



# URANIA

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TWO-MONTHLY.

## PLEASE WRITE!

WE would again venture very warmly and cordially to urge those who respond to the ideal of freedom advocated by this little paper to do us the favour of intimating their concurrence with us. Votes are to be had for the asking—seats in legislatures are open—but there is a vista before us of a spiritual progress which far transcends all political matters. It is the abolition of the “manly” and the “womanly.”

Will you not help to sweep them into the museum of antiques?

Don't you care for the union of all fine qualities in one splendid ideal? If you think it magnificent but impracticable, please write to tell us so, and say why! Send a line to-day (as the Americans say)! (See last page for addresses).

### SOEURS.

DEUX princesses se sont rencontrées dans un desert; deux princesses, sans une goutte d'eau, sous le soleil de mai. Pensez—y! deux princesses! et dans cette misère!

C'était des princesses pèlerines.—Vers quel sanctuaire allaient-elles, je ne sais pas; de quel pays—je n'en sais rien non plus.

Toutes les deux déguisées; par prudence, car elles étaient très belles. Déguisées en princes; armées jusqu'aux yeux comme des fils d'un roi. Mais l'armure, qu'est-ce que cela veut dire? Elles ne voulaient pas se battre avec qui que ce soit.

En se voyant, elles étaient contentes mais un petit peu embarrassées. Ellicune regarda Félandine, elle commença à parler par timidité; ou bien par une délicatesse sans nom; car elle n'avait pas peur, il faut le comprendre.

“Mon frère” dit-elle—elle hésita—“Vous avez de l'eau?”

“Pas une goutte” dit l'autre “Ma gourde est vide.”

“Vous allez loin?” lui dit-elle. Elle trouva douce la voix de Félandine.

“Ah,” dit Félandine “Vous demandez cela à mon âme étoile, ou bien à mon pauvre corps pèlerin?”

“Vous avez une âme—oh, cela me réjouit” dit Ellicune. Et elle se tut.

“Et vous, mon frère?” dit Félandine; “Votre âme à vous?”

Ellicune hésita, ensuite elle rit. “Vous le connaissez d'avance,” lui dit-elle. “Marchons ensemble. Nous nous, comprenons.”

“Vous riez, pourquoi?” dit Félandine.

“Parceque je suis triste, peut-être.”

“Cela se peut,” dit Félandine. “Mais vous n'êtes pas tout-à-fait triste, cependant.”

“Non, car j'habite deux mondes.”

“Moi aussi.”

“J'habite le monde en prince” dit-elle “mais j'habite aussi un monde à moi et à vous; dans ce monde, il y a un jardin où je me repose; et là, personne ne me touche, si ce n'est pas Dieu.”

“Vous avez bien dit, mon frère,” dit l'autre.

Elles parlaient en marchant, l'une à côté de l'autre; sans se voir, car elles étaient armées; s'écoutant avec délices. Et la nuit tomba.

Avec la nuit, une douce rosée du ciel; elles en buvaient, en genoux; et les étoiles les regardaient avec tendresse, comme des yeux qui pleurent en souriant.

“Dormons, mon frère” dit Ellicune.

Elles se couchèrent, tout armées comme elles étaient.

“Vous n'enlevez pas votre helme pour dormir?” dit Félandine.

“Les insectes de la nuit ne me laisseraient pas dormir.”

Ellicune se tut.

Elles dormirent, en rêvant, en rêvant. Les anges leur flottaient autour; et l'un d'entre eux doit avoir enlevé le helme à Félandine, car Ellieune, en se réveillant, la vit couchée, la tête sur l'écu. Et quelle tête de longues boucles soyeux, quelles douces lèvres de jeune fille, qui souriaient en rêve! Elle ferma les yeux, s'endormit. Et la lune se leva.

Au clair de la lune, à son tour, Félandine ouvrit les yeux. Que voit-elle? Ellieune dormait, ses tresses de jet dans le sable. Elle avait dormi d'un sommeil agité, et les longues tresses se déroulaient. Sur sa joue coulait une larme.

Félandine la regarda. La lune se cachant, elle regarda encore. Et tout autour, elle vit les anges.

Comment sont-ils, les anges?—Ah, la plume et l'encre noir ne suffisent pas pour les décrire. Prenez toutes les teintes que vous voyez quand vous écoutez la musique, les milles nuances chatoyantes, caressantes, d'un Chopin, d'un Debussy, les sombres et claires héroïques d'un Béethoven. Ensuite, donnez—y des formes; celle d'un utturnello toscan, évanescente, qui vole et se repose dans de longues silences. Celle d'un cri tyrolien dans les montagnes poignant, farouche, la joie des aigles. Après cela, les parfums; ceux connus par les abeilles, inconnus aux mortels; qui restent dans le sanctuaire des lys, dans le cœur des pivoines, dans l'âme d'un camélia. Nons ne les sentons pas, ah! le regret!

Et, à la fin, mettez—y une voix...mais qui parle une langue inconnue...qui dit tout dans un mot—un mot seul—et ce mot, c'est l'amour; mais traduisez—le, si vous pouvez, dans la langue du Paradis. Ce fut ce mot qui réveilla la douce Ellieune. Et en voyant chacune les longues cheveux de l'autre, et les yeux pleins de tendresse, elles se reconnurent pour soeurs. La larme sur la joue d'Ellieune n'arriva jamais au coin de la bouche entre-ouverte; car Félandine la baisa, passionnément, sur les lèvres.

NEXT ISSUE.  
REVIEW OF VAERTING'S  
"The Dominant Sex."

BY I. C.  
ORDER NOW.

## NEW WOMEN OF JAPAN.

No well-wisher would have the courage to refute the common charge that the position of Japanese women in social, particularly in political life is not what it ought to be. It is a favorite topic on which critics of the country do not fail to dwell. But anybody who has been following the social life of this country for some years past will have noticed that a change has come over the life of women.

There is no denying the fact that women of Japan have begun to awake to their position. The term "New Women" has now become so commonplace that people do not make much fuss about it. The movement for the emancipation of women has not yet, it is true, made much headway; but the signs are not lacking that the women themselves and the general public as well are trying to do something in the way of reform in the relative position of men and women.

Under the heading "New Women of Japan", Mr. Roan Uchita writes in the current number of the *Kaiho* (*Emancipation*) which may be taken as one showing the attitude and sympathy of advanced people towards the so-called new women.

Mr. Uchita begins his article by introducing a scene which he has seen at the Shintomiza Theatre where an old play by Chikamatsu is produced. He tries to symbolize the change in the position of women by the dress worn by some women in the audience. He singles out a group of women dressed in European clothes, and records their comments on the play.

The play given is the "Kamiji," a stock-play by the actors of the old school and one of the best-known pieces by Chikamatsu. The story of the play is this; that Kamiji the hero is a married man, but frequents a *maison d'amour* where he falls in love with a girl. His wife finds out that her husband loves a girl who is engaged in a trade of shame; but instead of rebuking the guilty husband, the good wife tries to help him in getting the girl out of the house, and advises him to marry her. When asked by the husband what she would do if he marries the girl, the wife replies with a touch of pathos: "Well, I will become a nurse or maid."

Such was the pattern of wife in the day of

Chikamatsu. Obedience and self-sacrifice even to the point of denial of the sexual virtue were regarded as the virtues of a good wife. Commenting on this play, one of the women in European dress is quoted by Mr. Uchita as saying:

"Well I should say that the women of old were cowards. What the wife of Kamiji does is not devotion, but self-contempt."

The comment tells in a nut-shell the story of the change which has come over the minds of women of Japan to-day. They do not now hold the virtues of the wife of old as their model! They are trying to strike a new line in the moral path of women. What is then the present position of new women?

Before answering this question, Mr. Uchita takes a glance at the stage which has been reached by the awakened women of other Asiatic countries. He sees a far advanced stage in other countries. He takes the example of Chinese women first.

There came some time ago to Tokyo a party of Chinese girl students none of whom were not more than 20 years old. At a reception given them, some made speeches which told the stage of their mental progress. In the course of their speeches they pointed out the disadvantages of the "Twenty-One Demands" to their country, and argued for a freindship of the two countries on a true understanding. The choice of subjects for their speeches and the point of their argument showed how far Chinese women have been awakened. Mr. Uchita asks if the new women of Japan have the intelligence and courage to speak on such a large subject.

Mr. Uchita is a supporter of the woman movement; but he is disappointed at the present stage of its development. He thinks that the progress of the movement is yet in its infancy. New women of this country have got to fight a hard battle yet. Their goal, if they really intend to come abreast with the women of other advanced countries, is far off.

Take for instance, says our writer, the case of education for women. There are only two higher normal schools for women. There is no college for women under the Government endowment.

the only two colleges which exist have been founded by private endowment.

The existing schools for women are of lower standard as compared with men's schools. The girls' high schools, which nominally correspond to boys' middle schools, are lower in grade. Tohoku University has opened its doors to women and turned out three women bachelors of science but no women now seem to be going to take the advantage.

Another good test is that of women's magazines. The number of what are called women's magazines is enormous, so enormous indeed that other magazines are crowded out. And it is true that these magazines enjoy a large circulation. But the number and circulation of these magazines do not indicate the high development of intellectual life achieved by women.

If we examine a little closely the contents of these magazines, we can easily find how far our women have developed in their intellectual life. These magazines without almost any exception are of the nature to appeal to the low taste of women or to provide for their guidance in their household work such as dress-making and cooking.

Mr. Uchita sums up his opinion by stating that the new women of fair Japan have yet a long way to go before they have achieved their subject.

—*Japan Times*, 9th Jan. 1923.

## THE STAGE OF CHINA.

(From the *New York Times Magazine*.)

AMID clouds of cigarette smoke, the crunching of watermelon seeds, audible sipping of tea and the doleful complaining of the two string fiddle the tired business-man of China settles himself to the enjoyment of an evening of drama. At 7-50 he is in his seat—not because the performance is to start at that time, for he has a wait of a half hour but because a theatre ticket in China offers attractions, other than an evening in the land of make-believe.

A box or a parquet ticket carries with it a light gustatory offering of roasted watermelon seeds, fruit, cakes and copious cups of tea, not to include the hot towels passed at intervals so that

patrons may refresh themselves by an energetic washing of face and hands. The gallery gods—for there are gallery gods in China—sit apart on long benches, eyes wide with expectancy.

The more modern Chinese theatres have taken their ideas of construction from the West, but have added to the backs of the seats the shelves necessary to accommodate teapots and fruit dishes an indispensable part of play-house equipment. The coolie classes occupy the rear of the first or parquet floors, or small galleries above.

Near the appointed time the two string fiddle, the leading instrument of the theatre orchestra, is joined in the tuning process by those other instruments which furnish the thunderous background for its efforts—the Oriental version of the kettle drum, the bamboo clackers, the bells, the large brass cymbals and the flute. All eyes are turned to the stage, for the orchestra occupies one corner and is an obvious part of the performance.

As the hour of 8 approaches the coolie stagehands begin to assemble in another corner, bring with them their families, from the mother-in-law down to their infant prodigies who frequently have to be taken violently out from under the heels of the actors. It is the privilege of this guild or union to have as many free passes as its members can crowd admiring relatives on the stage without interrupting the play. All of this adds to the interest of the spectators. There is no curtain to be raised, merely an open stage with a backdrop on which, more often than not—owing to the business acumen of the playhouse manager—will be painted advertising signs for two of the leading native brands of cigarettes.

The assembling of the props is completed before the eyes of the first nighter. Chairs and tables are placed in the small space remaining around the edge of the stage and promptly occupied by the visiting relatives until such time as they are needed. This having been accomplished, the orchestra launches a prelude in indistinguishable minors and the play getting one's money's worth extends to the playhouse, and when the play begins at 8 it is on until 3 or 4 the next morning. Not the same play, of course, but a series of one and two act plays that will lead up to the appearance of the star in the principal drama of the

evening. This latter offering will not be made until after midnight and the Chinese dilettante and man-about-town do not appear in the audience until after 11.

"WOMEN" ARE MEN.

The voice of the Chinese stage is the falsetto. All of the singing is so done and the actors are trained for years. As on the early English stage of Shakespearean times, no women are permitted to appear. The Chinese social system puts the woman irrevocably in the home and the winsome damsels of the stage are men. There has been a breaking of this precedent in Canton and in the so-called modern drama elsewhere—a puerile attempt in the Oriental eye—but the classics are still not available to them.\* Correct enunciation is another desirable quality, particularly that of the Northern or Mandarin dialect. The gestures of the actors are exceptionally graceful and the dancing of the leading female impersonators the occasion for loud and vociferous "hous."

Although the actors are popular in their sphere and are required to spend years of apprenticeship they are still considered as being of a very low social standing. Some few exceptions are notable but the general rule is rigid. An attempt is being made to raise their status by the maintaining of a dramatic school at Nantungchow, under the patronage of Chang Chien, one of the greatest modern day scholars.

China has its theatrical luminaries as have the other countries of the world. The darling of the Chinese stage in a man of 30, Mei Langfang. Mei is the most able of the female impersonators and his acting would find favour in the eyes of any nation. He has no peer in the land and appears regularly in private performances in Peking given by the Chinese Government in honour of visiting dignitaries, such as Marshal Joffre. Americans in China have styled him the Mary Pickford of his people, and plans are under way now to have him tour Europe, England and the

\* There is now in Peking a theatre in which the performances are given entirely by women, who reverse the traditional custom of the Chinese stage and impersonate men. The "star" of this company, a young Chinese girl about 19 years old, is Mei Lang-Fang's most serious rival for popularity, but is still far behind that famous actor in the estimation of the public of Peking.

United States under the patronage of some of the wealthier Chinese, who are his devoted admirers. It will be necessary to have his tour financed in this way, for Mei Langfang has gathered about him the choicest musicians and actors of the land. His two-string violin *punisher* is said to receive a salary of \$300 a week, \$150 American currency. Mei himself receives \$25,000 a week and has obtained as high as \$10,000—Chinese currency of course—for a single performance.

The sweetheart of the Chinese stage is the most graceful and coquettish individual imaginable. His every movement is a ripple. His use of his eyes would bring tears of envy to an American stage favourite. His falsetto voice is as clear as a bell and his endurance the last word. The rhythm of his dancing is infectious. He is surrounded by lesser luminaries in the field of female impersonation, but overshadows them all. Off the stage Mei is a quiet, unassuming chap.

During his last stay in the city of Shanghai an enterprising newspaper kept a reporter with him constantly, and long and interesting accounts of what the idol ate, when and how he slept, what clothes he wore, where he went and why, appeared for the edification of his admirers. One American, a representative of a manufacturer of toilet preparations, presented him with a full and elaborate case of his articles, and thus found space in the Chinese press. Mei, however, has his more serious side and is recognized as China's most learned student of the ancient dramas and their musical accompaniments.

Liang Shin-er occupies the place in the masculine realm of China's stagemod that Mei is conceded in the feminine. Liang is a massive and impressive Northern Chinese, whose Mandarin accent is said to be the purest in the land. He plays with Mei constantly, the two sharing honours unselfishly.

—*Japan Advertiser, March 21, 1923*

THE FIRST CUP.

So near is the mouth to Heaven,  
So close under Paradise  
Lie the wonders mystic and seven  
Held in its red device,

That the flesh may drink, nor be drunken,  
And the Soul to its brim may press,  
Quaffing its Store unshrunk,  
And never achieve excess.  
Song, and sweetness of smiling,  
Savour of good, and speech,  
Prayer, and laughter's beguiling,  
And the Fire locked lips may reach—  
Seven Powers of loving,  
Seven Senses of Dream  
In the mouth's Rose-Chalice moving  
A Draught of the All-Supreme!  
For thousands of years day's vessel  
Has brimmed with heat of the sun,  
While the nations rise and wrestle  
And their wars are lost and won,  
Filling from that fount's burning  
This bowl of the mouth of man  
God moulded in lines of yearning  
When His Moltan Purpose ran.  
And so that the love be loyal,  
So that the thought be white,  
Flesh and Soul from this Royal  
Vessel from morn till night  
May drink, while God's Secrets flash on  
The Wine of word, taste, joy, kiss!—  
Never too much of Passion!  
Never enough of Bliss!

—MAY DONEY

in the *Westminster Gazette*.

JAPANESE NOTES

A PARTY of suffragettes headed by Makotoko Sakamoto and Kikuko Yamane, who have been on a lecture tour of the Kwansai district since the middle of March, returned to Tokyo recently. They declared that a meeting promoting woman suffrage attracted more attention than a political meeting for an election campaign. They visited Nagoya, Osaka, Kyoto and Kobe and held many meetings in each city.

FOR the first time in the history of Japan, young girls are to be given regular military training under army officers at Matsuyama city, for eight days, beginning April 21.

The 22nd Infantry Regiment at Matsuyama has decided to admit 150 students of the Ehime Prefectural Girls' Normal School into its barracks and drill them just like ordinary soldiers.

If this trial turns out successful, the regiment will encourage military training of all the girls in the prefecture. It is said that the girls of Ehime are fond of shooting and many of the members of girls' and women's associations in Matsuyama are crack shots.

\* \* \*

KINDERGARTEN graduates may scarcely be expected to speak for the future citizens of the country. However, the little people of six or seven years of age tell exactly what they have in their mind and that is where the charm comes in.

A canvass just made of the graduating class of Dojo Kindergarten in Hashiba, Asakusa, shows that out of 13 boys who were asked to say what they would like to be when they grew up, five wished to be soldiers, four carpenters, because they would then "never be afraid of earthquakes," two field marshals, and two great priests like Shinran Shonin, the founder of Shinshu sect. One of the future field marshals is a promising son of the keeper of an eating house; one of the Buddhist aspirants is an heir-apparent of a Shinshu sect abbot.

On the girls' side three out of ten wanted to be mothers, two kindergarten teachers, two more brides, and one each a telephonist, a servant, and a princess. The would-be princess is a precious daughter of a charcoal and fuel man, and one of the kindergarten teachers-to-be is a daughter of a pickle merchant and the other that of a hair-dresser.

\* \* \*

IN shopping at the Shirokiya department store in Nihon-bashi, habitual grumblers are advised to refrain from being impudent and unreasonable so long as Sumiko Matsuyama, 21 years old, stays in the department of sporting goods. There is nothing unusual about her outward appearance except that she never uses face powder and that she has an exceptionally strong constitution for a Japanese girl, but she is capable of handling an average man pretty roughly if she has a mind to do so.

It has become known that she is judo expert in the third rank of the Kodokan judo and has been

acting as an instructor of judo at the Inoue judo quarter in Doho-cho, Yushima, Hongo. She studied the art of judo from Mr. Inoue, who is in the fifth rank in the Kodokan judo.

#### A REVOLT AGAINST THE GOSPEL.

THE Dean of St. Paul's officiating at an annual church parade of the Edinburgh University O. T. C. in St. Giles' Cathedral, Edinburgh, said the acute rivalry between nations arose from a perverted and exaggerated patriotism, which was expressed in the heathenish sentiment, "My country, right or wrong." Our recent enemies carried that false idea further than ever, and even declared explicitly that there was no such thing as international morality—a most shocking view, which Governments had often acted on, but had seldom or ever avowed till then. It was combined with a hatred and contempt for other nations, and with complete denial of any moral obligations to those people outside Europe, who were arrogantly called the inferior races. They had there a reversion to the barbarous tribal morality which even the Middle Ages had outgrown. It was unnecessary to argue that it was quite inconsistent with Christianity. Nationalism was an open revolt against the Gospel, as was the whole theory of superior and inferior races, which was bad science as well as bad religion. Just as unchristian was the desire for territorial expansion without consulting the views of the inhabitants.

#### RETROSPECT.

(A Chinese teacher speaks to his foreign pupil.)

BY "WASP."

In the Peking Leader.

"Ten new words, that is enough. Your Brain Is loaded with the trifles of the West.

China moves slowly, and our ancient tongue Is slow to find its way in alien minds.

Pray be content, then. Other days will come. If not, your striving is of no avail.

And you will listen now? You have the time To hear of days gone by, of other days

When China was a glory and a dream?

I am a Manchu, Sir, I drew my grain

And played the lead to fifty stalwart men,  
All minions of the Empress Dowager.

Then life was golden. None of the crash  
And bustle of the shallow, nervous West  
Was come to vex the passing stream of days.  
I, too, was master of a goodly house

That now to strangers sell my mother's tongue.  
It is no matter. What must be, must be.

I miss the vanished softness of my robes  
And all the little show of pomp I loved.

Where are they now? Then, Sir, you have not seen  
The shining row of shops outside Chien Men?

Yes, mine are there, cut to an alien shape  
For you to send to one who does not know  
The meaning of a single silken thread  
That coils through symbols born a thousand years  
Before your land was born. Your women like  
To fashion them to skirts, or tear to strips  
Our ancient glories for a dancing dress.  
Ah, pardon, Sir, this old man's bitterness.

It is not you that do this, but the world  
That has spun on beyond us, then reached back  
To place us in an age we do not love.

I cannot feel that Hatamen is now  
A better street, though down its center run  
Your tramway lines, and motors shriek and roar.  
Cleaner? True, Sir. Clean enough for you.

—Had you not come it would not need to be—  
We did not mind the dirt your white skins fear.  
The while we dreamed away five thousand years,  
Your little nations flickered, flamed and died,  
Leaving but ashes of endeavorings  
And dusty relics of forgotten tongues.

Our ways are not your ways, but who can say  
Yours are the better?—Yours,—born yesterday!

Pardon, I ramble. Of my home and wives,  
My canaries—singers sweet—my hooded hawks,  
My dogs and horses, you have yet to hear.  
Another day. That it a tale that takes  
More time for telling than you have to give.

Of one that all this change in my estate  
Took from me, I shall sometime speak, when you  
Have ears for sadness. Fair she was. Her hand  
Like smooth white lily-roots, lips like a rose.

And young she was, too young to learn anew  
This harsher way of living, so she died.

Her jade-white teeth smiled through the fading roses  
Of her lips. The lily hands drooped, and stilled,  
No matter. Just a girl. Yet, like the spring,  
She left the summer fairer with her smile.

From me she took the beauties of the stars  
When her eyes closed—two stars that shine no more.

Enough! I sadden you. My dusty dreams  
Are shadowed with the ghosts of yesterday.

I go now. For to-morrow, ten new words.  
You have been kind—I have not wearied you?

#### WHICH NEEDS EMANCIPATION?

ALL that Japanese husbands require of their wives is that they be calm, pure, simple, obedient, honest, brave, tender, loyal and self-sacrificing. In other respects, they may do as they please.

Masanao Hanihara, Japanese Ambassador, speaking at the Y. W. C. A. Central Branch in New York March 12, thus pictured the status of modern Japanese women. Introduced as the first speaker in a series of discussions on Japan to be given by the Missionary Education Movement, the Ambassador outlined the influence which the women of his country had exerted on the development of Japanese culture.

Before he concluded, Mr. Hanihara frankly admitted that Japanese men were the "lords and masters" of their homes, but he asserted that the men had much to learn from the women. Throughout their history, the Japanese women had devoted themselves chiefly to the care of their homes and their children, he said, and it was natural that husbands had become so exacting that each wife was expected to possess all the virtues.

Despite their devotion to their husbands, however, he said, the women, from 600 B. C. until the present time, had contributed to literature and art, and without the aid of women, Japanese civilization could never have attained its present standard.

"It is man, not woman, who needs to be emancipated," said Mr. Hanihara, "Man is brutal and selfish by nature. He must break the chains of his selfishness and learn to live on terms of brotherhood. When men are so thoroughly imbued with the spirit of good will as women are, international relations will not become war-like. It is only

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when influenced by women that men become worthy citizens. We have required of our women that they be calm, pure, obedient, brave, tender and loyal. It is right that they should demand the same of us.

—*Japan Advertiser, 9th April 1924.*

### DANCING.

To the Editor:

DOCTOR Crane, whose innocence is always amusing, demands why dancing should be objected to, and upholds it as a "refinement" of what he calls the most powerful, insistent and inescapable of all the natural emotions. Patently, dancing is to be condemned, because there is a natural emotion more powerful, more insistent and more ineluctable than any—and that is the urge to individual completeness; a completeness which cannot be attained so long as we brand ourselves "man" or "woman."

—AMAZON.

*Japan Advertiser, May, 18, 1924.*

### THE GERMAN BIRTH-RATE.

IN startling contradiction to frequent declarations that the German birth-rate, in contrast to that of the French, either remains stable or has tended to increase of late years, are recently published German statistics showing a tremendous decrease in the number of children born in Germany. The latest report on the subject declares that the German birth-rate, instead of being higher than the French, is actually lower, and that between 1914 and 1919 Germany showed a decrease in births as compared with the pre-war figures of 3,500,000.

The principal cause assigned for the decreased births is an increase in illegal operations due to moral deterioration among unmarried German women and reluctance among the married to have more children than they can feed in these hard times.

Other reasons cited are the housing shortage and unwillingness to marry, though the latter is said to be less in Germany than in the years just preceding the war.

—*Japan Times, 16th May 1924.*

### TO A KITTEN.

By S. M. R.

Dressed in soft grey, a bit of cloud,  
Her ornaments, two amber eyes,  
Timid and haughty, gentle, proud,  
She gets her way, whate'er her mood.

My tiny friend sits in my hand,  
She whispers in my ear;  
Because I love, I understand,  
And feel no barrier at all.

My little friend remembers well,  
Ah, memory can never die!

Some day, perhaps, how can I tell?

We'll meet again, somewhere, some day!

—*Japan Times.*

### A GREAT JAPANESE DAILY ON WOMEN IN ELECTIONS.

TAKING advantage of the coming general election suffragists in this country are reported ready to start a movement by supporting those candidates who advocate woman's suffrage.

The subject of discussion as to woman's suffrage centers around whether woman is capable of politics and whether woman's participation in politics does not violate her Heaven-endowed mission. It is a fact that there are many women who are capable of participating in national legislation, and it is not at all absurd to return those women to the Diet who are well qualified to partake in this task. Women differing much from men in their temperament, it is highly desirable that their voice be heard in legislative organs.

Members of Parliament are not jacks of all trades, and expert knowledge is required in respective branches of legislation. It is quite rational, then, that qualified women should take part in legislation according to their respective talents and callings. With regard to the second question whether women's participation in legislation does not violate their natural mission, we are of the opinion that their participation is giving service to the State according to their talents and callings, and that it is fulfilling their mission.

Apprehension is felt as to whether their participation in state politics will bring about a result in

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which women neglect their duty as wives and mothers at home, but in reply to this apprehension we should advance our view that this fear does not constitute any reason for objecting to their participation in the legislation. There are already many women in the learned professions to which no objection, so far, is raised, and so far as they are allowed to pursue their respective profession, objections to participation in legislation does not make an argument. Intellectual women do not destroy family life, although the work of wives in the working classes are steadily destroying it.

We may cite here an instance. In Great Britain there are 6,000,000 women constituents, out of whom only eight representatives are returned to Parliament. The number is extremely small. From this fact it may be said that participation of women in the legislation does not interfere with their family life. Further, these women exercise their franchise only when elections take place.

Although certain persons contend that political emancipation of women means their resistance to men, we may mention that the fierce, militant suffragists in Great Britain are now peacefully pursuing their respective work. British suffra-

gists already have joined political parties whose political view they support.

However, the realization of women's franchise is a matter of the remote future. This is probably due to the fact that they are inferior to men in point of education. The fundamental force for the realization of the desired suffrage for women is their ability and efficiency. In Europe, their efficiency and ability have been amply established during the recent Great war, which has been subservient to the solution of women's suffrage question. So the solution of the problem in this country depends on their efficiency and ability. For the solution of this problem energetic support must be given by men. To accomplish this purpose women ought to be self-conscious.

Although the proposal for women's suffrage in this country is premature, where universal manhood suffrage is not realized, yet we are making the proposal with a view to enabling our women to perform their natural functions. As a preliminary measure to participation in natural legislation, women must be allowed to participate in legislation of local municipal bodies. This is urgent.

### 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."

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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.

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