



# 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 1923 as in 1922 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.

**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!**

## THE SAVIOUR.

By E. E. SPEIGHT.

Why should I call thee Christ, O friend of friends,  
Or "Blessed Amida Buddha" moan in need—  
Thou who art waiting where all wandering ends,  
Beside the way, even where the robins feed?  
Why dream of Heaven, when Thou art ever here?  
Or flee from Hell, where souls for comfort pine?  
Wherever Love hath shed one single tear  
Is holy land for ever, and Thy shrine.

## TRAINING OF JAPANESE GIRLS.

"We do not propose to ignore or discard altogether the traditional educational policy for girls that makes for good wives and mothers, but we now have come to a conviction that it is essential first of all to adopt an educational method that permits the full development of Japanese womanhood. The status of either a good wife or mother is only a means to an end, and it should not be made the whole aim of the girls for attain-

ment. Every stage in the life of a woman must have full development, for it is only the fully developed that can be good wives and mothers. As a matter of fact, the traditional educational policy for Japanese girls has been in many respects an impediment to the instincts of the girls that are constantly seeking for physical and spiritual enlightenment."

This statement was made by Mr. Jyusuke Kataoka, head of the section in charge of the education of members of the Shojokai, a national girls' association, in the Department of Education. The Shojokai is a semi-official organization and has 1,471,141 members representing 8,866 organizations throughout the country. The members of the association are mostly primary school girl students of the age when they are most susceptible to outside influence, and the authorities of the Department of Education are paying special attention to their social education.

The Shojokai is growing by leaps and bounds annually, declared Mr. Kataoka, and the member-

ship of the organization has increased by 516,800 since last year. The authorities of the organization have been conducting lecture courses and other instructive and entertaining programs, he said, but it is necessary for them first of all to recognize the average ability and desire of girls instead of imposing on them cut and dried discipline for making good wives and mothers as has been the case in the past.

Various enterprises encouraging social development have been launched, Mr. Kataoka said, but, generally speaking, the members of the organization have not acted voluntarily but have been obliged to participate in the enterprises. Such a tendency, which defeats the aim of the enterprises, he said, is the result of imitating foreign organizations like the Camp Fire Girls or the Girl Scouts in America without a full understanding of the training of the girls by the leaders. Under the circumstances, he concluded, the authorities of the Department of Education have been emphasizing the training of the leaders of the Shojokai members by giving lecture courses throughout the country.

—*Japan Advertiser, 13 May 1923.*

#### JAPAN.

(By a Japanese Correspondent.)

ONE who has been a part of the growth and change which have taken place in Japan during the last two decades usually fails to realize how far-reaching and profound the changes from old to new have been. The transformation has been phenomenal in almost all phases of Japanese life, but nowhere has it been more striking than in its effect upon the women of the country. Their altered points of view and their present-day thoughts and manner are so radically different from the old that they have aroused in recent years much comment, both favourable and adverse.

One of the most interesting features of the "new age of women" in Japan is the change in educational standards, as seen in the greatly increased enrolment of girls in public and private schools. It has been only comparatively few years since a high school education was consider-

ed unnecessary for a Japanese girl, but she was tutored for years in the gentle arts of flower arrangement, the tea ceremony, koto playing and others intended to add to her grace and personal charm. These, indeed, were looked upon as the necessary qualifications for matrimony, the primary goal of every girl. But now times have changed.

A high school education to-day is an important asset for the daughter of every respectable family and without it she is almost certain to be looked upon as a "poor match" when the friends of her family are seeking wives for their sons. She may find favour in 1923 even though she be unversed in the flower-arranging art and knows little of the intricacies of the tea ceremony, but more and more importance is being attached now-a-days to education of the kind almost no Japanese woman possessed when the present century began.

The readiness of Japanese girls to comply with the spirit of the times has been demonstrated by the steadily mounting number of their applications to enter school. They now constitute a much larger percentage of the enrolment in all grades than ever before and many who would attend school are prevented only by the limited accommodation.

Last year two new public schools and two private schools were established in Tokyo and similar programs of expansion were carried out in many other cities of Japan, yet the applications for competitive entrance examinations have increased so much this year that the added facilities seem to have accomplished nothing towards alleviating the situation. For example, the Ochanomizu Girls' High School in Tokyo this year can accommodate 45 new students, but up to February 12, 365 applications had been received by the examiners. Out of the number only 45, to be selected by rigid examinations, can be allowed to enroll. And this is only one example of the condition which prevails throughout the country.

What the new women of Japan are thinking may be judged fairly, perhaps, from the character of what they read. Many women's magazines enjoy large circulations, and their popularity testifies

their success in divining the present state of mind of Japanese womanhood. A study of 15 of these leading magazines conducted recently by Mr. Toson Shimazaki, the well-known novelist, shows that approximately 60 per cent of the contents of these publications are confessions of women, 30 per cent are short stories, plays and anecdotes, and 10 per cent are editorials and reviews. The proportion of serious matter may be criticized as too small, but it cannot be doubted that the feminine reading public is vastly more interested in the affairs of the world to-day than even before in the history of Japan. They are growing beyond the restricted sphere of home activities, within which they were bound so long by traditional restrictions, and exhibiting a desire to know more of the world beyond. Education has opened their eyes.

There was a "new woman movement" during the Meiji era which attracted considerable attention here and abroad, but it was of a character altogether different from the present one. The women of the Meiji era adopted foreign styles of dress and a few foreign amusements, but it was a superficial cloak of Western culture which they drew on over their unchanged mentalities. The present movement is deeper, and its effects upon the women themselves and upon Japan's social organization are infinitely more important. The new women of to-day are keenly self-conscious, reflective, critical and enterprising. They are the foster-children of Ibsen's novels and insist with determination and vigor upon their emancipation from the tyranny of men.

In the transitory atmosphere of the last two decades, the very features of the Japanese women who have been influenced by the spirit of the new age have begun to show signs of change. This has been less noticeable here than in England and America, where former types are said to be disappearing almost completely, but it is obvious to careful observers, nevertheless. *The Times* in an editorial note declared: "It is almost impossible to find a real chocolate-box beauty now in a tour of Bond Street at its best morning hour; instead, one meets young women with a definite jaw, a not always beautiful nose, an always big mouth and wide-set eyes. The big,

generous, capable mouth is the most constant feature. The woman with the small mouth perished of starvation in the late Edwardian era." And the change of types in America was so great as to induce an American author to undertake a book on "The New American Type." The same transformation, less complete though it undoubtedly is, is taking place in the present period in Japan and assertive, capable, and purposeful expressions are beginning to succeed solidity, sadness and resignation in the faces of Japanese women.

—*The Japan Advertiser.*

#### A MONASTERY OF CHILDREN.

(Continued.)

#### II

DEAR URANIA,

People will be saying now, that I am contemplating a forcing-ground for saints... because the people I quoted were all that way inclined. I should like to add a few poets and fairy-tale writers. What of Shelley, what of Hans Andersen? May I add Blake? These are the first that come into my head. The same people who will object to my *forcing-ground* will ask—And what sort of a religion will you get, with Shelley-Andersen-Blake ideas? Others will pull very long faces, I know. Now personally I should much like to try such a mixture, only I would add in just a touch of George Fox; and I would ask Gandhi, the spiritual leader of this age, what he thinks of it.

Christians all! What did Christ mean, tell me, when he said "Of such is the Kingdom of Heaven?" When you say the Lord's Prayer, what do you think of the strangeness of calling to a father, and adding, "Thy Kingdom come!" Is not all religion an attempt to express the impossible? Are not the mystics silent? Are not silence and saint-hood synonyms for this Indian? What are we to teach our children? What we know? What we "believe"? Or what the mystics know?

The child's first questions about God derive from the strange assertions he hears his elders make. Later he gives up disentangling these assertions, and swallows them as they are. Later still, if he is blessed, he discards all that others can tell

him, to seek within. And what he finds, he would find it hard to tell others.

I would say: give the child *none* of these assertions: they are problems for him, they are not good. Give him plenty to do, assert nothing and he will ask no questions. I believe that, very early living in an atmosphere of love, he will find the larger self that every mystic seeks. For, is it not true, either there is no God, or there is a God, Seeker for Souls—a Sower, if you will; and there is in every child too something that seeks. All that one can do for him, is to tell him that we have sought, and found, the Larger Self—the Love that penetrates, and possesses, and envelopes the seeking Soul.

—A MONTESSORIAN.

DEAR URANIA,

You see my reason for "exclusion", don't you? I don't want tiresome people puzzling the children's heads. I don't insist on having only a flower-garden. I like kitchen-gardens with rose-bushes. I will grow my corn and wine and oil together with pleasure as we do in Tuscany: only I can't have turnips and potatoes as well, can I?

"You are creating an artificial society." So be it. You do the same when you insist on silence in a library (or a church) and make people go to the right (or left) in a narrow street, and stand in a queue for rations. You are doing the same when you arrange your theatre with stalls and galleries and seats for the orchestra. Why not have the orchestra distributed all over the place? And why have a programme? Or any fixed hour at which to begin? And why exclude the outer world? Open the doors and let in the noise of the street. In your garden, let the cows walk over the primroses, and the goats eat the geraniums.

"You are making life too easy for the children." You speak so, my friend, because your own life was hard. It is always those who were "hardened" who wish to harden others. I do not, myself, think that life is "too easy" for any child. Was it for you, who had every pleasure that money can buy, toys that wound up, and sweets to suck ad libitum? Didn't you long to mud-pie in the street with the ragamuffins? Didn't you hate your clean starched collars and your own long

silken hair, source of untold torture under the comb?

What would you like to introduce into my Child's Monastery? Thorns and nettles? Slugs? Dust from passing motors? Would you like to sow tares? And why, pray? You don't do that in your own surroundings. And your own home is "exclusive"—of what? Of everything ugly or troublous that you can keep out.

I want a home for these children. Not yours, perhaps, you won't send them to me. For those others, who have none.

—A MONTESSORIAN.

DEAR URANIA,

These people continue to ask: Why a monastery? Oh, I'm not set on the name, not at all, dear no. Find me a better, dear Urania. Or none at all.

Ah, then, it's not saints you want to produce? What is the advantage, then, of your "forcing-ground"?

Just this; that "force" is to be eliminated and with it fear; fear, the root of all evil. Is money the root of all evil? No, but the fear of losing it is. What kind of people, what kind of children, will fear ever produce? Says the French author: "On instruit les enfants a craindre et a obéir...Nul ne songe à les rendre originaux, hardis, indépendants". Ah you say, that is not true now-a-days: our children are brave.

Yes, nature makes them so. Think of the courage of the first step walked...and of those that follow! Think of walking in the dark in a world where tigers may be, where all the tales told of the jungle-world become real, and snakes may uncurl at any time from under your bed. Your elders had discussed developing your imagination, had they? And how? Result: fear.

I would give the imagination what it needs: beauty! Beauty in all its forms. Hans Andersen and not Alice in Wonderland, source of untold nightmares; lovely toys, and not Teddy Bears or Peter Rabbits, signs of decadence, symptoms of the war that was coming on the world. And *music*. And *dancing*. Above all, these two.

And who is to bathe and dress the children? Ah, I am coming to that.

—A MONTESSORIAN.

DEAR URANIA,

Those who will be there to wash and dress the children will be those who have remained in touch with childhood. (I don't mean the Mentally Defective). It is not always those who produce the children, in fact, those would naturally exclude themselves and stay in their own homes. Take them in with their children? No! For them you would have little islands in our sea, and we want none; you would have frontiers forming, and we want one Happy Land. For the worst form of exclusion, as it seems to be, is the frontiers within frontiers; the hate between town and town in the same country; and the isolation of border provinces from the countries either side (witness Alsace-Lorraine and the wars of the old Italian cities, not yet ended.)

And this exclusion comes from the illusion of... possession! Illusion which, joined with fear of losing, is responsible for so much evil. Our children, if I could prevent it, would not have this fear. Possession, property, we teach them these ideas. Jeannot, aged 3, gives *all* his toys to anybody who asks for them. In the park he meets a little girl who does not and he learns at once, "It is three days since Jeannot has left off giving his toys", says his mother. The joy of giving—is it not at the root of all spiritual life—where giving is receiving—oh the futility of words! One of the prettiest sights I ever saw was a little boy in the Montessori school at Milan having his shoe-laces tied by two little girls; he stood smiling, accepted their kind offices, and stroked their hair. Lisette, aged 18 months, offers her gâteau to every one before tasting it. The generosity of children, considering how little they have to give, is glorious!

I am getting away from the point. Those who will be there to wash and dress the children will be some day recruited from the children themselves—the elder ones grown older; and that could very soon begin. At the beginning, makeshifts; people who are there to refresh their own souls, to rebecome children at heart. We should love to have Rabindranath Tagore, should not we,

Urania? But many lesser people might find room there, and among them, I hope, the undersigned

—A MONTESSORIAN.

P. S.—But Tagore and Gandhi don't agree! Gandhi and Tolstoi, then!

DEAR URANIA,

Something like what I want, is being realised by Paul Passy in his colony of children in Champagne. He hasn't got a Montessori class, though. I don't know if Madame Toletoi still has her school at Tula. Rabindranath Tagore still has his Indian school. I want a Montessori school. And in the environment that it affords, I want to teach the children the elements of language. How? And why?

How? A child of 12 months loves sound, a child of 3 years already loves words, a child of ten loves sentences; even before that a child loves sentences. I want to give the child, as early as he will take it, help in pronouncing sounds; to unfold phonetics to him, by song and play at first. One hears of experiments here and there. A school in Boston teaches French phonetics at 8; in Jersey the little children have French phonetics; at a Montessori school at the Hague the children (of 7, I think) insisted on learning French, grammar and all, after learning French songs.

A child of 12 or 14 months loves sound. Lisette, when she is pleased with a sound, laughs and puts her fingers into your mouth; the first time I sing her the scale from do to do, she does so. Jeannot, aged 3, on hearing a lesson in Polish, tries to imitate. In Milan the little ones of 4 and upwards, hearing an English lesson given to their teachers, joined in and repeated the words with glee!

It is the Montessori surroundings, the freedom of action, that offers the opportunity for such an experiment in language. Our struggles in pronunciation later on are anachronisms. Give us a phonetic preparation at the age when nature makes such study easy and possible. Then, you will see!

I come to the *why*? Why? Because if you can get a child to love the language, he will later on love the people that speak it. I needn't enlarge on this, I think, Urania. Half the reason why we dislike languages and are shy about

speaking them, is because we learn them too late. Suppose we begin to learn dancing at fifty? Or to eat with a knife and fork at fifteen? Or to play the violin at three-score?

—A MONTESSORIAN.

DEAR URANIA,

This idea of phonetic training—by play and song, by imitation, by any way Nature approves and the children accept—has been approved and accepted by people to whom I have expounded it. To give the children the facility of pronouncing all kinds of sounds, at a time when the organs are supple, at an age when they like doing it. "Sarebbe ideale", says an Italian professor, "Ce serait épatant" a French professor. And he adds "It may be 50 years before you get people to realize the idea".

Who knows if all the wild desire to "make a noise" is not some perverted, some starved instinct, on the part of the child? I claim his right to a hearing!

For this reason, one would have to choose from the beginning such people as can teach and speak the various languages. The beginnings must be international. You will tell me that the Russia of to-day has no time for that—No?—well, the Russia of tomorrow will have the time, and the need too perhaps. And the Slav has the language instinct; I would say it is part of his large humanity.

This does not prevent the formation of many children's centres elsewhere, if the governments would take up the idea. All over the world, indeed.

But these centres, these colonies, are not to be groups of cranks merely. They are to be lovers of childhood, and more than that, they are to be living souls, who have joy to give, and will not starve the children of that which is their right. They are not to be the "disappointed"—hardly ever the sad: the test I feel inclined to set for applicants is that they should be able to tell a fairy-tale.....and to believe it!.....Who will apply?

A MONTESSORIAN.

#### A PROGRESSIVE INDIAN SCHOOL.

NAVAJBAI D. CONTRACTOR, B. A., Lady Superintendent of the Chanda Ramji Girls' High School, who was recently nominated a Fellow of the Bombay University is the first Indian lady Fellow of Arts to receive this honour.

The sixth report of the Chanda Ramji Hindu Girls' High School, it is pleasing to note, is a decided improvement on the previous ones both as regards its get-up and the detailed information it gives of the Institution. It contains a review of work covering a period of three years 1918-1921—a period of exceptional financial stress and strain during which the school experienced some difficulty in making headway. This restricted to some extent the activities of the school but did not affect materially its working which is one of all round progress. Though the school is essentially Hindu in character and Hindu girls form a majority on its rolls, it numbers among its pupils Parsees and Jews—ample testimony to the catholic lines on which it is conducted. Besides the vernaculars, Marathi and Gujarati, instruction is imparted in such subjects as enable students to offer themselves for the Joint Board Examination. Music and allied subjects also find a place in the school curriculum. The results at the public examinations are fairly good and the reports of the Inspectress satisfactory. The Lady Superintendent, N. D. Contractor, B.A., has been at the head of the Institution for the last 12 years. To her long experience as Superintendent she has added the advantages of a study of the different systems of education obtaining in Europe and other parts during her recent tour. That the knowledge thus gained has already been turned to account, is seen from the new activities—a reading room, a debating Society and facilities for sports—that have been recently introduced in the school. The Lady Superintendent and Secretaries are to be congratulated on the admirable management of the School with the united resources at their command. To make good the deficit in the finances of the School and to renew the School building which is very old, an appeal is made to the public for funds. In the words of the report: "We appeal to the generous-minded ladies and gentlemen to give our School the first place in

their thoughts when they think of any donations. No better object can be found towards which charity can flow than the provision of a suitable seminary for Hindu girls, where they could learn and appreciate all that is good in their own culture combined with the wisdom which other races have contributed to the world." We earnestly associate ourselves with the appeal and are confident that it will meet with a liberal response. Miss Contractor has displayed much interest in our activities, and the importance of her work cannot be over-estimated.

#### ALONE AND UNARMED.

TO HAVE walked alone through many provinces in Africa, some of them in the heart of the cannibal country; to have traversed the northern part of India through the highest of the Himalaya Mountains, the two islands of New Zealand, and visited many places never seen before by a white man, walked long distances in Persia, islands of the South Pacific Ocean, South America, Mexico, Canada, the United States, Australia, parts of the Asiatic Continent and Japan and Europe—these are some of the experiences which Miss Gertrude E. Benham of London has had during the 19 years that she has been walking over the face of the globe.

Miss Benham recently arrived in Yokohama from Nagasaki across Kyushu, Shikoku, and through the major part of the island of Honshu, all the time carrying her own baggage, arranging for lodging along the way and accompanied by no one. This unusual lady was to proceed to Central America in order to walk across Costa Rica before taking another ship back to England completing a journey of four years' duration, during which she has visited many lands in order to use her expression, "to see out-of-the-way places of the earth and to view the work of Nature in its wildest state."

Miss Benham is an unassuming person, and there is nothing about her appearance or action to indicate that she has an intimate knowledge of practically every land of the globe. She quietly walked into Yokohama one day and became a part of the foreign community, as a guest at

the Young Women's Christian Association home, "The Residence," 55 Bluff. Since her arrival she has been giving most of her time to overseeing the repairing of her tramping outfit, no small part of which is a walking stick, the only weapon that she has ever carried during her walks through the wild and uninhabited parts of the world.

Miss Benham is a capable and independent traveller. She has never received aid from any of the tourist or travel agencies and she has always planned her own trips. She says that on many occasions she has been informed that it was impossible for her to go unaided through a certain district, but never has she let such statement deter her from making any trip she might have in mind.

The exploits of Miss Benham, told here in a civilized country, seem almost superhuman, but she has ample evidence to support her statements. In crossing Central Africa from the west to the east coast she, on numerous occasions, was forced to wade through rivers whose waters almost swept her off her feet. She was compelled to go through districts infested with all kinds of wild animals and was forced to go through cannibal villages in order to reach her goal on the east coast. During her experiences in New Zealand she was, on one occasion, forced to spend the night on a small island in a river, which was in danger of being swept away by flood waters. On another occasion while she was taking a horseback ride her mount suddenly sank in a quicksand bed, and it was only through good fortune that she and her horse were able to free themselves and escape death. She has many such tales to tell of her travels and her listener has only to indicate what part of the world in which he wishes the scene to be, and she will respond.

Miss Benham began her world travels in 1904 when she made a tour of South America, Australia, some of the islands of the South Pacific and Japan. Since that time she has been away from England most of the time, and is now making her fifth visit to the land of the cherry blossoms. She began travelling in answer to a desire to see the world, and during this time she has taken up

painting in order to record the beautiful scenes she has witnessed. Her favourite is mountain scenery, and for years she has been making water-color paintings of ranges through which she has passed.

She declares that she is not an artist and that she has seen many pictures which she would not attempt to paint, but her ability to record a view of a mountain peak or a range is proven by the hundreds of paintings she has made. During her last visit to England the Royal Geographical Society learned of Miss Benham and her work and asked her to give to the society a number of pictures which she had painted of various mountain ranges and peaks in various parts of the world. She declares that she will keep them all until she tires of them, but after that she will present them to the society in London.

On the present trip Miss Benham proceeded from England to Southern Europe, across Persia, through Northern India, down through the Malay States, Borneo, New Guinea, parts of Australia and New Zealand. Over this vast territory she has walked much of the way, visiting out-of-the-way places and gaining a knowledge of these lands which enables her to speak with uncanny familiarity of towns, mountain ranges and peoples. From these southern waters she came up to China touching only at the port cities and then to Nagasaki, where she landed February 17. From there she started walking again and before leaving Kyushu she had been over almost all of it, had climbed all of the highest mountains, including the several active volcanoes.

From Kyushu she crossed to Shikoku for a short walk and after seeing it thoroughly she crossed to Osaka and traversed most of the distance between that city and Yokohama. At no time did she call at tourist centres, as she has, above everything else, a desire to keep off the beaten trails. During this walk she has been accompanied by no one and has carried all of her personal belongings, stopping at Japanese inns and viewing the scenery during the day. She has made no paintings of Japanese mountains during this trip, as she made sketches during a previous walk through the Empire.

Of all the interesting journeys Miss Benham's second trip through Africa (she has been there three times) is one of the most interesting. She entered the continent at the Gulf of Guinea on the west coast in the British area of Nigeria. She proceeded northward by boat and rail for approximately 400 miles and then began the tramp of thousands of miles to the east coast. On this trip she was alone with the exception of seven African natives, six of whom carried her camping outfit and one acting as cook. From the territory of Nigeria she entered French Equatorial Africa and came out along its eastern side along the Ubangi River. As the stream was at the flood she was forced to go down this river by boat to its junction with the Congo River, which comes up out of the Belgian Congo. She proceeded up this stream for several hundred miles and then resumed her walk across the jungles. After being in the interior and the eastern provinces of the continent she came out at the city of Mombasa, about midway on the eastern coast. From there she proceeded to the island of Madagascar and explored that island.

She entered Africa on this trip December 2, 1912, and came out, on the east coast in October, 1913. During the entire trip she carried no weapons of any sort and she declares that one of the achievements of the journeys is that she killed no animal although she was in the heart of the big game country for months. She provided herself with food by bartering with the natives. At the beginning of this trip she made an almost fatal oversight when she failed to provide herself with supplies of cotton cloth and salt, which the natives of Central Africa demand in any bartering procedure. However, she was able to procure food by trading sewing needles, one needle being the price of an egg and larger amounts of food being procured for several needles. She was fortunate in having a large supply of needles among her belongings.

In this trip Miss Benham declares that she was the first white person to visit many of the districts and that she was a curiosity to all of the natives. She found all of them friendly and on many occasions was forced to accept guides from the tribes to show her the way through the

jungles. On the east coast she climbed a mountain 19,700 feet high, being the first British subject to ever walk over its crest. During this trip she made many sketches of the mountains, and this collection forms an important part of her work. Upon her return to England she hopes to exhibit the paintings and make public some of the exploration work which she has done.

She will leave Japan in about three weeks for home after an absence of four years. She declares that her travels have only begun and that after a brief rest at home, during which time she will have a chance to plan new travels, she will leave again in search of strange fields.

—*Japan Advertiser, 18 April 1923.*

#### GANDHI'S MESSAGE AND OURS.

DEAR URANIA,

The purest of spiritual forces living at this moment is Gandhi. He has the vision of which our movement is part. Have we the courage to accept the whole?

"De l'âme je ne sais qu'une chose c'est qu'elle veut de l'intimité avec Dieu. Mais qu'est-ce que Dieu?" says Tolstoi.

Ah, let each soul reply; "Ce dont mon âme est une parcelle. Voilà tout."

The soul is small, God is great; each soul clings to an aspect of God: touches Reality there—best, in silence. Touches sweetness. And Reality, speaking to the enamoured soul, says: "I am the force."

"The *only* force" answers the soul.

The soul receives the seed of action; Reality—Sweetness—Force—are born from her....She renounces other force in giving herself—mystic-wise, to the "*only* force" that is possessor of souls.

I believe in God the Possessor of Souls: I give myself to God in the Aspect by which Spirit has revealed Itself to me. I ask of no other any statement of the aspect he knows; his eyes, his life tell me that. I believe in the thousand aspects because I know one.

"Chastity, Poverty, Truth, Absence of fear." The four conditions of Gandhi's *resistance without violence.*

Were George Fox living, Gandhi and he would be together.

We shall perhaps be known to history as those who excommunicated Tolstoi, and rejected Gandhi.

Dear Urania, The great teacher is he who seeing more than one aspect of the Divine, can bind and lead men. Cannot we who accept in your pages so large a part of Gandhi's message, set our signature to the whole? Or do we wait for another?

—PRASCOVIE.

We print the above appealing letter very gladly. But, personally, we cannot respond to the appeal. It leaves us cold. And we must say why.

In the first place, we know really nothing of India, or of Gandhi. We are ready to believe in his wisdom, sincerity and spirituality. We are sure of his courage. But we do not believe that what the world wants and longs for is spirituality, sincerity and courage. We think that what it needs is affection and beauty and valour—and in a word, the Valkyrie, the Athene, the Perizade.

Consequently, we cannot subscribe to the dictum that in these pages we accept a large part of Gandhi's message. It seems to us that the Message we accept transcends Gandhi's by whole worlds. As we have said, we know little indeed of Gandhi: but Chastity, Poverty, Truth, Absence of Fear are to us a chilling tetrad. "Chastity" is a word that our pen almost refuses to write—Poverty seems to us sordid—Truth is a divinity which must walk humbly in these Bergsonian days—Absence of Fear is negative.

We cannot see what is the deficit in our Ideal which Gandhi is to make good, and with which it will require courage to invest our Ideal. Is it an injustice to our correspondent to observe that she does not tell us why.

We admiringly declare that Gandhi is great, and very great:—but he is not the greatest. Perhaps we have ignorantly misread our correspondent's meaning—she will enlighten us, if so.

#### CHINESE IN WOMEN'S ROLES.

THE Chinese actor of any importance belongs to one of three groups—the singer, the buffoon or the feminine impersonator. At present the most

popular of the last group is Mei Lang Fang. His fame as an interpreter of feminine parts is unquestioned all over the vast republic; and for such parts he is the highest paid actor in the world.

Mei Lang Fang (pronounced May Long Fong) who is planning a trip to America, is in his thirtieth year, although one would never take him to be beyond his eighteenth. His delicate oval countenance and olive tinted skin show not the slightest evidence of his years of stage life which he began almost as a boy. The dark and emphatically. Oriental eyes hold in their non-committal dreaminess the deep calm of the East. The delicately modelled, slender hands, and every movement connote naught but womanly grace.

In tragedy he is intense, rapid and vivid in his rendering of renunciation or suffering. His poses then become little paradoxes of angular grace, and he dominates the stage with a personality surprisingly forceful compared to the ethereal delicacy displayed in his lighter and more usual parts.

Even to people of the West Mei Lang Fang holds an indefinable and subtle attraction. His costumes are the acme of Eastern grace and harmony of color. His slender form and impressive countenance fascinate one who for the first time perhaps, listens to his high falsetto voice pitched above the clamor of the crude stringed instruments and their accompanying brass cymbals.

In one of his plays he impersonates an angel whom Buddha has sent to scatter flowers in the presence of an old sage worthy of great merit. For three quarters of an hour, without interruption, he holds his audience as he glides about assuming fanciful attitudes and swaying his gorgeous draperies. In another character he holds aloft an ornate riding whip of white horsehair, and spears of ancient theatrical design. And here again it is his girlish figure and the long lines of his heavy silk costume which accentuate the desired impression, so fully appreciated by the Chinese.

## NOTES.

## HUSBAND OR CAREER?

TO FIND out whether girls at Ohio University preferred a "career" to a husband, someone in

authority issued a questionnaire. Of the 109 who replied 53 preferred careers, 48 frankly asserted their preference for husbands and eight announced they wanted both.

WOMEN criminals are rapidly increasing in Tokyo according to police statistics which show that of 4,250 crimes committed last year, 500 were committed by women. It is reported that most of the crimes are of shoplifting. The majority of the women criminals is said to be domestic servants and factory workers, although many women of the better classes are frequently involved.

It is now stated that the leader of the pirates which held up and ransacked the British excursion steamer Sui An while on the trip from Macao to Yokohama, killed two Indian guards and wounded the captain and several passengers, is a young woman of 28 years who graduated from an American university. She speaks English fluently and is well-versed in both Chinese and western literature. So far she has not been traced, although both the British and Chinese naval forces have carried out an expedition in search of the pirates and have landed parties near the village which is believed to be the headquarters of the pirate gang.

## SUFFRAGE GAINING IN FRANCE.

THERE has probably been no greater activity at any time in the history of the French feminist movement than that being displayed at the present moment by the suffrage leaders, organizations, and political men who are interested in the extension of the ballot to woman.

Among the many meetings that are being held in Paris, the one lately held at the Salle Wagram in the Avenue de Wagram was a notable one. It was held under the presidency of Mme. de Sainte Croix, president of the National Council of French Women, and speeches were delivered among others by the president of the group on women's rights in the Chamber. Mme. Maria Verone, an eminent lawyer, and president of the suffrage division of the National Council, also delivered a notable address.

Each day sees the list of prominent men, in and out of the Government, growing, who come out in favor of woman suffrage in France. Robert de Flers, the eminent academician, is the latest recruit in the ranks of this group. He is not content, either, just to passively assert his influential opinion. He has taken the cause to heart and is delivering interesting lectures supporting the justice and right of the claim to full citizenship.

## CHINESE SEXUAL FEELING.

IN a very interesting article on "Women and the Chinese Poets" by T. Bowen Partington in the latest number of the *Asiatic Review*, the writer declares that European critics quite misunderstand the relation between men and women as displayed in the love verses of the Chinese poets. In this connection he says:

"One distinction I am tempted to draw between the European and Chinese in their attitude toward women. The Chinese considers the passion and feeling of woman more than his own, whereas the European values his own emotion more than that of the woman. To the Chinese the woman really becomes a being superior to man; he admires her because she is angelic to him. To the European, the woman is angelic simply because he admires her, because her beauty has aroused his emotion. The European poet tends to exhibit himself in a romantic light; in fact, to recommend himself as a lover. The Chinese poet has a tendency different, but analogous. He recommends himself as a friend."

## AMERICAN CENSUS SURPRISES.

TWELVE thousand men turned into cooks, 12,000 women transformed into automobile factory operatives—are the immemorial professions of men and women about to undergo a complete reversal? A decrease of 382 man authors, editors and reporters, with an increase of 2497 women; 1475 fewer man actors and 1254 fewer woman actors—are women taking the center of the stage in the arts? An increase of 214.6 per cent in the

number of woman real estate dealers, compared with an increase of 13.8 in the number of men; an increase of 11.3 in the number of man artists, sculptors, and teachers of art, against a decrease of 5.3 per cent in the number of women; an increase of 64.7 in the number of man cleaners compared with a decrease of 7 per cent in the number of charwomen—certainly the last United States census is filled with surprises.

So striking are the figures that the women's bureau of the United States Department of Labor has issued a publication on the occupation progress of women as traced by the 1920 census.

Women are now employed in 537 of the 572 occupations listed by the census. There are eight woman aeronauts, 27 inventors, 41 technical engineers, 137 architects, 32 long-shoremen and stevedores, 1495 coalmine operatives, 163 laborers on road and street building and repairing.

Women are distinctly pioneering in transportation, a 99.8 per cent increase being noted in the general field which comprises chauffeurs, draymen, teamsters, garage keepers, and laborers, switchmen and flagmen, ticket and station agents, telegraph messengers, steam and railway laborers, and telephone and telegraph operators.

On the whole, the great change has been a decrease among women working in or for the home and in personal service occupations, and a corresponding increase in clerical and allied occupation, in teaching and in nursing.

All of which bears out a statement made by Miss Mary Anderson, chief of the women's bureau of the Department of Labor, to a correspondent for *The Christian Science Monitor*. "Women are certainly evolving into those positions with larger salaries, better working conditions, and higher standing in the community," said Miss Anderson. "Women have won their place as potent factors in the industrial world and they are to be reckoned with in any economic survey of the Nation."

—Herald of Asia.

## URANIA

### TO OUR FRIENDS.

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

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

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

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

*"All'ousin hôs angeloï."*

A register is kept of those who hold these principles, and all who are entered in it will receive this leaflet while funds admit. Names should be sent to J. Wade, York House, Portugal Street, London, W. C.; E. Gore-Booth and E. Roper, 14 Frogna! Terrace, Hampstead, London; D. H. Cornish, 33, Kildare Terrace, Bayswater, London W.; T. Baty, Temple, London, E. C.

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