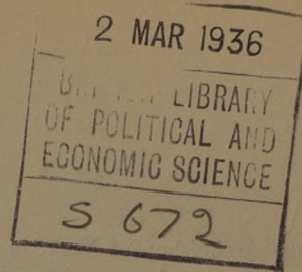


# URANIA



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TWO-MONTHLY.

“No longer will I speak of Choice,  
“Or my faint hold on Thee:  
“On this alone with awe rejoice—  
“Thy mighty grasp of me.”

“Love which is calling us home out of the storm.”

## LOVE OR VIOLENCE ?

THE WORLD has clearly come to a point at which issue is joined between those who believe in the supremacy of Love and those who believe in the supremacy of Violence. As in the days of Daniel—as in the days of Domitian—as in the days of Columba and Patrick and Hilda, the issue has got to be fought out.

Forty years since, we had almost forgotten that possibility. The victory of Love was in 1885 a platitude. It was taken as a matter of course that kindness and affection would always prevail. Henry Drummond had no difficulty in convincing people that love was “The Greatest Thing in the World.” Wars were rapidly coming to be regarded as an absurd anachronism. “Women” were enthroned, deferred to and exalted. Mental and moral qualities were set above physical powers, except by little school-boys. Manners were courteous: delicacy was demanded, crude force had crept into its cave.

In Ireland, the cattle-maiming, arson and “carding,” affected by “village ruffians,” were the real causes of the firm alienation of the British people from the idea of Home Rule. The atrocities of the Turk, real or supposed, were instrumental in the eviction of Disraeli's strong government of 1874. Violence everywhere was a back number. Even the public schools were becoming humanized: compare *The Fifth Form at St. Dominic's* with *Tom Brown's Schooldays*. Even the original Jingo song—(“We don't want to fight”). The Aesthetic movement marked the peak of attainment. A little absurd in itself, it could not have arisen except in an age devoted to delicacy and beauty. Then Cacus came out of his cave.

Almost in every country there arose a recrudescence of the cult of brutality. Perhaps we shall not be wrong in ascribing its source to the breaking-down of the sense of decency, which was due to the work of Emile Zola. Zola was not a brutalitarian—on the contrary—but his insistence on scenes of foulness and brutality, when once accepted by society for the sake of his photographic brilliance, diminished to zero that swift aversion from foulness and brutality which preserved the humane charm of Late Victorianism. Brutalitarianism rushed in. The decay of dogmatic religion, with its supreme commands of love, non-violence and light esteem of self, assisted in the process. Nietzsche in Poland, Strindberg in Sweden, Marinetti in Italy, Bernhardt and a host of Treitscheians in Germany, Ibañez in Spain, T. Roosevelt and Homer Lea in America, began to preach the emancipation of the Devil. Kipling was our earliest ripple in England of the coming wave, and the praise of his successors is in all the magazines. We plunged into the barbarism of the South African War—as wicked a war for as trivial an end as ever was waged—and once embarked on the slippery slope there was no stopping us until with the Cuban Crusade, the Tripoli adventure and the Moroccan march ringing in our ears, we wallowed into the madness of the German battles.

Parallel with all this meek acceptance of Violence in thought and action, came the assertion of the supremacy of Organized Violence—the modern state. The Totalitarian State is only the logical development of the State based in the last resort on Force. We have forgotten the idea of the Nation, a unity rooted in common traditions and affection, and we have come to frame our idea of the State on Coercion. Of this, the Totalitarian State is the necessary outcome.



The Archbishop of York, in fact, tells us, with the earnestness of a prophet, that the State rests on Violence, and that World Peace must rest on collective Violence too!

A silly idea! Yes, but an idea which commends itself to a great many, who tremble in admiring awe before the serried ranks of the State Police. Even the *Church Times* proclaims that the State is physically omnipotent, in language which out-Hobbes's Hobbes, oblivious of the fact that there are myriads of things which "the State" cannot do—it cannot even put fifty thousand people suddenly in prison, nor paint an Academy picture.

Evidently, the State is regarded, and the World-System which is to bring Peace, is regarded, as the omnipotent embodiment of Violence. The issue, as we said, is joined. The spheres of Violence and Love cannot be held apart in water-tight compartments. The coercive State, and perhaps the coercive Super-State, will in no short time invade all the activities of human life. Nor can Love invoke Violence to her aid. Beëlzebub will not cast out Beëlzebub.

It is for us who believe in Love, to focus our efforts, with a sparkling fury, on the furtherance of Feminism. Feminism is to-day the one embodiment of the spirit which exalts Love and Sweetness above crude Force. It is the one hope of the world. Religion welters among the husks of formulæ. Art, letters, music are the humble slaves of dull brutality. But the ideal of tenderness and grace remains with girls.

"I sometimes think," says O. W. Holmes, "that there has come a new Messiah,—and her name is Woman." Feminism may save our present civilization. Or it may be too late. The world may sink back into a banal barbarism; and it seems likely that it will. Even so, our zeal will not be wasted. It will create little oases of affectionate charm around which the future civilization may crystallize. The issue is not in doubt. But our hardest efforts will be needed, to cope with the trials of the immediate future.

Again we insist—Let us stand together: let us know each other! Let us not hesitate an instant to join forces—it costs little to write a letter! Remember the sage with his bundle of sticks:—united we stand, divided we fall.

I. C.

## THE RAVENING PACIFICIST

THERE is a curious attitude of mind, common among those who wish to secure a reputation for breadth of intellect, which consists in regarding everything as

a matter for investigation and discussion. However horrible, however loathsome, any given phenomenon must be the subject of a balanced and judicial review. Like the magistrate who proclaimed it to be the duty of his office, "to hold the scales of justice evenly between Right and Wrong," the victims of this delusion treat as sentimental rubbish the basic instincts of human decency and affection.

We have recently perused a pacifist work which is calculated to do distinct damage to the pacifist cause. It is by the Divinity Professor at Cambridge, and the gist and heart of it may be summed up in the fact that the author labels the reasoned revolt of Beverley Nichols against the whole filthy mess as "neurosis." The Professor may be assured that laboured balancings of the comparative advantages of fighting and not fighting will cut no ice of any kind. War will never be abolished by talking about war. It will only be abolished by treating war as what it is—a thing too disgusting to be contemplated.

It is an old device of the devil, to dull the conscience by bemusing the intellect. And in decrying as "neurosis" the revolt of nature and conscience against the horror of indiscriminate slaughter, Professor Raven knocks the bottom out of the case against war. If we are to steel ourselves against its horrors, and inquire calmly if they are quite worth while, we shall be entangled in a flood of sophisms. Every intellectual argument must in the end come up against a refusal to argue further, because the vital emotions are touched. And if we begin by abandoning the emotion of horror at the hideousness of war, we shall have gone a long way towards putting ourselves in the position of the tiger and the shark; and then intellectual assent will readily be rendered to very startling propositions indeed.

We must think, therefore, that Professor Raven, with his stigma of "neurosis" upon horror and revolt, is doing a vast dis-service to the cause of Peace. It is not that we would limit the function of the intellect: its highest function is to realize that it is grounded in final judgments of repulsion and attraction. If it ignores these, its processes become a barren logomachy.

## ANNABELLA MILNE

It escapes our memory how the Aëthnic Union came in touch with Annabella Milne. Probably it was through letters in the *Daily Telegraph*. At any rate,

it was some quarter-of-a-century ago. She was the niece of Professor Milne of Japan, the eminent seismologist, and had four great interests—Feminism, Singing, Scottish Nationalism and the Free Kirk. She died last December, "changing her world" as she would most have wished—suddenly, while singing on the Sabbath, in her chosen Kirk in Glasgow. It was only a month before, that this Editor had seen her, and had been shown her new Church with great pride and satisfaction. She used occasionally to come to London, but latterly had only rarely left Scotland, where for the last twenty or thirty years she wrestled with landladies in Glasgow, Greenock and at the Coast. Beneath a dry and uncompromising exterior she concealed a most sympathetic nature, open to every compassionate impulse.

I do not know that she was a very thoroughgoing supporter of our movement. Like so many Lowland Scots, she believed devotedly in external Equality; but she did not by any means believe so satisfactorily in internal Identity. External opportunity she desired for all—but internal opportunity for all was a thing she shied at. She rather accepted the limitations she supposed to be "natural." She once found fault with *Annie Laurie* as a test-piece for her choir, on the score of its being impossible for ladies to give it adequately loving expression, and when the writer said that surely one girl could entertain intense admiration for another, she rejoined that it was not possible! And she was not anxious to have URANIA. But she was a strenuous, loyal soul, with a logical Scottish brain and a large, compassionate heart.

## THE REVEALER

I KNOW thou canst not read my heart,  
Nor wilt thou listen to my voice;  
Thou see'st no love-light in mine eyes  
Nor tremulous longing in my hands:  
Thou draw'st apart  
And dost rejoice  
As one who hies  
From irksome bands.

And I? Love, I do not complain,  
For thou hast shown my heart to me;  
Shown me its patience and its strength,  
How it can love yet seek for naught

To soothe the pain  
Received from thee  
Though all life's length  
With it be fraught.

Yet though thou need'st must walk apart,  
Thy pureness is my light of day;  
I follow, but I lessen not  
The distance fixed from me to thee:  
But still my part  
I strive to play  
That ne'er a spot  
May sully me.

A. MILNE.

## EARLY JAPANESE SCHOOLS

THE SCHOOL system in Japan was established by Mr. Yurei Mori when he was the Minister of Education. The first school for girls was also founded at that time. At first, a daimyo-mansion near Kijibashi, Kanda, was used as the school-house, but later, a new building was built near Takehashi.

A few Americans were invited by the government and taught Arithmetic, Geography, History, etc., all in English. But as most of the girls did not understand English, and the teachers could not speak a single word of Japanese, some of the pupils who understood English a little, interpreted for them.

A little later, however, they came to realize that this was not the right way to educate Japanese people, and engaged Japanese teachers who taught sewing, writing and Chinese. The present Mrs. Hatoyama (mother of the former Minister of Education), and H.E. Baroness Hozumi were among the pupils at that time. Baroness Hozumi entered the school when she was nine years old. She was wearing a *hakama* (divided skirt) made out of an old one of her father's\*; with a pattern of golden dragons on a dark purple ground.

The tuition fee was two yen a month. They had five hours of lessons every week-day. Girls from eight to fifteen years of age were admitted irrespective of their birth. Even a geisha wanted to enter, and so did the widow of a certain Mr. Wada from Aizu. But as they were too old to be regular pupils, they were taken in as assistants.

The school-girls of those days tried to dress and behave like boys. They wore short skirts and short

\* The Millionaire Baron Sibusawa.



sleeves. They had their hair cut, wore *hakama* and dagger, and stalked along the streets with English books in their hands. They were criticized for want of gracefulness.

In May, 1870, a missionary, called Hepburn, founded a school for girls in Yokohama, and in August of the same year, an American lady started a school at Mannenbashi, Jsukiji, and taught languages, embroidery and knitting. In 1873, a normal school for girls was started. There were twelve pupils in the first class and these girls wore long kimono, without *hakama*, and dressed their hair in regular Japanese fashion, *Tozinmage*.

JAPANESE GIRLS' EDUCATION

A REPORT some short time ago gave the number of schools for girls in Japan, 772 altogether, with an enrolment of 275,000, classified and enumerated as follows :

A. Girls' High Schools :	
1. Established by County .....	310
2. " " City .....	33
3. " " Town .....	40
4. " " Country District ..	2
5. " " Corporation .....	27
6. Private .....	131
Total .....	543
B. <i>Zikka</i> High Schools (High Schools with emphasis on practical courses) :	
1. Established by County .....	29
2. " " City .....	15
3. " " Town .....	89
4. " " Country District ..	12
5. " " Corporation .....	13
6. Private .....	34
Total .....	192
C. Schools recognized by the Board of Education as having the standard of High School ( <i>Sitei Gakko</i> ) .....	
	37

GIRLS' HIGH SCHOOL (*Koto Dzhogakko*) CURRICULUM

Ethics, Japanese, English or French, History, Geography, Mathematics, Science, Drawing, Domestic Science, Sewing, Music, Gymnastics. (Foreign languages, optional.)

INSTITUTIONS FOR HIGHER EDUCATION (UNIVERSITIES AND SEMMON GAKKO)

A. Government Institutions (*Kanritsu Gakko*): Tohoku Imperial University (co-educational); Kyushu Imperial University (co-educational); Tokyo Ongaku Gakko (co-educational), (Music Academy); Tokyo Girls' Higher Normal School; Nara Girls' Higher Normal School; *Joshi Koto Shihan Fuzoku Zogakko*, Senkoka (*Ochanomizu Senkoka*).

B. Institutions Established by County or City Government (*Kiritsu Gakko*), Fukuoka *Kenritsu Joshi Semmon Gakko*, Osaka *Joshi Semmon Gakko*, Kyoto *Furitsu Daiichi Koto Jogakka Senkoka*.

C. School established by Imperial Court: *Joshi Gakushuin Kotoka* (Nobles' School); Universities: Doshisha University (co-ed.), Nihon University (co-ed.), Toyo University (co-ed.), Meiji University.

D. Private Institutions, 20 (*Shiritsu Gakko*), *Semmon Gakko Nihon Joshi Daigaku* (Japan Women's University), *Joshi Eigaku Juku* (Tsuda English College), *Teihoku Joshi Semmon Gakko*, Kobe *Jogakuin* (Kobe College), *Shingakusha Shingakko* (Theological School (co-ed.)), Tokyo *Joshi Igaku Semmon Gakko* (Medical School), *Doshisha Jogakko Semmon Gakubu*, *Seishin Joshi Gakuin Koto Semmonka*, Tokyo *Joshi Daigaku* (Woman's Christian College), *Kassui Joshi Semmon Gakko*; Kyoto *Joshi Koto Semmon Gakko*, Tokyo *Joshi Semmon Gakko*, Meika *Joshi Shikaigaku Semmon Gakko* (Dental School), *Baika Joshi Semmon Gakko*, Tokyo *Joshi Shikaigaku Semmon Gakko* (Dental School), *Joshi Bijutsu Gakko* (Art School).

*Bibliography*: *Koto Shogakko Ichiran* (A Bird's-eye View of Institutions for Higher Education) published by Mombusho Semmon Gakumukyoku (Department of Higher Education), August, 1924, Kisokusho (School regulations) of each school, 1924-25.

MISCELLANEOUS INFORMATION

Total number of institutions for women's higher education .....	30
Number of women students in these institutions .....	Approximately 8,000
Women students studying as regular students in men's universities :	
Tohoku Imperial University	
Science Dept. ....	4
Law & Lit. ....	2
	6
(Graduates from this university...3)	

Doshisha University	
Law Dept. ....	1
Literature Dept. ....	4
	5
Kyushu Imperial University....open for women from April, 1925	
Nihon University	
Senka .....	100
Graduates .....	25
Toyo University .....	70

ATHLETICS IN JAPAN

(*North China Daily News*)

It was only yesterday, figuratively speaking, that Japanese women were regarded abroad as frail creatures, little porcelain dolls, conservative and staid, though full of feminine charm. To-day they are crushing men aside, invading spheres that were, not so long ago, regarded as male preserves, as they reach forwards towards their natural and inalienable rights, and to-morrow? That is a question the women themselves will have to answer.

The object of this article, however, is not to dwell on the political and social aspects of the manner in which Japanese women have sought to catch up with modern times and breast the surging tide, but rather to delve into and point out the great progress that Japanese women have made in the field of athletics. The gaze of the world first became really focussed on the athletic prowess of the girls of Cherry Blossom Land when the late Kinue Hitomi realistically proved the vivid metamorphosis of Feminine Japan when she won several events in the Ninth International Olympic Games at Amsterdam in 1928. Her most spectacular feat was, many hold, the splendid performance she made in the women's 800-metres event; this plucky runner from the Far East finished second, coming close on the heels of the German world record-breaker. Behind came stars from Sweden, Canada and the United States, each of them breaking the old record. Could there be any more startling evidence of the change of status of women in Japan?

Foreigners are only too prone to think of all Japanese ladies as delicate creatures, fragile as porcelain dolls, in embroidered Kimono, busy over dainty feminine occupations. They are often pictured as walking in quaint gardens with bizarre stone

lanterns, with mincing steps, and modestly-lowered eyes. That may have been so in the past—if ever such was the case, for the Japanese woman has a wonderful power of endurance, going cheerfully through the back-aching toil and moil of the day and yet emerging as fresh as a daisy when Pater Familias returns home all but done in. The women of Japan possess a wonderful vitality which seems to have suddenly come to the fore, perhaps because of the very repression and self-effacement to which they had been compelled to bow by the iron-shod social concepts of the past.

The women of Japan even to-day, except for a negligible few, regard home and family as claiming their prime attention, but they are as human as women of other lands and what interests women elsewhere naturally interests them too. The interest that Western women, of late, have come to show in athletics need not be stressed. It is self-evident. Japanese girls, who have been taking cognizance of the new directions in which their foreign sisters have been veering, began to show interest in such sports as seemed to fascinate the Western lass, but at no time did they aspire openly to entwine about their brows the laurels of international athletic prowess. Consequently, when Hitomi San made such a wonderful showing as to receive the plaudits of the entire world, the Japanese gasped—with delight, and Hitomi San became a national heroine overnight.

It was the rigours of the feudal régime that made Japanese women indifferent to sports and to recreation in general. The stern discipline of Buddhism, too, forbade indulgence in such alleged frivolities. Ancient Japanese writings, such as the *Genji Monogatari* and the *Nihonji*, bear ample proof to the fact that the women of that day were, intellectually, the equals of men in holding high the torch of knowledge, but subsequently came a decline. Some blame the stricter feudal rules and regulations; others the ascendancy of the priesthood; while not a few think it was due to both, in that State as well as Church ruled that it was contrary to morals for women to indulge in sports, such as riding, javelin throwing, archery, etc., which were popular pastimes of Japan when knighthood was in flower in the Isles of Sunrise. If this theory is true, then is the Roman adage of "*Mens sana in corpore sano*" more than vindicated.

Now, however, the women of Japan seem to be slowly, but surely, coming into their own, and among the chief contributory causes may be set down the removal of a great number of the interdictions of old



and recourse to physical exercise in the form of modern sports. This suggests that the Japanese woman was merely waiting for the time when she will be accorded an opportunity for fuller development and achievement in the more intellectual and active walks of life. To-day, the women of this country are fast coming to the front in almost every department of human activity. The rescinding of the inhibitions of old have made for their betterment and, it would seem, is doing something towards compensating them for having been compelled to be mere hewers of wood and drawers of water.

Tokyo girls generally take the lead in outdoor sports and recreations, though Osaka comes a very close second. Golf is in Japan yet a pastime for the rich, especially where women are concerned, but there are already some very good players here, Princess Asaka, Marchioness Kacho and Princess Kanin. In Tokyo and Osaka, many Japanese women now accompany their husbands to the links and some of these, for instance Mrs. Sasaki, a banker's wife, have become distinguished for skilful wielding of the historic clubs of the royal and ancient game. Not less spectacular is the manner in which girls to-day will flock to see a baseball or a soccer or Rugby match. Formerly, women were conspicuous by their absence, and the few who did go preferred to remain extremely calm and conventional. Women now go in their hundreds and even thousands, and this is especially the case with baseball and Rugby matches.

—*Japan Times*, 10th January, 1932.

#### THE POSITION OF WOMEN IN EAST CENTRAL EUROPE

*Extracts from a report in "Pax International,"  
February, 1934.*

##### CZECHOSLOVAKIA

LEGALLY women have the same rights as men, but practically they are not always allowed the same rights, partly because the economic crisis has prevented women from giving the necessary time to assuring their political equality. Also men are making a firmer stand against women because of economic competition.

There are 7 women among 150 Senators, 10 among 100 Deputies. In Prague there are 9 women among

the 100 members of the Municipal Council. There are many women in the professions, schools, academic posts, more doctors than lawyers. . . .

In the primary and lower schools there must be both men and women teachers. In boys' schools, where there is an even number of posts, half must be given to women, half to men; where there is an odd number, the odd post is held by a man. In girls' schools the odd post must be held by a woman. The head of boys' schools is a man, of girls' schools, a woman. In mixed schools, where there is an even number of posts, men and women have equal grades; where there is an odd number, the odd post and the head are given to the teacher who has been longest at the school. . . .

In general the woman's legal position is on an equal basis with the man's. Marriage does not entail community of property.

##### POLAND

Conditions very similar to those in Czechoslovakia. Women are given free entrance to the higher schools and the polytechnic schools and are well treated. Limited numbers of students are accepted in the medical faculties of the five Polish universities, and almost the same limitations apply to men as to women. Opportunities for work are equally difficult for men and women. Women doctors have equal rights with men doctors and there are several outstanding women doctors and scientists, in particular Curie-Sklodowska. There are few women lawyers.

The women have equal political rights with men. Pilsudski is friendly to women as are many men in different parties; they have not forgotten women's great part in building up Poland. Polish women have worked for 200 years for Poland's freedom; only after that was achieved did they do special feminist work. There are 15 women delegates in the State council. Understanding for women's duty in political life is only beginning and there is need for a strong organization to make women cease being simple tools. Women are represented in all the Parliamentary Commissions; they have no special club, but often vote together and do good work. They have put through some good legislation. Poland includes women in its delegations to the L. of N. and the I. L. O.

The International Federation of University Women met in Lwow in 1932 and protested against all attempts to solve unemployment by withdrawing women from work, and urged women to be alive to the danger.

There are 283 women on municipal councils, 18 in provincial administrations. Since 1922 the Polish Council of Women has been affiliated to the I.C.W. and since 1920 the "Club des femmes progressistes" co-operates with the W.I.L.

In Polish UKRAINE there is still great suffering. Most of the women work on the land and few study though those who do are talented and usually politically active. Some of the women farmers are politically enlightened, others reactionary, usually embittered by suffering.

##### RUMANIA

In principle women have equal political and civil rights with men. Since 1928 only have women had political rights in practice. There are women mayors, assistant mayors, women on municipal councils, prefects. Since 1930, women have had equal rights with men in trade, and can run their money affairs and business without consent of the husband. They can be elected to and elect members of Chambers of Commerce and can be bank directors (there are two). Women receive equal pay with men and have recently begun to receive high official posts, directors of offices, etc. Working women are admitted without distinction to trade organizations. But there are not enough women in the Commissions of such organizations; primarily because they don't fight hard enough for such positions.

Recently a movement to keep women from positions and in the home has been noticeable; this is a result, as elsewhere, of the crisis and unemployment. But Rumanian women are awake and hope to prevent this anti-feminist movement.

##### HUNGARY

Women do not have quite the same rights as men. Women can vote at 30, having been Hungarian citizens 10 years, lived in the same place 2 years and gone through 6 elementary grades; or having finished 4 classes, being independent and running an independent household; or can vote before 30 if they have finished higher studies, and have a diploma. After 30 years women can be elected as men can. They cannot be on Juries nor be Judges.

Women reach their majority on marriage, men at 24 years. A foreign woman takes a Hungarian nationality on marriage, and a Hungarian woman loses Hungarian nationality on marriage with a foreigner. In all family questions, even education

of the children, the man rules. The woman is legally independent after marriage and can manage her own fortune.

Secondary schools, universities, etc., are open to women, but only a very limited number of girls are allowed. A sort of silent *numerus clausus* exists. Girls are not admitted to Law, Theology and Polytechnical studies.

Work is hard to find, both for men and women, and as elsewhere, there is a tendency to push women out of the positions they have achieved and close new ones to them. Here as elsewhere there is a movement against married women. Women have protested against this but the result is doubtful. Women are paid less well in all positions except as professors, teachers, doctors and members of state or municipal services. In particular small officials and factory workers are paid less well than men, even when the women have the best qualifications. Unfortunately some women find this natural.

The above report seems to indicate that women have achieved very much in the last decades and, if it had not been for the depression, would have achieved still more. Let us hope for more and better things in future!

#### UNITY FOR WOMEN

By KATHLEEN NORRIS

A MAN who has just spent seven months in one of the great European capitals returned to California the other day, and has been telling everyone who would listen, ever since, that Europe is on the eve of another great war. Four countries, according to this man, are arming, ready to mobilize.

He has all the details quite pat; what this country will do, what that country will do; who can depend upon who as an ally.

It reminded me—his wild and fearful talk—of our panics of 1915, when every person with a trace of foreign accent was a spy, every ripple upon the waters of Long Island Sound was made by an enemy submarine, and when Germany, opposed by all her neighbours—France, Belgium, Russia, Italy, England—was, nevertheless, somehow going to come over here and capture us too, and outrage our girls, and put us all into bondage. Little Switzerland, little Holland, microscopic Luxembourg, right in the smoke and the noise of battles, sat tight, and came out with currency



unimpaired and international integrity sound. But we—great and powerful and distant America, with an ocean between us and the fighting, trembled in our shoes. Ignorance and fear ruled us, as they always must, or there could be no wars.

Now perhaps they are organizing again that form of ignorance and fear called "propaganda." It seems a little soon; usually a generation has to pass before men are ready for war again. But things move fast in these days, and there really may be four European nations already discussing the new war. Sometimes demoralized social conditions, "hard times," drive countries into wars; wars kill off thousands of the unemployed and create employment for thousands more.

We women look on in sorrowful surprise—and sometimes, if we are middle-aged, as I am, and remember several wars, as I do—in bitter amusement. Life has handed its best plums to the male sex. . . . And the stupid male sex, plunging gaily into wars, and more wars, more than re-establishes the balance, and gives the women the best of it, in the long run.

Because nowadays women do gain SOMETHING by wars. They hate and fear them, they protest against them—but, just the same, when the machinery starts it is the women who come out the best.

They gain jobs and independence. They gain self-confidence and freedom for self-expression. They run the world when the men are away. Women are no longer afraid of hunger just because a husband drops out of the scheme. There are manifold positions for them as soon as a war starts; the dull round of housekeeping ends. . . .

Perhaps it was different a few hundred years ago, when a King Louis took two provinces, so that William the First could rewin them to the new Germany, in 1870, and France gain them still again, to the enormous delight of Monsieur Poincaré, in 1918.

Perhaps in those earlier wars women did really sit at home and weep, and pack comfort kits, and praise the noble men who were defending them and their homes and children.

But nowadays women know that there is no glory and no real reason in war; financiers and chauvinists make it, profiteers put up money for it, and propagandists frighten nations into it. Women know that the only winners of today's wars are the non-combatants; winner and loser alike are paying the cruel cost of the 1914-1918 madness. Property values in Alsace-Lorraine were not shaken by Louis Treize, by Napoleon, by William the First, by Field-

Marshal Foch, but marks and lire and francs all went down in the after-war crashes together.

The last great war, according to an eminent English authority, advanced the cause of women one hundred years in fifty-two short months. Business, from the male point of view, never has recovered. Women are entrenched as money-earners; they have become all but completely independent where marriage and divorce are concerned.

What men got out of war, what permanent gain accrues, even from the most "righteous" war, women never can see. But what women gain is plainly to be seen on all sides.

Churches ought to thunder denunciations against war—not this war or that one, but ALL wars. Moral leaders ought to dust off that long-ago command: "Forgive your enemies; do good to them that hate you." Love is an irresistible weapon; we women know that. It works in the nursery, with the babies; it works with the tired, weary man of the house when he comes home cross. Scold back at him, and the fat is in the fire.

But say, "You have a right to be angry, dear. I'm so sorry. Won't you let me telephone your mother and explain how it all happened?"—and there is peace, there is harmony and understanding once more.

War breeds war. But love, apology, humility, kindness, as a return for hate, have a more pitiless, a devastating force. No nation will accept even the slightest affront to its pride without retaliation. But no nation could return an overture of love, confidence, forgiveness with anything less.

We're all afraid. We want to be not afraid. We want to believe that the other nations trust us, but we're afraid to say so, and they are even more afraid—and no one will make the first move.

Well, let's watch this war situation. And when we see just what the nations are about, let's unite—we American women—into one great, insatiable body, asking "Why?" Why are they mobilizing, what are they trying to do? Ask your husband, your club, your newspaper, your Congressman and Senator. There has never been an answer; there may be, some day, but there never has been. For example: That an archduke and archduchess we never saw and didn't care a nickel about were assassinated in an unknown place called Sarajevo certainly wasn't any reason for us, a distant democracy, to sacrifice our boys and our reason.

You won't get any answer, but the war torrent may sweep on in spite of you, and the whole sickening

business of bluff and bunk and lies and fear and ignorance be to do again.

In that case, let us rejoice that we are women. . . .  
—*Japan Times*, 24th January, 1932.

## CORRESPONDENCE

To the Editor of URANIA

"COMPLEMENTARY"

DEAR URANIA,

Can any reader direct me to the origin of the theory that man and woman are "complementary" of each other?

In to-day's *Times* (Jan. 12th), Deaconess Batho, speaking at the Oxford Conference, was quoted as stating: "The man's point of view and the woman's point of view were in many respects complementary. Both were needed." (This was as regards the teaching staff of a school.)

Surely this is just the thin end of the wedge, and we shall presently agree that, at least in vital matters, the sexes should see eye to eye?

In the meantime, the theory is puzzling. Even supposing both sexes are employed as teachers—which Deaconess Batho advises—will the learner smitten by the blight of sex never ripen into more than a partial point of view? Will he or she continue to be in many respects merely complementary? Who asserts it? Who first stated it?

I do not enquire whether experience justifies this theory. I seek the originator.

I am, Sir,

Yours faithfully,

DOROTHY H. CORNISH.

## PROFIT-SHARING

WHAT is regarded as one of the most successful attempts in Spain to find a workable basis for the co-operation of Capital and Labour has been made at a farming centre on the Jarama River near Madrid, prosaically known as El Porcal, or "The Piggery."

The estate covers about 1,000 acres. Every grade of worker at El Porcal has been allotted a share in the prosperity of the estate. Small areas of land are leased to employees and the necessary mechanical contrivances and labour-saving devices made over to

them on loan. An account is opened by the proprietor with the head of each family and a charge for the use of tools and implements debited to his name, the total amount due from each worker being deducted from his earnings at the end of the year. Should there be no profit in any particular year, the debit is carried on to the following year, and if a worker wishes to withdraw his support at any time, his debit balance is taken over by the proprietor. The remuneration of the proprietor, which is fixed beforehand, in each financial year, is a first charge on the estate as return for his services as manager and proprietor. This arrangement leaves the whole of the profits for each succeeding year for distribution among the workers. Comfortable houses have been built for the workers and their crops are stocked and held by the estate until the market prices are most favourable.

An additional benefit that is hoped for by the originators of the scheme, beyond the primary one of the improvement of relations between Capital and Labour, is that the workers may be induced to take pride once more in the work of their hands, instead of losing initiative and individuality by virtual enslavement to machinery and the soil. The scheme has already exceeded in some respects the object originally aimed at, according to an observer, by bringing some measure of culture and enlightenment into lives formerly overshadowed by ignorance and superstition.

—*Japan Times*, 8th July, 1932.

## CHILDREN WORK HARDER THAN STOCKBROKERS

THE LIFE of a school child is described by an American specialist as more fatiguing than that of a stockbroker. Asserting that fatigue was the principal enemy of child health, Dr. Smith, head of the Pediatrics Department at Bellevue hospital, termed it "a terrible thing to make a young child feel that he must go to school every day."

"I would give the highest mark," he told the Parents' Association, "to the child who stayed away from school the most days he was well. There would be fewer absences from illness." He added the opinion that "most of the informative knowledge that is poured into the heads of children up to nine or so is wasted."

—*Ibid.*



## VEGETARIAN HOSTEL AT BOMBAY

THE HOME for Women Students recognized by the University of Bombay, reopened from 1st June, 1934 at Laxmi Niwas, Alexandra Road, New Gamdevi, under the supervision of a Committee, prominent members of which were Sonabai Jayakar, President, Sunderabai Sirur, Shantabai Patkar, Tarabai Manekchand, Jayashri Raiji, Dr. Kashibai Nowrange, and Prof. Sulabha Panandikar (last two, Secretaries). The three storied building now occupied is airy, spacious and situated in a respectable locality with accommodation for forty students. Diet strictly vegetarian.

## OCCUPATION IN THE UNITED STATES

THE FACTORS contributing to the economic success of women were summarized yesterday by a group of vocational experts at the final session of the annual convention of the Southern Woman's Educational Alliance at the Hotel St. Regis.

Stenography is still the most "usable" woman's entry to a business office, and trained social workers are in steady demand, while statistical clerks are the worst hit by the depression, in the opinion of Katherine S. Doty, assistant to the Dean of Barnard College. Advanced professional and technical training, individual initiative and versatility are becoming increasingly necessary for the employé, according to her report.

The following factors making for economic independence were enumerated by Harriette Houghton, director of the general service department of the American Woman's Association:

Understanding of the importance of good health.

Emotional balance.

Desire and capacity for hard work.

Appreciation of high standards of workmanship.

Ability to do objective, scientific thinking.

Ability to see one's work in relation to that of others.

Belief in the integrity of one's self and one's work.

Generous attitude toward the ability and work of others.

Courage.

It was observed that women, when in competition with men, earn larger incomes, and that the principal contributory factors to retentions and advancement are stability, education and vocational choice. Women with dependents, it was shown, are more successful in

keeping their positions, two-thirds of those earning \$6,000 to \$8,000 a year having dependents.

It was pointed out further that women with four or more years of remuneration were more likely to retain their jobs, with a close relation between the length of service and earnings up to \$5,000. The average salary of the non-graduate of high schools was estimated at \$2,655, whereas that of those with degrees was \$4,105. Salaries were higher in occupations having relatively few women, with medicine, law, the stage and finance providing 50 per cent higher incomes than the average in all professions. Occupations overcrowded with women, such as those of librarian, nurse and other non-executive careers, paid correspondingly lower salaries.

The teaching profession, overcrowded before the depression, is "desperately" so now for the beginner, with academic subjects the least required and commercial subjects, home economies and physical education more in demand. Secretarial and clerical workers are badly hit, merchandising is holding up better with a tendency toward part-time openings for beginners, while laboratory work has decreased recently.

—*Japan Times*, 24th December, 1932.

## 'AE' ON THE UNITED STATES

GEORGE W. RUSSELL, the celebrated "AE," Irish poet, mystic and economist, has completed his tour of the United States, and at Town Hall he told of some of his observations. "In almost every state," he said, "I found the people terrified at the way the young people are leaving the country for the cities."

Termining the tendency "a problem of tremendous importance for you," Mr. Russell quoted this saying of a sage of ancient China, holding it still to be true: "The well-being of a country depends upon its agriculture. Agriculture is the root of the nation. Commerce and industry are the branches and leaves of the tree. If anything injures the root, the tree of the state will die." If the present process continues, and he declared "it seems logical that it must," "AE" held that in another generation or two the United States would have only from 10 to 20 per cent. of its population located on highly organized industrial farms, while the remaining 80 to 90 per cent. would be in cities.

"I should consider such a condition as that," he said, "a danger to life, a danger to the quality of your humanity." He implied it would inaugurate

the decline of the nation and that it would certainly be the beginning of the decline of New York City. New York and the other American cities, he said, still are teeming with vitality. In fact he had never seen communities "charged with more restless energy than your American cities," but the present movement of people to them from the rural sections could not continue indefinitely. "The time will come when your cities will have to vitalize themselves, and that is an experience we in the Old World have found is impossible."

Great cities, Mr. Russell said, do not affect the quality of life of the wealthy or the fairly well-to-do, but they do affect the lives of the workers. In the slums retrogression begins. He had heard of only one person who was a fourth generation Londoner. One of the major causes of Rome's fall, he quoted historians as saying, was the neglect of Italian agriculture. Twenty-five years ago he had read in an American journal that in New England near New York, there were 25,000 neglected farms. "I said to myself then," he continued, "that the disease which attacked Rome has begun its attacks against the mightiest city in the new world." It seemed to him that the American agricultural engineers, through the state agricultural colleges, had come to the aid of farmers. That aid, however, reminded him of the fable about the elephant who, coming upon a brood of motherless chicks, said to herself: "Poor chicks, I

will adopt you." Whereby, he recounted, the elephant sat down on them. The country, he said, must build up its rural civilization and somehow make it so prosperous and pleasing that few would want to leave it.

## THE ECONOMIC LEVER

INDIGNANT at the interference of the company in the matrimonial affairs of one of the employees, 137 conductors of the Tokio Motor-Bus Company went on strike. An equal number of motor-bus drivers, unable to start work without the girls, joined them, with the result that 151 motor-buses were suspended.

The parents of Fumiko Ono, one of the conductors, for some time have been trying to get her married off, and finally succeeded in finding for her a husband they considered appropriate. She, however, had different ideas and refused to go through with the match. The parents, realizing that they were not in position to force their daughter to marry a man she did not like so long as she was independent of them for support, went to the motor-bus company and asked that she be discharged. The manager did what the parents asked. Ono San naturally was indignant and her fellow-workers felt sufficiently strongly on the matter to go on strike.

—*Japan Advertiser*, 16th July, 1932.

## NOTICE

OWING to the continued high level of prices, it has been decided to go to press three times in 1935 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 will be resumed in due course.

## Please Write!

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

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

Don't you care for the union of all fine qualities in one splendid ideal? If you think it magnificent but impracticable, please write to tell us so, and say why!



## 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' eisin hós angeloí."*

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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. Roper, 14, Frognal Gardens, London, N.W.; D. H. Cornish, 33, Kildare Terrace, Bayswater, London, W.; T. Baty, 3, Paper Buildings, Temple, London, E.C.

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**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.**

#### DISTRIBUTOR'S NOTE

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Copies of Nos. 18 to 110 inclusive (except 22 and 57-8) can be had by friends. If copies are wanting to complete sets or for distribution, application should be made to T. Baty, 3, Paper Buildings, Temple, London, E.C., when they will gladly be supplied as far as possible.