpentant à larges anneaux vers un bassin au fond du bois, entouré par les

fougères, voûté de branchages touffus entrelacés de lianes. Lieu sacré, lieu terrible! Où l'eau s'eugouffra dans le sein de la terre. Les lièvres allaient boire en hâte, s'en éloignant vite, vite, les yeux écarquillés, la bouche tremblante. Tout autour se groupaient, vestales de l'eau, les douces fougères; courbées en adoration, ou les bras étendus en extase. Un grand image du Buddha, assis auprès du bassin, écoutait avec son divin sourire le dernier mot, toujours répété, du flot faillant; la voix mystérieuse du Gouffre Amer.

La petite princesse allait prier le Buddha. Son père le roi n'en connaissait rien, la prière ne pouvait pas se dire à sa mère qui était morte, ne serait jamais confiée à la vieille nourrice.

Elle courut, en retenant d'une main les plis de sa robe flottante; dans l'autre, sa palle d'or. Elle courut, coeur palpitant, yeux noirs et tendres

comme ceux de la gazelle. Arrivée devant l'image, elle s'agenouilla, pressa son front sur les pieds du Dieu, et lui dit, comme elle aurait dit à sa mère :

"Je viens, O Bien-Heureux, te demander une grâce. Je suis lasse d'être seule, je ne veux plus jouer avec ma palle d'or. Voilà, je la jette à la feè du Gouffre Amer; et toi, donne-moi une Soeur, une petite soeur toute à moi, O Bien-Heureux!"

La palle d'or roula dans le Gouffre. Immédiatement quelque chose bougea dans la mousse, elle vit une grenouille verte sur le pied du Dieu. Elle la toucha en souriant.

La Grenouille alors s'approcha d'elle et lui dit : "Moi, je suis ta petite soeur—je suis ta soeur Grenouille."

"Sois la bien-venue, ma soeur Grenouille," dit la princesse. C'était la première fois qu'elle avait parlé avec une grenouille, elle ne savait pas lui parler. Même une princesse peut se trouver en embarras.

"Tu m'aimes?" dit la grenouille.

La princesse la regarda en silence. Etant une Princesse, elle ne pouvait pas mentir. Mais elle ne voulait pas froisser la pauvre petite bête; et en cela aussi, elle se montra princesse.

Elle la regarda; et voyant dans ses yeux une âme bien solitaire qui était le reflet de sa propre âme, elle en eut pitié, elle commença à l'aimer. "Oui," dit-elle.

"Partout?" dit la grenouille; "Partout, tu m'aimeras? Pas seulement dans le bois, mais dans le palais? Pas seulement dans le temple, mais sur le trône dans la Salle à diamants, au grand soleil, et au fond du Gouffre Amer?"

Elle la regarda, elle l'écouta; et entendant dans sa voix celle de sa propre âme solitaire, elle aima la petite grenouille. "Partout," dit-elle.

"Toujours?" dit la grenouille. "Demain, et après demain, et la semaine à venir, et toute la vie, et toutes les vies? Sous une forme quelconque?—Car je suis fée! Si je viens en tigre ou en papillon? Si tu me vois bête ou deva, tu me reconnâtras? Tu m'ouvriras la porte toujours?"

Elle la regarda. Dans ses yeux étaient écrit toutes leurs existences passées et celles à venir;

elle commence à se rappeler bien des choses oubliées, bien des vies vécues.

"Je t'ai toujours aimée, je t'aimerai toujours, petite soeur Grenouille."

"Adieu, ma Lalita" dit la soeur Grenouille. "On t'appelle, j'entends le tam-tam au palais. Cours vite, on a peur, on te croit perdue. Va, va, on vient te chercher."

"Et toi, soeur Grenouille tu viens avec moi? Dans un pli de ma robe, personne te verra; et cette nuit nous conchons ensemble, et tu mangeras dans mon assiette d'or."

"Non, non, je viendrai après; ce soir même, je viendrai."

La princesse courut, son coeur content, ses yeux deux lacs de joie. La nourrice vint à son rencontre, et derrière elle on entendait les voix d'une foule, la musique, et le barissement des éléphants. "Viens, chérie, viens, rayon de lune! Ce soir, tu dois te marier. Le roi, ton fiancé, est venu, il veut te voir. Il te porte de jolies pierres, des robes en soie de Chine, des oiseaux du Paradis."

"Je ne veux pas ses pierries, ses oiseaux, ses robes de soie," dit la princesse. Etant princesse, elle ne pouvait pas pleurer.

Et la nourrice à rire. Une princesse qui ne vent pas devenir reine!

A minuit, au banquet, on entendit frapper à la porte. La princesse alla écouter.

"Qui est là? Qui frappe?"

"C'est moi; c'est soeur Grenouille. Ouvre-moi."

"Soeur Grenouille, je n'ose pas ouvrir. Je suis l'épouse du roi, sais-tu soeur Grenouille."

"Tu es contente d'être reine?"

"Non, Soeur Grenouille, j'ai peur du roi. Je ne veux pas être reine, sauve-moi, soeur Grenouille."

"N'aie pas peur. Je reviendrai."

A deux heures du matin, les musiciens étaient las, les torches commencèrent à s'éteindre. La petite reine était pâle, sa couronne de fleurs était toute fanée. A la porte, on frappa, on cria; et c'était le vieux roi qui alla écoute.

"Amis ou ennemis? Paix ou guerre? Vous venez bien tard. On n'ouvre plus, on va se coucher."

"Ce sont les chouettes qui crient, les chauves-souris qui battent à la porte," dit le jeune roi, en riant; ses joues comme deux roses, ses lèvres minces et cruelles, rouges comme une fleur de grenade.

"Ouvre-moi" dit la voix de soeur Grenouille.

"Demain matin" dit le jeune roi, ses yeux comme deux charbons embrasés.

"Je ne puis pas attendre."

"Va-t-en, alors, mendiante maudite!"

"J'entre."

Les torches s'éteignent, la seule lumière était celle des étoiles, et Lalita ouvrit la porte. Le roi vit le fantôme de sa femme morte, la vieille nourrice vit les dieux des vents, mais la princesse vit soeur Grenouille.

Par le Gouffre Amer, l'eau passe dans une grotte obscure, un temple souterrain aux piliers d'agate. Le long du ruisseau il y a un sentier étroit, assez large pourtant pour Lalita et sa soeur Grenouille. On entre dans un long couloir irisé d'opales; à la fin du couloir, une porte d'or. On ouvre, on est dans un jardin, le jardin des rêves; là, soeur Grenouille est reine.

Et quand on est las de se reposer sur le gazon d'or ou de se baigner dans l'eau de la Source, on peut toujours sortir encore à une vie nouvelle, à voyager d'une étoile à l'autre.

"EVERY ONE'S HERO IS WHAT HE WOULD BE."

DEEP down in their hearts, everyone has a passionate longing, and in that desire lies the key to their power of will.

What is your dearest wish?

You cannot tell me, but I know. To that extent I am a magician, says Geoffrey Rhodes in the *Daily Chronicle*.

Your greatest desire is to be a certain sort of person.

We all have our hero. The character we admire and strive to be like.

Our hero is not, however, a person we have seen or heard of. He only exists in our imagination.

Mr. George H. Green explains this clearly in "The Mind in Action" (University of London Press).

"Every man's hero is the man he would be, and could be but for circumstances. It is the incarnation of all his wishes, conscious and unconscious, for himself."

We see then that when we talk of our Will, we mean the dominating desire in our life.

It is easy to see that we cannot will ourselves to be rich or to be learned; but if our ambition is to be a rich or a learned man, that desire can be so strong that it can fill our mind to the exclusion of all other interests, and become our ruling passion.

So that when we trace it back to its original source we see that our will is a longing: mainly unconscious: to be something different from what we are at present.

This longing determines the habits we cultivate and the environments we choose.

The identification of ourselves with some imaginary hero endowed with the qualities we admire in others, helps us to satisfy our instinctive craving for more interests, and gives us a stronger grip on life.

We are all influenced by an instinctive desire to seek out the agreeable and beneficial in life, and these appear to be enjoyed by the ideal character we imagine and identify ourselves with.

He or she appears to find in life those interests that seem to us to make life most worth living.

The nobler you make this ideal and the more clearly you focus it in your mind, the more you will unconsciously realise your dearest wish by strengthening and refining your own character.

MOONLIGHT.

(From the French of Verlaine).

The silvery moon
Gleams through the trees;
The branches croon
Soft melodies
Beneath the bough,
Oh, loved one, now!

The moonlit pool
Now mirrors back
The shadow cool
Of willow black
Where the wind weeps
Dream on; all sleeps.

The tender, vast
Peace of the sky
Seems to have passed
Down from on high
Where the stars shine
Oh, hour divine!

—M. H. D. N. in *Glasgow Herald*.

OUR DAUGHTERS IN JAPAN

The manhood suffrage agitation ended in a fizzle this year as in other years; but the demonstration was the biggest this year, and besides, had a feature never before known in this country. That feature was the participation of women in the procession last month. The number of the suffragettes present was not very large; but they were there and that was and is a significant fact. One naturally asks, is suffragettism a movement now, in Japan? Old-fashioned people answer: "Thank Heaven, it is not." Even the most progressive can only be hopeful with the present assurance that it is coming. The fact is that there are only twenty or so women in the whole of the City of Tokyo, with its population of two and a half million souls, who claim themselves to be politically awoken. But they have been very energetic in asserting their existence, by forming themselves into a "Women's League," by making pilgrimage to Parliament, and by otherwise making themselves heard or read, their activity culminating in their joining in the men's demonstration, a striking novelty to Tokyo public which had been accustomed to seeing women in street processions only as the Salvation Army lasses or as socialistic contingents, with red flags. The significance of the fact lies, then, not in the number involved, nor in religious zeal or doctrinal fanaticism, but in that these twenty odd women, all of a fair education, and most of them dutiful wives and good mothers, have become alive to the importance of setting an example to their

30,000,000 sisters for rendering themselves useful in the political life of the country to make it healthy and progressive.

To introduce some of these pioneer female political aspirants, Mrs. Fumiko Nishikawa, Mrs. Makoto Sakamoto, Mrs. Shinko Kodama are known for their masculine character and strong mind. Mrs. Fumiko Yoshinago is a good writer and a fluent speaker, Mrs. Motoko Aihara, Mrs. Kameko Komoto, Mrs. Hiroyo Kobayashi, Mrs. Miyeko Murata and Mrs. Taneko Hasegawa are staunch suffragettes. The public, especially political public, is not inclined to be kind to these women though they are gracefulness itself by the side of British militant suffragettes. Members of Parliament who often receive their calls speak of them playfully, even disparagingly as lacking in training for united action, as liable to be carried away by sentiment, as incapable of divorcing personalities from any kind of argument, indeed as wholly helpless in anything without men's assistance. They say, in short, that they are after all women with all the ill-logic and unreason of the sex. But there are also Parliamentarians who befriend these novices in suffragettism and are doing all in their power to help them on in their cause, like Mr. Kumpei Matsumoto, member for Shizuoka. Such as they decry it as unfair to insinuate that these women do not demand suffrage because they fully understand the significance of the franchise or its proper use, but merely because they see that their sisters of England and America enjoy the right. Still less will they side with those who think it best that these women are not yet granted the right because, they say, they will get too puffed up to be good for their sex. They contend that it is not that the Japanese women are inferior in their intellect and other qualities to their sisters of the West, but that their past in education and everything else has been against them, and that they are doing wonderfully well in spite of the disadvantage. Grant them opportunities and they will prove themselves the equal of the best of their sex in any country. An impartial view of the thing will be that our daughters are beginning to awake not only in political matters but in all other fields of activity, and the desire is growing

WOMEN IN POLITICS.

To the Editor of the "Herald of Asia."

SIR,—In your valuable paper (24 Febr., 1923) you observe that "it is quite true that it is the general rule the world over that women who take an active part in politics are commonly rather short in good looks and have a leaning towards frownsiness in appearance."

Permit me humbly to say that it is not quite true. In fact, it is not true at all. It may have been true in 1860: and it may still be true in America (for all I know)—but it is not true in modern England. Putting aside the many charming and well-dressed ladies who run the Primrose League, and limiting our notice to the Feminist ladies, I may assure you that the Suffrage Demonstrations in London two years ago were an eye-opener in this respect to the general public.

You are so uniformly up-to-date that I feel sure you will not desire to be a back number in this matter!

Faithfully yours,

CANDIDA.

Tokyo, 3 March, 1923.

HEROISM—EAST AND WEST.

Unable to escape an approaching motor-car in Kew Bridge-Road, Ada Berridge, aged eleven, of Stow-road, Shepherd's Bush, pluckily saved the life of her two-year-old sister Winifred.

Just before she was struck Ada threw her little sister, whom she was carrying across the road, to safety on a street refuge.

Her skull was fractured, and she died five minutes after the accident.

A monument will be erected by the Honjo-Ward Office and authorities of the Chuwa primary school to the memory of an 11-year-old boy named Shotaro Mori, son of a Honjo resident, who was drowned on the Suzaki beach on May 13 after rescuing a drowning friend.

It is not yet decided where it will be erected. Contributions from public sympathizers will be gladly accepted by the promoters, they announce.

among them to catch up with the times; only as yet they are in an incipient stage in everything, except in the old-fashioned life of exclusion.

Speaking of new cravings among the gentler half of our population, a noticeable meeting was recently held by ladies of aristocratic names, attended by Marchioness Sho, Dowager Countess Tsugaru, Viscountess Tozawa, Baroness Ishimoto and so on. The object of the gathering was, it was reported, to organise a society for the study of current thought. People with a progressive turn of mind welcome a move like this in higher spheres as indicative of changes which the times are working in the conservative class, nobilities being generally regarded as the last strongholds of old conventionalities. Furthermore the Japanese women, taken as a whole, have been averse to interesting themselves in anything but practical questions relating to household affairs, and a desire to study thoughts and ideas cannot but be a most notable digression,—a happy digression well in keeping with the times.

Thus for our grown up daughters. We now come to their younger sisters in schools. Up to a few years ago, only a very exceptional few of our daughters aspired to go through a higher education, the next step after graduating from the girls' high school with most of them having been marriage. In the last two or three years, a remarkable change has come over this order of things. Enquiries at girls' high schools reveal the fact that the number of girls desiring a college and university education is steadily on the increase, at the same time many more are determined to qualify themselves for teaching and other professional works, that will give them an independent living. What is still more amazing is that this idea of a "productive education,"—if such an expression be permissible—is spreading even among the daughters of wealthy families, they being apparently influenced by a notion that it is a duty they owe themselves to be economically qualified. This year, they say, there is an astonishing increase in the number of girls applying to be admitted to the study of medicine.

—(*Herald of Asia*, Edited by Mr. Zumoto, M. P., 24th March, 1923.)

Two armed robbers entered the office of the Tsujimura plantation in Ashigara-mura, Odawara, last June and after wounding a maid-servant escaped with a quantity of cash. As soon as they were inside the office, one of the robbers cut the telephone wire, while the other man ransacked the office.

Aroused by the noise, the maid-servant entered the office and found herself covered by a revolver in the hands of one of the robbers. He threatened to kill her if she should make a noise, but she did not heed the robber, who slashed her with a Japanese sword.

As soon as the robbery was reported to the police a strong detail made a search for the robbers throughout the neighbourhood, but no trace of them was found. The servant whose hand was severed by the robber, is in a critical condition at the Kadoma hospital, to which she was taken in an unconscious condition.

FAINTING AND JANE AUSTEN.

To the Editor of the Morning Post.

SIR,—Surely your correspondents on the subject of Jane Austen's heroines have forgotten that she deliberately satirises the fainting habit in her "Love and Friendship." I have not the book to refer to, so cannot give chapter and verse, but I know that one scene ends pleasingly with both heroines "fainting alternately" on separate sofas, after an agitating interview with their lovers; this, as the young authoress remarks in effect, being obviously the only thing to be done in the circumstances.

Can anyone imagine Elizabeth Bennett behaving so, or Emma Woodhouse, or jolly little Catherine Morland, or even gentle Ann Elliott? Such weaknesses are reserved by Jane Austen for those characters whom she obviously despises, such as Harriet Smith.—Yours, &c.,

LILIAN SPENDER.

Kenvarra, Craigavad, Co. Down.

ATHLETIC MEET.

More than 300 pupils representing eight girls' schools in Tokyo are expected to participate in an athletic meet to be held this afternoon on the Toyama Military School grounds, Wakamatsu-

cho, Ushigome, under the auspices of the Tokyo Y. W. C. A. This is the third meet to be held under the auspices of the Y. W. C. A. and is expected to draw a large number of spectators in view of the increased interest in athletics among Japanese girls. A small admission fee will be charged.

—*Japan Advertiser.*

OCCUPATIONS OF JAPANESE WOMEN.

MEDICINE.

Madame Yoshioka, president of the Women's Medical College, is said to have yens 50,000 income a year from her practice. She manages a hospital of her own in Kojimachi, Tokyo.

SHOP GIRLS.

From the big departmental stores such as Mitsukoshi, Shirokiya, Takashimaya and Matsuya with hundreds of sales girls, down to the smaller shops with only two or three girl assistants there is no such thing as a standard of education required: indeed any ordinary girl can find employment, especially if she is satisfied with a little additional light menial work. Early in the morning and late in the evening, you can see many girls in the city tram-cars half of whom at least are going to the shops, but not for the purpose of shopping. These girls work for 70 or 80 sen per day, and when they are more experienced receive promotion, in the case of a big store, to the class of "Salaried Women" with monthly earnings from yens 30 to yens 100.

The easiness of obtaining employment in this field is accompanied by one drawback, which is that some of the employers dispense with their services as soon as they get married.

NURSING PROFESSION.

Thousands of our young women and girls adopt the nursing profession, and there are many schools and hospitals where they can receive their training. This generally consists of two year's study, and a further year and a half of practical work before going up for the examination held by the provincial authorities in order to obtain a certificate.

Besides these schools in the principal cities, there are also private associations, or as they are called "Kangofukai," which provide every facility for the training of nurses. The period of study is usually six months, with one year's hospital practice.

These private concerns require the probationers to sign a contract for three years binding them to serve the full term of the contract even after they have passed their examinations, and to pay two-thirds of their income to the association till their term expires.

The hospitals usually pay a certificated nurse from yens 20 to yens 30 or yens 40 a month: but in the case of those who have long experience or served as head nurses, from yens 80 to yens 100.

Nurses belonging to these associations, and employed on out-cases, have a fixed rate of charges, which is yens 2 a day for a second class, while those who have not yet passed their examinations can be obtained for yens 1.50 a day or even less. Out of these charges, the nurses pay 20 per cent to their respective organizations as commission. Their incomes therefore do not exceed yens 60 per month in ordinary cases, except those who attend patients with infectious diseases, when the rate is increased by 25 per cent. Nurses of exceptional ability, however, can earn much larger incomes by establishing institutions of their own.

BOOKING OFFICE GIRLS.

In most of the railway stations, the men formerly employed in the booking-offices have now been replaced by girls. These girls are by the regulations over sixteen years of age, and their wages are in the case of those who have finished the course of a primary school, 9 sens a day, and in those of graduates from a high school yens 1.05 per day at the start.

The first two months in this service are on probation; but as they gain experience their wages go up slowly, the highest possible promotion for them being that of hannin-grade officials with yens 40 or yens 50 per month.

BOOK-KEEPERS AND TELEPHONISTS.

The Department of Communications has at present many girls and young women employed in its different services, the majority of them being

perhaps in the Post Office Savings Bank sections and telephone offices. Their wages differ in individual cases even at the start, but in ordinary cases, girls of, say, 14 or 15 years of age, get usually 70 sen per day, or yens 22 or yens 23 per month. In the telephone service their promotion comes every three months, and therefore if they continue to remain in the service for one or two years, calling out "moshi moshi" or "hallo" they can command yens 30 per month.

In Tokyo, there are one or two schools specially established to educate these girls in telephonic work, graduation from which, and some years of continued service opens for them a road leading to the rank of superintendent or higher with the hannin official grade, and finally a pension for life.

If the telephone users realised that each girl has to switch hundreds of calls per hour, they could not but be more lenient to the operators than they sometimes are.

The girls in the Savings Bank sections can enjoy a more quiet time, but they must be of course like those in the booking offices, quick at calculation.

—*Kiyoshi Biwa, in Japan Times, 21 May, 1923.*

IN MODERN TURKEY.

THE harem and the Turkish woman—what subjects for Western imagination! What mystic lore and legend have veiled them through the centuries! In the conventional conception of the Occidental mind, the woman of the harem combines in what the French call a "femme de luxe," the rich, personal voluptuousness of the languid passionate creature of the East. She is veiled, jealously guarded behind grilled portals and watched over by eunuchs armed with glittering daggers.

But I am forced to smile sadly when I compare these images with the reality. Alas! today the Turkish woman is a being who works and who must suffer horribly, and this harem, this mystery, is nothing more than the most intimate household, where the husband and his one wife live simply with their children.

Polygamy is so rare in Turkey that Turkish women read with astonishment the stories of the

Mormons and they invariably ask how a woman could tolerate such an existence.

Today the Turkish woman and the Turkish home differ little from those of the Occident. There are many reasons for this. First, the Turkish mentality and likewise the morality have had their evolution. The customs which are the veritable laws of a country have ended in a proscription of polygamy. At the present time one could not find a woman who would consent to share her companion with another. I must add, however, that the old harems were never peopled with Turkish women but with Circassians and Georgians, whose unfortunate beauty meant servitude, whose bodies were sold as slaves by their parents.

The Turkish woman never was sold. She has always been the companion of her husband and the mistress of her household; even when there were rivals. Otherwise the harem as understood by Europeans was invariably a luxury and a rarity. Even in the past the harem was rather the property of the Sultan and few of his entourage, while the mass of the people were contented with a normal home. Today there is not a harem left. The Caliph himself has only one wife. The Turkish man feels more than ever the solid benefit of a home built on the esteem and respect of his wife. The Turkish woman is emancipated through education.

When the war of independence was declared the Turkish woman was already free, independent and privileged. After the armistice, when nations began to enjoy the fruits of peace, Turkey was the victim of a new and horrible invasion. The Greeks occupied the country. Burning cities, pillaging everywhere, massacring women, children and old men, they hoped to exterminate the Turkish race.

The struggle of life or death commenced for the Turks. In desperation they grouped about their chief Mustapha Kemal Pasha, and commenced a heroic national defence. The women understood this time that it would not be enough merely to earn a livelihood, provide food for their children or work in the hospitals. They were conscious of a greater task—their entire devotion to the national defence. In this duty

the Turkish woman accomplished heroically the labor she imposed on herself.

When war came most of the intellectuals who lived in comfort and content at Stamboul sacrificed everything to join their patriots at Angora—rather a camp than a city—but where the ideal of hope based on work and devotion thrilled every heart. When their husbands, brothers, sons had gone, the women themselves left for the front to encourage their men and to carry their water. Often they fought in the ranks. Many of these Amazons were wounded. Last year 15 of them were cited and decorated for heroism. Many have won their service stripe.

The Turkish woman can dispose of her fortune, of her earnings in all liberty; she can keep property freely and repudiate her husband in the same way that is allowed him. She is free to go his way or to remain alone. In no country is the right of a woman so much respected as in Turkey.

—Mrs. Farid Bey in the *Philadelphia Public Ledger*.

LOVE AND MARRIAGE IN JAPAN.

It was night. In the small Japanese house all was quiet. She tossed on her *futon*; she could not sleep, yet she dared not stir noisily for fear of waking her brothers and sisters.

She was just 18; she was to be married the next day. She had seen him once. She knew he was about 40 years old; he was old, she thought, and not so very attractive looking. Love—she had read of love. She wondered—was marriage love? She was of a middle-class family; that class which in every country remains conservative longest. The idea of the "new woman" was scoffed at in her home circle. She knew no men to talk to outside of those male members of her family and her segregation among her own people and girl friends had had the natural effect of accentuating her femininity.

She turned and tossed again and again. Nothing could be wider apart than the ideal of "love" in her mind and in that of a Western maiden. She had no visions of love, a web of romance, or a dangerous game to be played

with knowing weapons; her sentiment in connection with love centered around the hearth. She hardly thought of herself except as the mother of children belonging to that hearth, for long centuries had determined her place, and she had already learned the lesson of her submissive role.

She thought she would so much like him to be nice to her, to talk with her of all those things in the great world outside which he must know about and of which she wanted to learn.

She trembled slightly, she was afraid. She remembered how severe he had looked and how sublimely indifferent to her he had appeared that once, when they had met formally. And he had an old mother of whom she was afraid. She would have to obey her in all things. Oh, why must tomorrow come soon? Why couldn't she be married just a week, just a little short week later?

"Oi, Oi,"—A harsh voice called from the street.

She jumped to her feet, ran over to the latticed window and peering down into the street listened. Her brother was out on the doorstep receiving a large parcel. It was a belated wedding present and the messenger who had brought it was offering profuse excuses. He had been prevented from coming sooner, but having faithfully promised the donator of the present to deliver it before the wedding day, he thought it was better to bring it late the night before than on the day itself.

Ah, the poor fool, was it possible that he did not know? That a wedding present receiving at night and in particular on the night previous to the wedding day is a bad omen! The girl was seized with fear, she wanted to cry, but her father having slumbered peacefully through the episode, must not be disturbed. She crawled back in between her *futon* and tried to stifle her emotions.

Vanquished by sheer fatigue, sleep overtook her at last as the gloom of night was brightening with the dawn of a new day—her wedding day. Dreams, so often symbolical of an impression made on one's mind during the wakeful hours preceding sleep, haunted her with visions of ill fate connected with the superstition that the belated wedding present had conveyed.

The sun was streaming in. She awoke with a start. How late it must be! Why had she not been called from such disgracefully late slumbers.

Voices came to her from a distant corner of the room where the women folk of the family seemed to have gathered in an excited group. Hushed whispers, fragments of incoherent sentences reached her ears. "Accident...last night...that wedding present brought at night.....let her sleep, poor child.....Died? Yes, he died on the spot...train...collision....."

She knew it all. He was dead; it was that present's message of ill omen. She no longer tossed and turned. She lay very quiet...gazing blankly, but she wondered still.

—Marion Lucey, in the *Japan Advertiser*.

STAR DUST.

III. ATHLETICS.

1. AVIATION (FRANCE)—Los Angeles, May 27—A new attitude record for women flyers was set here today when Mlle Andree Peyre, French aviatrix, reached a height of 15,000 feet. It was announced the record which was for the world for women, would be certified as official by Ivar L. Shogram, an observer for the Aero Club of Southern California.

Mlle. Peyre used a 70-horse-power sport machine made especially for her. She was in the air 1 hour and 10 minutes. Mlle. Peyre, who is 23 years old, has been flying for about two and a half years.

2. CHINA, SHANGHAI, MARCH 7—For the first time in the history of China a team of Chinese girl athletes will compete in the Far Eastern Olympiad in Japan in 1923. Miss Barger, director of the Y. W. C. A. Physical Education School, is taking charge of the girls during their visit to Japan.

Interviewed by the North China Daily News, Miss Barger said it is a noteworthy step toward the emancipation of Chinese women to have obtained the consent not only of the authorities but of parents to participate in the Olympic Games. Miss Barger said one of the hardest problems with which she has had to contend was educating the

girls to be good losers. They now have learned that to lose gracefully is really a triumph and that loss of face only occurs when the loser is not gracious to the victor.

3. SCOTLAND.—On the summit of Ben Nevis yesterday (writes a correspondent of the *Glasgow Herald Aug. 17, 1923.*) I witnessed an incident that might well furnish a theme for poet or philosopher. I was standing on the edge of the great precipice near the Observatory, and was gazing down into the tremendous abyss where the mist boiled and eddied. Just at my feet a steep muddy slope led to a patch of snow which fell away at an abrupt angle into a fearsome void. I felt quite brave to be where I was. At this moment a young man, accompanied by two young women, came along and stood beside me. The man, in the rich accents of Lancashire, remarked that he wouldn't half like to make a snowball in August, whereupon, to my amazement and horror, one of the girls skipped over the edge, slithered down the mud on to the snow slope, and returned with a handful of snow, which she presented to the by-no-means-abashed swain. He accepted the offering with the most delightful grace in the world. I recalled the ancient story of King Francis and the lady's glove. Changed times, my masters!

V. PUBLIC OFFICE.

1. FARMERS UNION MEMBER (JAPAN):—As a result of the revision in electoral regulations qualifying a woman owning a minimum of 245 acres of land to vote, the tenants of Ogawa-gun, Kagawa prefecture, by an overwhelming majority elected Haruko Fujime a member of the assembly of their Agricultural Society. Mrs. Fujime, who has been a teacher in the Odamura primary school for more than 16 years, has won the confidence of the farmers in the district through her active interest in their affairs, having attended the meetings of the society and often delivered instructive addresses before them.

2. DIPLOMATIST—(SOVIET REPUBLIC) Alexandra Kollantay, former Bolshevik Minister of Public Welfare, has been appointed by the Soviet government to be Russian Minister to Norway, according to a dispatch from Christiania.

Kollantay is the most avowed feminist in Russia. The wife of the Premier, the wife of the Soviet Minister of War, and many other Russian Communists frequently have stated that feminism in Russia existed only in the mind of Kollantay, who probably is the best known woman orator Bolshevism has produced. She has spoken for years to the women factory workers in all parts of Russia, urging them to make a demand for greater representation in the Soviet government and lamenting the slight attention Communism has paid to women.

She was born an aristocrat. She speaks many languages, including English. She has resided in various parts of Europe. In appearance she is of slight build and always is well dressed. She is 45 years of age.

3. MUNICIPAL COMMISSIONER (BENGAL)—For the first time in the Municipal history of Bengal a lady has been appointed to be a Municipal Commissioner. To-day's Calcutta Gazette announces that Government has appointed Miss Josephine Mcleod to be a Commissioner to the Balli Municipality in the District of Howrah. There are two interesting points in connection with the appointment. The Calcutta Municipal Bill which was recently passed removed the sex disqualification but it remains in the Bengal Municipal Act. Under this Act no lady can be elected Municipal Commissioner but there is no bar to Government nominating one and Government has done so in the case of Miss Mcleod. She is an American citizen belonging to the Ram Krishna Mission at Belur. Miss Mcleod has also been exempted by Government from the provision which disqualifies an alien being appointed.

(*Assoc. Press, Calcutta, 11 April, 1923.*)

VII. DRESS.

1. JAPAN—An employe at the Aoki Dress Makers' Shop in Minamiku, Osaka, was discovered to be a man in woman's attire following a police examination. The employe was arrested on a charge of stealing silk piece goods valued at yen 80, which a customer had placed in his hands to make a dress.

The examination revealed that the man was S. Ishigaki, who escaped the police a year ago, and who has been wanted by the officials in connec-

tion with several thefts in silk. The man had disguised himself in woman's clothes and changed his name to Hanako, a girl's name.

2. JAPAN:—More than 30 students were arrested in Hango yesterday morning for petty thefts and violence. They are said to be members of an organization of wayward boys with headquarters near the Tokyo Imperial University. Among the arrested persons were a few girls, dressed in men's clothes. The arrests followed the complaints received by the police about the acts of violence committed by undisciplined young men at the restaurants and other places of public resort.

VIII. LAW.

1. MAGISTRATE—(Madras) The opening of the magisterial bench to women for the first time in Indian history outside panchayets was made the occasion of an interesting function on Monday when Mrs. M. E. Cousins, the first woman Magistrate in India took her seat on the bench at the Sidapet Honorary Magistrates' Court. The full bench of five Magistrates was present.

Mr. E. H. Chatterton, I. C. S., Divisional Officer in the absence of the Collector, congratulated Mrs. Cousins and said it was an event unique in the annals of India. The Madras Presidency he said, was formerly called the "benighted Presidency," but they had made rapid strides. He hoped they would soon have lady members at the Bar and that Mrs. Cousins would be followed very soon by another Indian lady on the Magisterial bench.

Mrs. Cousins, on behalf of women, thanked the Government of Madras for the spirit of liberality shown in opening up the services to both men and women.

2. BAR (ENGLAND)—The most notable feature

at the Call Day for law students at the Inns of Court, London, was the admittance of an Indian woman, Miss Mithan Ardeshir Tata B. A. and M. Sc. of London.

Miss Tata, in addition to being the first Indian woman to be admitted to the English bar and the first woman lawyer in the British Empire, is also one of the first two women to be "called" by Lincoln's Inn. Both she and her mother have done great work in England for their Indian sisters in fighting the clause in the new bill which raises the question of sex disqualification under the new scheme.

Miss Tata is well known in Bombay as an advocate of equal rights for Indian women on the same terms as men, and intends to try and practise in her native city. Her father, Mr. Ardeshir Tata, is one of the best-known public and social workers in India. Much work, however, remains to be done, especially in connection with the abolition of "purdah", a tradition which keeps Indian women in the background in all social and public life.

IX. PSYCHOLOGY.

LONDON, MAY 15—The answer to the question of whether women have a higher moral sense than men will be found in the affirmative if the experience of the Carnegie Trust for the universities of Scotland is taken as a deciding factor.

The Trust undertakes to provide funds for students wishing to enter colleges, and, though they are under no obligation, they are expected to repay what money they can.

Sir Edward Prain told the trustees that the number of women students who repaid their fees during 1922 was considerably larger than the number of men. Yet it is said "women have no sense of honour!"

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 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 Frognal 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.

DISTRIBUTOR'S NOTE.

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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.

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No. 19 " " " Jan—Febr 1920.

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No. 31 " " " Jan—Febr. 1922.

No. 32 " " " March—Apr. 1922.

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No. 34 " " " July—Aug., 1922.

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