

URANIA

BRITISH LIBRARY
17 DEC 1937
OF POLITICAL AND
ECONOMIC SCIENCE

Nos. 121 & 122

JANUARY—APRIL, 1937

TWO-MONTHLY.

S672

“Life that vibrates in every breathing form,
“Truth that looks out over the window sill,
“And Love that is calling us home out of the storm.”

—Gore-Booth, “*The Shepherd of Eternity.*”

ABBEYS OF HOPE

WE are being rapidly driven to the conclusion that the time and energy devoted to this magazine can be better spent. Our propaganda is a passionate call for the union of a fearless and spirited independence with delicacy, charm and affection, through the abandonment of the conventional cleavage between the “feminine” and “masculine” virtues which flows from a recognition of sex. As a matter of fact it is our opinion that (in the West at least) “women” display, and always have displayed, far more spirit and independence than “men” have displayed delicacy, charm and affection. Be that as it may, we are faced with a new world.

In the wise and tender atmosphere of the late nineteenth Century such a propaganda as ours had every chance of success. We need only mention the enormous stride which the women’s movement was making, in education, in athletics, and in politics. Nor did the disquieting phenomena which marked the turn of the century alter this assurance of success. We refer to the Wars which began to break out again among Caucasians in Cuba and in the Transvaal; to the growing sexuality apparent during the reign of King Edward the Seventh; and to the increasing tendency to worship the biologist. But Cuba and Capetown were far away; sexuality seemed a superficial phase; and biology had only a limited appeal. At any rate, our propaganda, if more up-hill work than it might have been, could still address itself in the dawning twentieth century to a generally prevalent sentiment.

But the only general sentiment in the West to-day is one of reliance on crude brute force. The Dictators rely on crude brute force: the regimes which call themselves democracies rely on crude brute force

as openly and as assuredly. Only the small states can be called exempt from the cult of Destruction “when necessary”. A very large section of the Pacifists rely on crude brute force—people like Lord Davies and the Commonwealth of Nations.

Throughout the West we can observe this development. The relegation of “women” to specific limited activities and an inferior position. The consequent disappearance of the spirited feminine ideal and its replacement by the weak female pattern. The tendency to regard character as determined by obvious physical facts. The vogue for the blood and bruises of public fights. The open acceptance of the limitations of sex—its mastery and its abject surrenders.

These developments will not last for ever. Human nature longs for affection and beauty and sweetness more than for the prolongation of a miserable and brutalized existence. But they will last a long time. It is clear that we are at the end of a civilization. Without a common philosophy, without religion, without even a coherent self, the western man of to-day is moving steadily towards the *culbute général*.

In such circumstances, what is to be done?

It seems to us that the coming together of individual people in knots or groups, to keep alive the gracious traditions of humanity, is more important, now, than preaching and talking. So long as the outlook appeared hopeful, our little voice played its humble part in the chorus of Progress. Now that Progress is barred, any energies we possess had better be devoted to organizing these Abbeys of Sympathy and Love.

SUFFRAGE IN JAPAN

(BY SETSUKO UENODA, IN THE JAPAN ADVERTISER)

WHAT has become of the woman suffrage movement in Japan? Very little about the political activity of woman suffrage organizations has appeared in newspapers for several years. Many persons interested in the movement have been asking this question, believing it may have gone out of existence consequent to the downfall of party politics following the Manchurian incident.

The May 5th incident apparently did not augur well for the future of the woman suffrage movement. When the political parties fell into disrepute, following the incident, the leaders of the movement were more or less disappointed. The Japan Woman Suffrage League, the largest organization of its kind in Japan, changed the name of its press organ, *Woman Suffrage*, to *Women's Outlook*; taking into consideration the general tendency of public sentiment against the political parties interested in the movement. I used to keep in touch with the movement, but under such circumstances, I became less interested, believing that it would have to live a shadowy existence for some time to come, under the prevailing political situation. As I was in such a frame of mind, the Seventh National Convention of Suffragists, which was held on January 23, was a revelation to me. It was one of the big eye-openers to me in recent years.

I was not particularly interested in the agenda of the convention. There is no denying that women's legal and social position in Japan is far inferior to that of men. They face great disadvantages at every turn under man-made law and in a man-made community. Under such a condition of affairs, they may make forty different demands at such a convention if they please. Whatever may be the case, it is most likely that they will not get suffrage in the near future. Whether they are qualified to have civil rights is another story. I was interested to know whether they are better prepared to make such demands than they were a decade ago.

It must be remembered that universal manhood suffrage in Japan was adopted at the 50th session of the Diet in 1924, and the first general election under the new suffrage law was held in 1928. It was this political situation that strongly stimulated a section of the women intelligentsia to organize themselves

and demand political rights.

It is true that a woman's suffrage movement was in existence before that time, but it had no practical and well thought out programme. The leaders of the movement were inclined to be bitter and abstract in their arguments. Many posed as women politicians, heroines and champions of their sex. As they had no training in team work, they could not get on together. Their organization had undergone split after split, and many new organizations were brought into being, while others had gone out of existence. In the meantime, the suffrage movement was treated by the press in a light vein until it became an object of public ridicule and contempt.

The Japan Woman Suffrage League was brought into being in this hopeless situation and given its present name, in April, 1925. The declaration issued by the organization on that occasion stated that the acquisition of suffrage is a short cut to the solution of various problems such as, for instance, women's educational problems, women's legal status, women's labour problems and so forth; and that the members of the organization should maintain close relations with various movements interested in such problems, while the organization itself would make direct efforts for the attainment of its objective.

Until the outbreak of the Manchurian incident, the organization was deeply interested in the attitude of political parties, with a view to making "direct efforts for the attainment of its objective." The leaders of the organization naturally became well versed in the political situation and were measurably successful in their efforts, largely depending on the goodwill and judgment of party politicians. Such was the tendency of the organization's activities, more or less neglecting the political education of their sex. The thinking class of women were in sympathy with the movement, extending what assistance they could afford to give, but many refrained from personally participating in such a campaign.

With the lapse of years the situation has undergone a radical change. The suffrage movement in Japan, which was once said to have been led by radical and discontented spinsters, young widows, and divorcees, has become one of the most accredited movements in the world of women in this country. The Seventh National Convention was held under the auspices of the Woman Suffrage Association, the Woman Suffrage Federation, the Woman Suffrage League and the Woman Social Mass Federation. These organizations were substantially supported by 22 lead-

ing women's national and local organizations, including the Japan W.C.T.U., the Japan Women's Press Club, the National Federation of Woman Primary School Teachers' Associations, the National Society of Woman Intermediate School Teachers, the Young Women's Buddhist Association, the Japan Federation of Young Women's Christian Associations, the Women's Peace Council, etc.

The event was attended by about 400 delegates from all parts of the country. One of the delegates came from as far as Keijo, Corea. There were about 100 observers in the balcony. Both members of the convention and observers paid 10 sen each for admission. A policeman was at the entrance and searched me as I was about to enter the building. When he found that I had a pen-knife about two inches long in my pocket, he directed me to leave it at the information office at the entrance. He kept his eye on me to see whether I did as ordered. I went upstairs to the balcony and I saw against the wall of the platform a long red strip of cloth, on which was written "Defend our woman suffrage convention." No wonder that the police deprived me of the dangerous weapon!

The convention was presided over by Michiko Senbongi. It began with the Song of Woman Suffrage. When the members began to sing, I was disappointed because only 20 or 30 members were singing. They were apparently more or less diffident. It was a relief to me when they sang the last line of the song without breaking down. This led me to think that a few leading suffragettes were going to do most of the talking and a few delegates who are unaccustomed to speak in public were going to deliver their canned speeches in fear and trembling, and that the convention would wind up with the adoption of a harmless resolution.

The opening address by Tomie Iwauchi, however, was a surprise. She delivered her speech in a masterly fashion like a seasoned orator. The chairman and the discussion began for the day.

One of the remarkable features of the convention was the fighting spirit with which the members were animated. By this I do not mean to say that they carried on vituperative verbal onslaughts against the other sex or anything of that sort. From the utterances of the members, I gathered that they fully realized the folly and futility of complaining and whining over the injustices of their inferior position. They are firmly convinced that they will never get anything or anywhere by depending upon others, and

that they have to work out their destiny by their own ability.

They are now treading new ground. They are after woman suffrage, but none of them at the convention cared to theorize, or demanded it in abstract terms as suffragettes used to do some ten years ago. They once tried to attain their aim by influencing the political parties. That may be one way of getting political rights, but since the Manchurian incident they have changed their policy, now trying to acquire civil rights by making themselves an indispensable part of the system which makes for municipal administrative efficiency.

The members of the suffrage movement demonstrated their ability in driving for a clean election campaign, and they are requested to participate in a similar campaign at the next Tokio Municipal election, which is scheduled to take place in March. They successfully prevented six candidates of dubious moral qualifications from running for office at the last municipal election. They played an important part in a campaign in co-operation with the government against tuberculosis. The campaign they launched for the proper disposal of garbage and against the smoke from burning garbage which was affecting school children in the neighbourhood was also a great success. It is practically impossible for the government, they are convinced, to solve the problem of children's education or exterminating tuberculosis with efficiency without women's cooperation. The government authorities also realize the importance of the part women may play for the solution of such problems. The suffragists, however, are not satisfied with merely being utilized by the government in such undertakings. They maintain independent opinions regarding such activities and co-operate with the authorities from an independent viewpoint. They are thus trying to make themselves an indispensable part of the administrative system in order to pave the way for the acquisition of civil rights.

Another important feature of the convention was the fact that the members were eager to present their views, and expressed their thought with marked eloquence. At a women's meeting, it is often the case that members are excessively modest and reticent, and only a few who are accustomed to speak in public do things, while the rest keep still. The situation at the convention was just the reverse. As so many members took part in discussion, the closing time was delayed by two hours. One of the members made an urgent motion, insisting that the convention

should begin in the morning next year, devoting the whole day for the purpose. The member who seconded the motion declared that it was a duty until a few years ago for the members of the convention to say something to keep it going, but that it has now become a duty for them not to say much, in order to close it in decent time. As a whole there was no hot air or sympathy-begetting speeches during the session. The members were remarkably experienced in participating in public meetings, became eloquent, practical and positive in their views and eminently free and confident in the expression of their thoughts.

The fact that the woman suffrage movement as reflected in the convention has ceased to be a thing of a handful of professional suffragettes is another important feature. It has apparently become a movement of women in all walks of life. The convention was attended by many prominent women in social and professional life, well dressed housewives, students and factory operatives, and they were all intensely interested in the discussion. A large proportion of them were middle-aged or older. The professional suffragettes have become guides, research workers and servants of the movement instead of being heroines and champions of their sex.

The members present were active, attractive and a charming group of people, creating a healthy and lively atmosphere in the convention. This was particularly impressive as I thought of the hysterical and gloomy atmosphere of such a meeting in former days. Among many speakers were Dr. Shigeyo Takeuchi, Dr. Yayoi Yoshioka, Wakako Yamada, Shigeri Kaneko, Fusae Ichikawa, Ochimi Kubushiro and others. They are all on the wrong side of forty and nationally prominent in their respective professions. Their speeches were logical, practical and full of common sense, emphasizing the necessity of establishing close relations between municipal administration and the home. They were some of the effective speakers, and instead of being bitter and defiant towards the other sex, they now and then were cynical which was convincing and laughter-provoking to the members and observers in the balcony.

It was good to see delegates from various parts of the country, many of them married women right from the kitchen, making strong exhortations, urging the necessity of making themselves politically useful and making efforts for the spread of political education among members of their sex. They were sincere

and practical in their speeches, illustrating their points with practical facts.

When the National Women's Association of Co-operative Societies was inaugurated a few months ago, a prominent member of the House of Peers in his congratulatory address on the birth of the new organization, took the suffrage movement to task, criticizing it as hopelessly ineffective. Fusae Ichikawa, who was present, immediately undertook to refute the allegation, declaring that the movement had undergone a vast change during the past several years. I thought she was speaking for effect, but I am now convinced that the movement as reflected in the convention is quite different from what I used to know several years ago.

The suffragists now believe that the time is long past when they should be theorizing for women's political rights or justifying their movement. They are convinced that they must rely upon their own strength for the acquisition of civil rights. They have been successfully working with that conviction and have become conscious of their power.

This spirit of the suffrage movement was clearly observed in the atmosphere of the convention. The spirit of independence and self-reliance was heard in every utterance. The importance for women to make themselves useful, to increase municipal administrative efficiency, was strongly emphasized.

It is true that the national convention was not without its faults and shortcomings, but they are always found anywhere if one looks for them. One thing is certain, and that is that the suffrage movement in Japan is hale and sound, is treading sure ground, and instead of being led by a handful of professional suffragettes and suspiciously regarded by the female public, is strongly supported by practically all organizations of intelligent women in all walks of Japanese national life.

—*Japan Advertiser*, 2 February, 1937.

SAINT SAPPHO

WHEN Sappho saw Aphrodite, the vision was clear and stayed in her memory with its details. The fact is of the greatest importance. For it shows that for Sappho the whole question of love was connected with that divine exaltation which is usually the privilege of saints. When passion comes with such authority, it cannot be regarded as merely a sub-

jective aspect of the poet's self, and Sappho's account of Aphrodite shows that the foundation of her cult of love lay in her belief that it was a task given to her by the gods. She might complain of its pains and weariness, but such complaints are after all common in those who obey the gods' commands. St. Teresa thought little of protesting against the burdens which God laid on her. Fundamentally Sappho's view of love is religious. For it finds its strength and its justification in the overwhelming, unearthly excitement which accompanies the appearances of passion. Nor is this excitement entirely different in quality from that which Dante found in his love for Beatrice or even from the desire of the Soul for the Beloved which inspired St. John of the Cross to his magnificent record of the Soul's search in a dark night. . . . Sappho's belief in love and her deep serious attachment to it are not understandable unless they are seen to be based on a genuinely religious devotion to a real divinity. She followed not the whims of her flesh but the commands of her visions. She did not seek for pleasure and sensation, but she endured the agonies and miseries, no less than the magnificent raptures, which came to her from Aphrodite. . . . In Sappho's great range of different metres there is not one which does not move with perfect ease and receive her words as if they were ordained for it. Only perhaps in the epigrams of Simonides can the Greek language show anything so inevitably right in the ordering of words. . . . At the parting of the ways she found an exquisite moment, and tradition and individuality were united in her. In the end it is Sappho herself and the experience she brings to us that matter. The pleasure to be found in her artistry is surpassed by that to be found in the emotional and imaginative power of her work, which is the reflection of her sensitive, suffering, delightful self. Her words have survived the passage of centuries and are as fresh to-day as when she wrote them. To appreciate her we need neither historical sense nor full knowledge of her circumstances. She stands in her own right as the most gifted woman who has ever written poetry. Her perfect taste, her unflinching and scrupulous sincerity, her delicious fancy, and her passionate strength are the qualities of a character endowed beyond mortal measure by the Muses and the Graces. To them she dedicated her life and her art, and the breath of their inspiration filled her verse. To read it is to know at once that this woman was, as Alcaeus called her, holy.

—(From "Greek Lyric Poetry from Alcman to Simonides." C. M. Bowra.)

"SEX IS AN ACCIDENT"

"MADMOISELLE BOURGEOIS had a nephew, Adolphe, and two nieces, Marguerite and Hiltrude, who were my constant playmates. They were born in the Ile Bourbon. They spoke a creole French, languid and musical. They were extremely nice children, but I thought Hiltrude rather tomboyish, and I preferred her sister's voice. I cried bitterly when (after two or three years) they left for their island. . . .

"When I was about thirty Marguerite returned for a short summer visit. Both her brother and sister were dead. . . . It was not till after her death that I found why she disliked entering into details concerning Hiltrude. Hiltrude, after four years at a convent and after rejecting two proposals, had turned out to be an anatomical misfit. The official records concerning her had had to be changed, after a tremendous amount of French red tape, so that she might be registered afresh as Jules, and in this avatar she or he had actually married a girl in their own circle."

—Ernest Dimnet, "My Old World," p. 69.

Another such case has been reported in the *London Daily Mirror* (29 March, 1937):—

"After living sixteen years as a girl, Ellen Caldwell, of Martin Street, Crewe, has become "Alan". At birth Ellen was registered as a girl, attended St. Mary's Roman Catholic School and later worked on a milk round, in a bakery, in a wire works and as a barmaid.

"Last December, an operation was performed at the Manchester Royal Infirmary, and Ellen, no longer a girl, changed her name."

And we take this from the *Times of India* (12 Sept. 1935):—"A legal problem may arise out of the apparent change of sex of a Lakha Padar girl. The girl, who was married six years ago, at the age of 12 showed signs of a change in sex, and was sent back to her parents' home by her husband. The death of her father has raised the question whether she can inherit his property, these being no other male heir. The matter has been referred to the Political Agent, Western Kathiawar States (*Junagadh Telegram*)."

Is it not patent that, as Eva Gore-Booth long ago

observed,—“Sex is an accident”!

A SET-BACK

It is with sincere sympathy that we note that Chrystal Macmillan, the protagonist of Equal Rights, and the first “lady” to become a Barrister-at-law, and to be complimented on her advocacy by the House of Lords, has sustained a painful and crippling illness, which will incapacitate her from active work for some time, and which has been a principal factor in causing the postponement of the Salzburg “Open Door” Congress to next year (1938), when it will be held in England. We are sure that our friend will realize how greatly this personal and public calamity is felt by all her fellow-workers: and we tender her our warmest wishes for a speedy recovery.

JAPANESE FENCING

NAGINATA, the ancient art of war of the women of Japan, is being taught in special classes at the *Jissen Jo Gakko*, the only school in Tokio where this old type of fencing is preserved.

Two weeks of special classes are being given this summer. They are being attended by both men and women teachers, some of them from distant country districts, and by Tokio women and girls who are anxious to develop the skill, the strength and the grace that comes from practising the art of Naginata.

It is extremely vigorous exercise, the practice of *naginata*. Every muscle of the body is brought into play, including the muscles of the vocal cords. As the various thrusts are made and positions of guard taken, there are accompanying exclamations which are at the same time rhythmical and fierce.

“Naginata does more than give exercise,” it was explained. “It develops fearlessness. For instance, these wooden weapons are only practice weapons. For real *naginata*, steel blades are used, and they are very sharp. And yet, even in the swiftest plays of the swords, there is no fear on the part of the woman who is well trained. She is strong and confident. Her body is in perfect condition, muscles hard, body constantly alert, eyes and mind keenly following the movements of the blades.”

Naginata is not a simple art. There is a great

deal of technique to be learned. Certain traditional posturing is part of the fencing. At the start the action is slow, with the weapon held in definitely prescribed positions and with rigidly ceremonial passes between the opponents.

Like western fencing, *naginata* is a battle of wits and skill between two opponents who face each other. It is a matter of thrusts and guards, with very definite rules and points.

It is played with the entire body. On the backward steps, as the combatants fall into the positions of attack and defence, there is a graceful rising on the toes, and as the long weapon is swept above the head and shifted from hand to hand, every muscle of the body is brought into strenuous but graceful play.

In addition to the regular *naginata* sword, which is a slender six foot weapon with a foot and a half of steel at the point, there are three other types of weapons used in *naginata*. There is a small sword, very similar to the western sword, called the *gekkiiken*, used either opposite the *naginata* pole or opposite a sturdy rod with a cord and sharp hook at the end, a weapon called the *kusakarigama* that served both in defence and offence. And there is finally the small dirk or *tanto*, which is snatched from the belt when the *naginata* pole has been knocked to the ground by the opponent's sword.

Two types of *naginata* were shown at Jissen Jo Gakko by Sonobe San and two teachers of *naginata* who work under her, Takamasu San and Nozawa San. There was a demonstration of fighting with the *naginata* pole and the *gekkiiken*, and with the *gekkiiken* and the *tanto*.

The transformation that comes into the attitude of the combatants immediately upon taking up the weapons is remarkable. Previously, they seem normal, unaggressive Japanese women, dressed in white blouse and divided *hakama*. They are smiling and amiable.

But immediately upon taking the weapons and striking the first fencing position, all informality is gone. There is a straightening of the shoulders, a sudden vanishing of all softness both from body and from face. A look of proud strength and keen alertness comes into the faces of the combatants. Every move of the opponent is carefully watched.

The passages of arms are sometimes very slow, sometimes very swift. But there is always perfect control, perfect form and perfect grace. The observer gets the same impression of watching two thoroughly skilled artists who from training have achieved a

perfect coordination of weapons and bodies that one gets in watching expert fencers, expert tennis players or expert musicians (or *fighting cats!*—Ed.)

Naginata is part of the regular training that is given to students at the Jissen Jo Gakko. All the 1700 girls in the secondary school are given instruction once or twice every week during their four or five year course. In addition, advanced training is given to the 800 girls in the advanced and normal school courses. Every year during the summer, additional classes are given, of one week each, morning and afternoon, for regular students at the school.

All the work is in the charge of Sonobe San, a woman who as a result of forty years of *naginata*, has shoulders which never slump, eyes that never falter, and a body that is capable of constant exertion for many hours.

Almost half the students in the present special class at the Jissen Jo Gakko are men. The art of *naginata* has, however, always been a distinctly women's art. In the old days when women took part in actual warfare, *naginata* was the method of fighting by Japanese women. According to Sonobe San, however, *naginata* has not been used in actual warfare for something like 1800 years.

Always, however, it has remained a woman's art, cultivated by the upper classes. For many years, when women were confined almost entirely to their homes, it was used to give them the strength and exercise which they were otherwise denied. To-day *naginata*, although not widely taught in Japan, remains an art that is cultivated in classes and in private lessons in certain schools and by certain trained experts.

—*Japan Times* (27 July, 1925)

COMMON SENSE FROM INDIA

THE *Hindu Outlook* is the name of a new English weekly published in Delhi under the direction of Bhai Parmanand. In the third number of the journal, Bhai Parmanand, in an article enumerating his differences with Congressmen, observes:

“So far as this question [rights of women] is concerned I consider Herr Hitler's action absolutely correct. Our ancient ideal of women is this—she is the mistress of the household, she should be a good mother and the maker of the nation. It is absurd

to say that women can have no public life; but their public life is different from that of men. I cannot understand how women can act up to their true ideal by going to municipalities and councils. I do not regard with favour their participation in Satyagraha or such movements. I condemn the policy of the Government in assigning special seats to women in the constitution. In short, I would say that in womanhood character and virtue have got the same place as valour and strength in manhood.”

The view enunciated in the above quotation from Bhai Parmand's manifesto, has nothing to do with Hinduism. Many Muslims share it and, as he says, it is that of Hitler, who is not a Hindu. It is emphatically not the ancient Hindu ideal. The Brihadaranyaka Upanishad has a full report of the proceedings of a Philosophical Conference convened by the royal sage, Janaka; and in it women are posing questions and propounding doctrines on absolutely equal terms with the mighty Yagnavalkya and other Masters of the day. Women have distinguished themselves in India, as elsewhere, in scholarship, administration, and even, when the need arose, in war, as well as in the management of the household. It is a curious but common aberration that the duties of the home disqualify women for public duties. On the contrary, they afford the best preparation for managing an estate or a State. John Stuart Mill, who, for many years, was in charge of the department relating to Indian States in the India Office, stated, in a letter to a correspondent, that, in his experience, he found that the best administered States were those ruled by Ranees. Bhai Parmanand does not like women to become municipal councillors and he blames the British Government for granting votes to women in this country. He knows that the British ruling classes held more or less the same views on women's place in society as he does; and that it was the magnificent way in which their womankind responded to the call made on it for service and sacrifice during the war, that converted them to concede the suffrage to women. No work which is honourable for a man can be dishonourable for his mothers and sisters and daughters. The converse also holds. No work which is dishonourable in a woman can be honourable in a man. The only limits to the sphere of women are those imposed by their capacity, physical and mental, as is the case also with men. If civil disobedience is right for men, it cannot be wrong for women. Morality is the same for men and women, and the attempt of Bhai

Parmanand to buttress up the double standard, which is responsible for many social maladies, with a wrong notion of Hinduism, is most unfortunate. There are Congressmen too who hold views similar to those of Bhai Parmanand but, in so far as the general trend of opinion in the Congress favours the emancipation of women from restraints which have no basis in moral principles, the Congress is a truer exponent of the Hindu outlook than Bhai Parmanand.

—*Indian Spectator*, 8 April, 1937.

GIRL EMPLOYEES IN CANTON

GOVERNMENT action to stop the employment of women in local barber shops and restaurants is being sought by the Canton Labor Union on the ground that the practice is causing "social degeneration and industrial chaos." The union contends that the increasingly large number of waitresses and girl barbers, known as "hair flowers," is creating serious unemployment for men, "thus bringing about most undesirable social conditions." It is further argued that since the authorities are conducting an intensive campaign to restore the Old Virtues, the "immoral" practice of employing pretty young women to serve men customers in tea-houses and restaurants should be banned.

Barber shops employing women have been doing a flourishing business here in recent years. The proprietors of tea-houses and restaurants are confronting a similar situation. During the past month eight restaurants have replaced their "boys" with smart-looking young waitresses. The women concerned contend that equality of sex and equal business opportunities for men and women are provided in the Constitution of the Kuomintang.

—*Canton Telegram*.

AN AMBASSADOR'S CONCLUSION

"SHE (Lord Penrith's Mother) used often to say that the world seemed to her so evil a place that she wished to be released from it. Seeing she had

had, all things considered, a really happy life, I could not as a young man understand this, and I used to tell her that the world seemed to me not such a bad place to be in. But she would reply that the old feel the burden of evil more than the young and that if I lived I should grow to feel as she did. I confess now that she was right, and that after living through the horrors of the great War and the intolerable weariness of its aftermath, after having had experience of the infinite folly of men who have not yet learnt their lesson but are willing to repeat this fatuous beastliness on the ground that through it human nature is exalted—after going through all this and with a sense of nausea at the futility and selfishness of mankind, I would now readily join her in her daily prayers for a speedy end of the world, but that I believe that it is for us to carry on according to our lights to the end, no matter how bitter it may be.

(From "*Theatre of Life*" by Esmé, Lord Howard of Penrith, former Ambassador at Washington, Vol. I. Chapter X, page 211).

A LADY OF TRANSITIONAL JAPAN

(By Fusae Ichikawa:
Translated by Setu Serizawa)

KOKKŌ Sōma San, the mistress of the *Nakamura** at Shinjuku, kindly sent me her new book "*Mokui*" at the end of June. . . .

"Mokui" is the autobiography of Sōma San, who helped her husband in building up the present prosperity of the *Nakamura*. The book vividly shows us the environment in which she grew up, the growth of her establishment and many events she saw.

When I read this, I was strongly impressed by the greatness of the women of the Meiji Era. The author describes in this book her childhood and her experiences most straightforwardly—

She even seems too frank in some passages! And the whole book, from beginning to end, shows her strong individuality and passion. Her individuality often caused her suffering, but she endured and overcame everything. It is not too much to say that she is a rare woman in these days.

Sōma San, who at one time determined to be an author, takes much interest in literature, the arts and the drama, and has made contributions of value to

them. She is also a friend of suffragists. I have been acquainted with her for several years, and I always find that there is a real passion for the movement in her blood. A few years ago, when a newspaper reported that I was disappointed with the sluggishness of the movement, she was the first person to telephone to me and encourage me.

I am happy to find many splendid girls among her friends in the high schools, but at the same time I regret very much that few of them are active in the present society. The twenties of Meiji were the age of women's awakening. Not to speak of their interest in literature and the arts, their enthusiasm for the study of politics was at its height then. If it had not been for the reaction which set in later on, Japanese women must have made great progress since then.

Besides, I find in this book many new and interesting facts. It relates how the author's aunt, Sasaki San, was taking part in the movement for woman suffrage, and how Kozai San, the wife of a former president of the Imperial University who was a suffragist, had been devoted to literary work before her marriage. Her own elder sister was once engaged to Kajiko Yajima San's son, according to this book. And Yajima San is described here as an entirely different person from the same lady as she appears in Kubushiro San's "Memoirs of K. Yajima". The former is the figure of a human being, and the latter a God-like character devoid of all fault.

I have been thinking of writing some day on the progress of women from Meiji to Showa [1868 to now]. I am sure this straightforward narrative will furnish us with valuable material for that project and I am most grateful to the author for her work.

SCRAPS

FRANÇOIS de Plessis was married to Suzanne de la Porte, daughter of the celebrated avocat François de la Porte, and herself possessed of the practical ability which characterized her family. They had three sons and two daughters, and the youngest child, Armand Jean [Richelieu], was born at Paris . . . in 1585.

Armand was only 5 years old when his father died and his mother carried her children from the capital to the seclusion of Richelieu. There, amid the

disturbances of the Civil War between Henry IV and the league, the boy's education was carried on for the next seven years."

—*Prof. Lodge (Glasgow): Richelieu.*

"The proverb: *qui aime bien bêtes aime bien gens.*"

—*Ernest Dimnet in "My Old World."*

"Titine not only understood cats, but she loved them with that kind of wonderment which other animals do not seem to elicit and which does not belong to everybody."

"She early taught me that I could gauge the natural finesse of people by their attitude towards cats,—a test I have never found wanting except in people who have not been properly introduced to cats. . . ."

—*E. Dimnet (ibid.)*

"A Japanese believes that any opinion held so strongly that one is willing to die for it is a better opinion than one for which nobody is prepared to die."—*Japan Advertiser.*

"The key to better national health is not to be found in the gymnasium or on the parade-ground."

—*Dr. Mackie, Rector of Leith Academy.*

"UNE intelligence si détachée arrive dans son mouvement à d'étranges attitudes. . . . Rien de plus libre, c'est-à-dire rien de moins humain, que ses jugements sur l'amour, sur la mort. . . ."

"L'amour dans sa fureur (dit-il à peu près), est chose si laide que la race humaine s'éteindrait,—*la natura si perderebbe*,— si ceux qui le font se voyaient."—(*Paul Valéry on Leonardo da Vinci*)

"Any doctor, nurse or artist would tell you that the average 'woman' is a small-busted, small-hipped creature, and any dressmaker would tell you that the voluptuous 'woman' is as often as not created and not made. The Botticelli Venus is a truer version than the Venus of Milo."

—*Dion C. Calthrop in "English Dress",*
p. 5 (1934).

Whatever be the merits of the outcry against the "dissipated" life of undergraduates at the older Universities, it cannot be said that the complaint is entirely novel. Long ago Sydney Smith roundly declared

that "the only consequences of University education are the growth of vice and the waste of money," and Southey observed: "With respect to its superiors, Oxford only exhibits waste of wigs and want of wisdom, and with respect to its undergraduates every species of abandoned excess." Lord John Russell's father carried his objection to the point of not sending his son to a University. "The sciences of horse-racing, foxhunting, and giving extravagant entertainments," he said, "are the chief studies of our youths at Cambridge."

* * * * *

"Then in 1888, Edward was born. . . . I was very ill. When I got better I felt an old woman, & I have never forgotten the misery of that time, nor how long it took me to recover. . . ."

Lady Horner, in "Time Remembered",

p. 89

EMMA CONS

THIS is an appropriate time to recall the worth and services of Emma Cons, whose death occurred twenty-five years ago.

Emma Cons, with Lady Sandwich, was the first "woman" co-opted to the Council of the County of London. She was associated with Octavia Hill in social work; she established the Old Vic; a strict abstainer, she was the reverse of a "till-joy". "She was the life of parties and the delight of children".

"WOMAN" IN HINDU SOCIETY

IN her book entitled "Woman Awakened", G. Sumati Bai, B.A., L.T., has ably analysed the present position of Hindu women in society, and has expressed her opinion that nothing short of an entire change in the prevailing customs of child-marriage, early motherhood and enforced widowhood will restore them to the status of perfect equality with men, which they enjoyed in Vedic times and which is the privilege of the modern women in other countries. Sumati Bai does not hold men alone responsible for the existing evils and she apportions the

blame equally to women. "If woman had only spoken out her mind in the past," writes the author, "there would not have been to-day so much trouble in bringing about legislation against the evils of child-marriage and many another that keep her down from material and mental progress. The so-called orthodox custodians of the Hindu religion would not then in the face of rugged facts find a tongue to extol that social bug-bear which is the very curse of our country and nation."

—(Indian Social Reformer).

WORKING WOMEN IN JAPAN

[The following excerpts are from an article written by KIYOKO ISHIWARA. The original is in Japanese.]

IN Japan, with the exception of factory laboring women, the history of the working woman's social advancement is new. As a whole, owing to the industrial rationalization movement which was accompanied by the depression which took place after the Great European War, not only for factory labor but even for the department of office workers, cheap labor was asked, and consequently women were demanded.

In Germany the slogan "Women! return to the homes." is put up in a dignified manner as a state policy. In Japan women are not positively ordered to return home, but it is a fact that a great deal of Nazism is imbued within the state. It is not because of the question that the present profession of women is valueless but because of the mutual struggle of men and women to win advantages.

I wonder, however whether the actual situation of the world allows all working women to go into marriage, and to bloom again at home, even if we presume that this is happiness for them spiritually and physically.

When we consider the problem of working women in Japan the first point that we must consider is the number of labourers. The meaning of the word "working" women is considerably complicated and various.

In the category of labour, the labour of farm-village women, the labour of factory women workers, and the labour of all other modern business women are of course included. Besides these women, there are women who undertake other enterprises. We must

remember that the profession of these women, who are in a position to manage undertakings, is existing as a woman's profession.

The statistics of Japan show us an increasing tendency of those women who live their lives by means of labour or a profession, whether they are direct working women or whether they are employees or employers. Let us see this from the reports of the census of 1920 and 1930.

Women with occupation:

	1920	1930
Total	9,689,941	9,892,287
Agriculture	6,378,372	6,397,042
Fishery	41,249	45,546
Mining	96,546	41,046
The manufacturing industries	1,583,894	1,430,430
Commerce	1,029,603	1,464,195
Traffic services	62,017	78,979
Official free works	190,363	352,348
Others	190,363	82,701

If we look at the figures of the statistics (1) we notice that Japanese working women all over the country increased in numbers within 10 years (from 1920 to 1930). The total number in 1920 was 6,689,941, but in 1930 it increased to 9,892,287 thereby showing an increase of 202,346. Careful observation tells us that there is remarkable increase in such professional fields as commerce, traffic services, and official free works, which is important viewed from the modern working women's standpoint. This is a fact which is worthy of our attention.

Against the increase of women workers the number of men workers has shown a conspicuous increase within these 10 years.

I shall mention these figures as a reference and we can notice that the total number has increased from 16,916,058 persons in 1920 to 18,946,034 persons in 1930 thereby showing an increase of 2,029,976 persons. Of course this is only a rough way of looking at the statistics, and since the present total population of Japan is showing a remarkable increase, in order to know how the population of workers are showing a rapid advance against the total population from the relative point of view, it is necessary for us to attempt further investigation.

There are no statistics which explain in order of years the advancing condition of modern working women, who are showing a remarkable increase among the whole working women throughout the country. Since there are local statistics investigated by the local governments, I shall use them as an

index for the object of seeing the tendency.

In the beginning of 1934 a pamphlet, in which the investigation of the condition of business women in that district was shown, was published by the labour section of the Osaka Municipal Department. The movement which took place during the period of 4 years (1930 to 1933) was treated in this pamphlet, the contents of which are exceptionally well-arranged. Let us see from these two statistics how the women advanced towards professions during the period of 4 years.

Statistics for 1929			
	(A)	(B)	(C)
Government and other public offices	5,623	20,041	28.1%
Financial companies	865	7,064	12.2
Insurance companies	572	2,398	23.9
Transport and warehouse companies	254	1,725	14.7
News-agencies	83	1,883	4.4
Department stores	1,236	4,059	30.5
Commercial firms	199	1,058	18.8
Manufacturing companies	185	2,053	9.0
Wholesale dealers	130	1,913	6.7
Stock Exchange bill dealers	82	623	13.2
Land and engineering works; Building companies	57	664	8.6
Corporations	83	438	19.0
Hospitals	1,125	2,379	9.4
Others	126	1,339	9.4
Total	10,620	47,637	22.3

(A)—Women.

(B)—The total number of employees.

(C)—The percentage of Women in the total number.

Statistics for 1933			
	(A)	(B)	(C)
Government and other public offices	5,821	21,122	27.6%
Financial Companies	1,197	7,428	16.1
Insurance companies	672	3,543	22.1
Transport and warehouse companies	285	1,668	17.1
News-agencies	84	1,971	4.3
Department stores	1,555	4,469	34.8
Commercial firms	267	1,211	22.0
Manufacturing companies	203	2,160	9.4
Wholesale dealers	179	2,212	8.1
Stock exchange bill dealers	112	734	15.3
Land and engineering works: Building companies	71	597	11.9
Corporations	128	603	21.2
Hospitals	1,298	2,888	43.8
Others	145	1,285	11.3
Total	12,017	51,391	23.4

(A)—Women.

(B)—Total number of employees.

(C)—Percentage of women in the total number.

The number of persons seeking situations. . . . 4,485 6,097

At the end of 1930 the ratio was 22.3 per cent but 4 years after 7 that is at the end of 1933, it was 23.4 per cent, showing an increase of 1.1 per cent. As we can see from these statistics, working women are increasing not only in total numbers but their rate of increase is quite clear in comparison

to the increasing rate of men. This eloquently shows how the women are encroaching on the sphere of men's professions. Herein lies the fundamental reason why the women labour problem is discussed not only from the point of view of humanity, but also from the economic standpoint. Women are demanded and welcomed by their employers for their cheap labor, diligence, and docility regardless of the reason of humanity or the theory which comes from other economic problems.

If we look at the statistics, we can notice that in the case of insurance companies, hospitals, telegraph and telephone offices the figures are showing a decreasing tendency, while in the case of banks, trust companies, commercial firms, wholesale dealers, stock exchanges or bill dealers, and department stores the figures are showing an increasing tendency; this shows that in the former case female employment is in a state of saturation, while in the latter case there is still room to be exploited. Clerks, typists, secretaries, errand girls, dining-room waitresses and workers in miscellaneous services are showing the most increase.

Thus there is a growing demand for business women as far as numbers are concerned, but nowadays there is a new demand for the quality of women labor. I should like to prove this by mentioning concrete facts.

The Central Employment Office of the Social wel-

Shop-girls :		1929	1930	1931
The number of persons seeking situations	.....	4,485	6,097	9,341
The number of persons offering employment	.....	10,911	9,341	41,554
Shop-women :				
The number of persons offering situations	.....	2,691	2,715	4,024
The number of persons offering employment	.....	4,666	8,641	12,059
Correspondence employee :				
The number of persons seeking situations	.....	1,005	1,165	922
The number of persons offering employment	.....	2,055	3,300	3,053
Clerks :				
The number of persons seeking situations	.....	5,156	5,615	6,392
The number of persons offering employment	.....	19,310	25,873	31,204
Public officials and teachers :				
The number of persons seeking situations	.....	407	417	423
The number of persons offering employment	.....	1,118	1,451	1,674

From these figures we can learn that the present situation is such that women are encountering difficulty in the age of competition.

Since the present situation is such that women are encroaching on the field of men in point of both quality and quantity, it is necessary that we should correct such old ways of thinking that women labor

fare Bureau of the Home Department once attempted an investigation concerning the requirements sent by the situation offerers throughout the various local employment agencies during the period of 3 years (that is from 1929 to 1931).

This investigation was for the whole country with the exception of Nagano Prefecture, and more than 40 agencies took part in this investigation. From the report of this investigation, we can see various requirements according to different localities, but there is an item which is common to all employment agencies. It is the item which demands persons with special ability (such as calculation with the abacus, book-keeping, typewriting and so forth).

Up to now, pupils from girls' high schools could easily get employment without any qualification, but nowadays the aforementioned techniques are not only conditions, but important conditions, and those who have not acquired such technique will be excluded at the first step of the process of seeking employment. This is proof that it is getting harder and harder for women to get employment. Moreover in the actual field of business women there is already an age of keen competition. We can learn from statistics that there is an increasing tendency of women seeking employment. But the important point, which attracts our keenest attention, is that the number of persons seeking employment is far greater than the number of persons offering situations.

is trifling, and at the same time in dealing with the problem of business women in the future the consideration should be based wholly upon new cognizance; otherwise there is a danger of making mistakes.

—*Japan Times*, 10 May, 1936

A LETTER TO THE ROMAJI WORLD*

How vexing that I was born a girl! I hate the sight of women who are always starting to cry. But, as it was of no use to complain of it to my parents who gave birth to me, I used to dress like a boy and play at soldiers.

This spring, however, Mother strictly forbade me to wear short breeches and things like that, as I am eighteen years old. I was so indignant about this that I tried to threaten her that I would starve myself. But, oh! Isn't it hard to live without food? I was hungry! I gnawed crusts in bed after the other people had gone to sleep, and thought about many things. And at last, a splendid idea struck me. Sir, are not soldiers men? If I become a soldier, I shall be able to wear a uniform, and my parents cannot say anything about it! Besides, soldiers are prosperous now, aren't they? I have determined to be a soldier! Your know General Araki and General Kawashima who is the Minister for War. Don't you? Cannot you give me an introduction to them? If you crush this letter in your hand, I will knock you down with my favorite straight punch: I am very good at boxing and fencing! Or, shall I have to cut my finger and send a petition written in blood?

—*Arudarōji Naniŕa*.

STAR-DUST

III. ATHLETICS

I. AVIATION (France):—

MARYSE HILZ has crashed at Verberg, in Sweden, according to messages reaching here. She is reported to have been badly injured, and her machine destroyed.—

Maryse Hilz became the leading "woman" pilot in France after four long flights—Paris to Saigon, Paris to Madagascar, and Paris to Tokio (twice). She is thirty-two, and was once a dressmaker. She could

* A magazine advocating the use of the Roman alphabet in Japan. Its Editor is Dr. Tanakadate, a very distinguished and influential character.

† A boy's termination (*taro*). But the words only mean "Somefellow Somebody". Probably a genuine letter, however. The Editor recommends has to marry a soldier! or to join the Salvation Army!

not afford flying lessons, but obtained flights by volunteering for parachute jumping exhibitions. Between 1925 and 1928 she made 112 jumps, and took part in a number of flying events. She has had several narrow escapes from death. She made one forced landing in the Sahara, where she had to spend three weeks.

Mlle. Hilz is unmarried "because," she says, "I could never love a man as much as I love an aeroplane."

—*Sunday Referee*, May 24, 1936.

2. RACING. (Japan):—

HISATOMO, with Tokio Nakajima up, won the Tokio Derby in record time at the Fuchu course yesterday. A complete outsider, Hisatomo jumped to the lead at the start and finished the 2,400-meter stretch a length and a half ahead of Thunderland. The winning time was 2:33 3/5. The old record was 2.42, set by Governor.

Upsetting tradition, the winner of this year's Derby is a Kwansai entrant and a mare. On all other years the winners have been Kwanto horses. True to tradition, however, the favourite failed to place. General, believed to be a sure winner by most race followers, finished fourth.

—*Japan Advertiser*, 1937.

3. GLIDING. (Japan):—

THE Japan Air Boy Scouts have decided to form a women's glider division composed of girls attending higher schools, the *Asahi* reports. Those enrolling will not only be taught how to fly the motorless aircraft but to repair them as well. Some ten girls participate with about 170 boys in glider drills every Sunday at the Scouts' field near Matsudo, Chiba Prefecture, just outside the Tokio city limits, it is reported.

V. GOVERNMENT & POLITICS

THE partitions in the Post Office Savings Bank which separated men and women clerks are down.

In future men and women will work together.

The Post Office was the first State department to admit women many years ago. Now they have again led the way by allowing men and women to mix while at work. Soon the partitions will disappear in every department of State. Women civil servants have always resented being housed in watertight compartments. They regarded it as a mark of inferiority.

A few men in the Post Office are opposed to the change. They are in the minority.

—“*Sunday Express*” November, 1936.

VII. DRESS

I. ENGLAND :

A FIFTEEN-YEAR-OLD boy, charged at Lambeth Juvenile Court with breaking into a house and stealing a suit-case of women's clothes, was stated to have a passion for dressing up in girl's clothing. A Streatham woman said that, arriving home on June 28, she found the front door locked on the inside. Later the boy was discovered locked in her bedroom. He climbed out to the roof, and was seen to have taken off his own clothes, and to have dressed up in hers. The boy's mother said he often dressed up in his sister's clothes at home. A remand was ordered.

IS MODERN SCIENCE OUTGROWING GOD ?

ANSWERS OF EMINENT SCIENTISTS.

(By J. T. SUNDERLAND in the *Indian Social Reformer*.)

THERE are today considerable numbers of men, some of them persons of intelligence and high character, who deny the existence of God, who affirm that, in a scientific age like ours, belief in God (theism in all its forms) has been passed by—modern science has given it a death-blow. Some of these persons call themselves atheists, some materialists, some agnostics, some humanists; but all agree in repudiating the God idea, and generally they repudiate it in the name of science.

Are these persons right? Has science made it impossible for intelligent men longer to believe that there is Mind, that there is intelligent purpose, at the heart of the universe?

There seems no truer way of answering these questions than by obtaining the judgments of scientists themselves. Of course, all cannot be consulted. It will be enough for our present purpose if we limit ourselves to the following seven, who represent different important departments of science, and who will be conceded to be as eminent as any now living in America, Great Britain, or Germany, namely: Albert Einstein, Germany and America, mathematician, originator of the theory of relativity; John S.

Haldane, Oxford and Birmingham Universities, England, physicist; Kirtley F. Mather, Harvard, geologist; Arthur H. Compton, University of Chicago, physicist; Sir James H. Jeans, Cambridge and Princeton, mathematician and astronomer, secretary of the Royal Society of Great Britain; Sir Arthur S. Eddington, Cambridge, England, astronomer; Robert A. Millikan, Institute of Technology, Pasadena, physicist. Under the name of each of these scientists we quote enough from his published writings and public addresses to constitute what clearly may be regarded as his authoritative answer to the question: “Has Science Out-grown God?”

ALBERT EINSTEIN.

I believe in God, the God of Spinoza; who reveals Himself in the orderly harmony of the universe.

I believe that intelligence is manifested through out all nature.

The basis of all scientific work is the conviction that the world is an ordered and comprehensible entity, and not a thing of chance.

J. S. HALDANE.

The material world, which has been taken for a world of blind mechanism, is in reality a spiritual world seen very partially and imperfectly. The only real world is the spiritual world.

I think that we have reached a turning-point, and that a new physiology is arising in place of the physico-chemical physiology which has held sway for so many years. To the mechanistic physiologist it seemed that there were probably simple physical and chemical explanations of the various physical and chemical changes associated with life. The progress of experimental physiology has shown that this was only a dream, and physiologists are now awakening from the dream. One cannot get round the fact that the mechanistic theory has not been a success in the past, and shows no sign of being a success in the future.

The new physiology is biological physiology—not bio-physics or bio-chemistry. The attempt to analyze living organism into physical and chemical mechanism is probably the most colossal failure in the whole history of modern science.

Imagine a member of the school of thought to whom all values are measured in terms of physical quantities, seeking to appraise the worth of such personalities as Plato, Michelangelo, Dante, Francis

of Assisi, Newton or Einstein, by analyzing the chemical constituents of his body. He will find, as Dr. A. L. Sachar has ingeniously figured out: “Enough fat to make eight bars of soap, enough iron for four or five ladies' hairpins, enough sugar to fill an average size sugar bin, and enough salt for a few cellars. There will be enough potassium to fire off a little toy cannon, and enough magnesium to white-wash four and a half square inches on your back-yard fence. These and other elements taken together would bring about \$73.” When reduced to these plain terms, is there anyone who does not see the ludicrousness and the mockery of trying to weigh the human personality on the scales of material values?

The truth is that not matter, not force, not any physical thing, but mind, personality, is the central fact of the universe.

The fact that man has been able to reach out a hundred million light-years into space, to measure, weigh and chart the orbits of the myriad worlds that course through the vast reaches of interstellar space, should be sufficient evidence that man cannot be adequately described in terms of neurons, blood vessels, lungs and bones, or in any merely quantitative terms. The chasm which separates the two outermost rims of the universe is not half so broad nor half so deep as the gulf which yawns between the physical and the mental, between the material and the spiritual.

SIR ARTHUR EDDINGTON

Materialism and determinism, those household gods of nineteenth century science, which believed that this world could be explained in mechanical and biological concepts as a well run machine, must be discarded by modern science, to make room for a spiritual conception of the universe and man's place in it. The old atheism is gone. Mind is the first and most direct thing in our experience; all else is merely remote inference. Religion belongs to the realm of spirit and mind, and cannot be shaken.

KIRTLEY F. MATHER

For several decades the results of scientific investigation appeared to be leading directly toward a mechanic explanation of the nature of cosmic energy. All that has changed in the last few years. We now know that the latest results of the analysis of material

objects, when we penetrate as far as we may into the secret of the nature of things, give us a wholly different impression from that which our fathers had a generation ago. With deeper understanding and truer knowledge, we find that the cosmic energy which operates within the atom has the attributes and characteristics of mind rather than of mechanics. The announcements which have been made by Sir James Jeans are of great significance here. As he puts it, the world now appears to be more like a great thought than like a great machine. The facts which have been observed, the events which have been noted, are explainable not as the operations of a mechanical device, but as the expressions of mentality. The nearest approach we have thus far made to the ultimate in our analysis of matter and of energy indicates that the universal reality is mind. This represents my belief about God. It leads naturally to a statement about personality. For me God is everything in the universe which tends to produce a fine personality in a human being.

Does God, as thus defined, deserve to be called good? If you believe that there are good human beings, then you must attribute to the cosmic energy (God) the necessary power to produce those results. The power which has produced righteous, kindly personalities, must be at least as valuable and significant as its product.

ARTHUR H. COMPTON.

The old-fashioned evolutionary attitude was that the world, as we know it, developed as a result of chance, variations of all kinds occurring, some of which would be more suited to the conditions than others, and therefore surviving. More recent thought has found this viewpoint increasingly difficult to defend.

ROBERT A. MILLIKAN.

God is the unifying principle of the universe. No more sublime conception of God has ever been presented to the mind of man than that which is furnished by Evolution, when it represents Him as revealing Himself through countless ages in the development of the earth as an abode for man, and in the age-long inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his God-like powers.

SIR JAMES JEANS.

Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading toward a non-mechanical universe; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter. . . . The universe can be best pictured, although still very imperfectly and inadequately, as consisting of pure thought, the thought of what, for want of a wider word, we must describe as a mathematical thinker. In watching the metamorphosis of the old picture of nature or the universe into the new picture which science to-day is giving us, we do not see the addition of mind to matter so much as the complete disappearance of matter. Nothing in matter survives. The background of the universe, the reality, is mind.

SUPPLEMENT.

Just as the writer is completing the manuscript of this article, an important volume appears from the press of the Macmillan Company, New York, entitled *The Great Design*, consisting of fourteen essays written by fourteen scientists nearly or quite as eminent as those quoted above. These scientists give their various answers to the following important questions:

Is the world a soulless mechanism?

Is it the work of blind chance?

Is materialism true, or is it not?

Is there everywhere order and intelligence in nature?

Is the universe (as Huxley asked) a mud pie, made by two blind children, Matter and Force?

Or, is it something great, rational and wonderful; something worthy of respect; something moving steadily on and on and up, to the completion and fulfilment of God's sublime plan of Evolution, the plan by which He has already created the world and man, and by which He is going majestically forward, now with man's help, to create an ever better world, and an ever higher and nobler humanity?

This book, *The Great Design*, is edited by Francis Mason. Its great significance lies in the fact that Sir William Thompson, who writes the Introduction, and all the fourteen scientists who contribute the

chapters, *take unequivocally the theistic position.*

The names of the fourteen are: Robert Grant Allen, director of Lick Observatory, California. James Arnold Crowther, lecturer in physics, University of Cambridge. Arthur Stewart Eve, professor of physics, McGill University. Baily Willis, geologist, lecturer, John Hopkins University and University of Chicago. C. Lloyd Morgan, University of Bristol, England. Ernest W. MacBride, professor of geology, Imperial College of Science, London. C. Stuart Gager, director Brooklyn Botanical Gardens. Henry E. Armstrong, formerly professor of chemistry, City College, London. Maynard M. Metcalf, formerly professor of zoology, Oberlin College, research associate, John Hopkins University. Sir Oliver Lodge, Oxford and Cambridge, England. Sir Francis Younghusband, distinguished English traveller, scientist and writer. D. F. Fraser-Harris, formerly professor of physiology, Dalhousie University, Nova Scotia. Hans Driesch, professor of philosophy, Leipzig, Germany.

All persons interested in the question, Has science outgrown God? are advised to read this important book. They will find in it powerful support of the contention of Professor Einstein, Professor Compton, Professor Haldane, Professor Mather, Sir James Jeans, Sir Arthur Eddington, and Dr. Millikan, that the most approved and trustworthy science of today fully justifies religion in its age-long faith and belief that at the heart of the universe is not blind fate and meaninglessness, but Mind, Spirit, Intelligence, Purpose, Goodness, God.

When President of the British Association for the Advancement of Science, Sir Oliver Lodge read a paper in which he declared: "We are deaf and dumb to the infinite grandeur around us unless we have insight enough to appreciate the Whole, and so recognize in the woven fabric of existence, flowing steadily from the loom in an infinite progress toward perfection, the ever-growing garment of a transcendent God."

In an address delivered at University College, London, Lord Kelvin (William Thompson, the eminent mathematician and physicist) related the following incident: "More than fifty years ago, walking in the fields one day with Baron Leibig, the great German chemist, I asked him if he believed that the grass and flowers which we saw around us grew by mere electrical forces. He answered, 'No! no more than I believe that a book of botany describing them can grow by mere chemical forces.'"

I could sooner believe all the fables of the Talmud and the Koran than that this Universal frame is without a Mind.—*Sir Francis Bacon.*

To the philosopher the existence of God may seem to rest on a syllogism. But in the eyes of the historian it rests on the whole evolution of human thought.—*Max Müller.*

In my scientific studies of the plant world I see God everywhere.—*Carolus Linnaeus.*

Posterity will one day laugh at the foolishness of the modern materialistic philosophers. The more I study nature the more I stand amazed at the works of the Creator.—*Louis Pasteur.*

The materialistic position, that there is nothing in the world but matter, is as utterly devoid of justification as the most baseless theological dogma.—*Thomas H. Huxley.*

Mind is the one aspect or phase that one knows, in everything that exists. We can know nothing but Mind.—*Baruch (Benedict) Spinoza.*

The belief that the Religion of Humanity (religion without God) will be the religion of the future is a belief countenanced neither by induction nor deduction. However dominant may become the moral sentiment enlisted on behalf of humanity, it can never exclude that sentiment, alone properly called religious, awakened by that which is behind humanity and all other things. No such thing as a "Religion of Humanity" can ever do more than temporarily shut out the thought of a Power of which Humanity is but a small and fugitive product, a Power which was in course of ever changing manifestations before humanity was, and will continue through other manifestations when humanity has ceased to be.—*Herbert Spencer.*

The doctrine of Evolution asserts, as the widest and deepest truth which the study of nature can disclose to us, that there exists a Power to which no limit in time or space is conceivable, and that all the phenomena of the universe, whether they be what we call material or what we call spiritual, are manifestations of that Infinite and Eternal Power.

There is a power which is revealed every moment in every throb of the mighty dynamic life of the universe. That power we call God.—*John Fiske.*

Is there a vast spiritual existence pervading the universe, even as there is a vast existence of matter pervading it—a spirit which, as a great German author tells us, sleeps in the stone, dreams in the animal, awakes in man? Does the soul of man arise from the one—this universal spirit—as man's body

arises from the other—the universal matter? Do they both in like manner return to their sources? If so, we can interpret human existence.—*John W. Draper.*

We know too much about matter to be materialists.—*Arthur J. Balfour.*

Evolution includes the whole man, all that is in man, and all the work and thought and life and aspirations of man. It all comes from the one great Source, the great intelligence. From what other source could it come? There are reverent souls who scan the fields of nature in search of gaps,—gaps which they fill up with God, as if God lived in gaps. But evolution shows God everywhere.—*Henry Drummond.*

The infinite expanse of the universe, its growth through immeasurable periods of time, the boundless range of its changes and the rational order that pervades it, all demand an Infinite Intelligence behind the manifestations. . . . Modern Science has no kinship with atheism.—*David Starr Jordan.*

So far as we know, man is the latest development in the whirling star-mist. But the fact that he has intelligence enough to trace his evolution stands unexplained except by the presence in nature of an Intelligence far superior to his own.—*S. I. Bailey.*

Too many people have a microscopic idea of the Creator. If they would only study His wonderful works as shown in nature herself and the natural laws of the universe, they would have a much broader idea of the Great Engineer. Indeed, I can almost prove His existence by chemistry.

One thing is certain, the universe is permeated by Intelligence.

I tell you no person can be brought into close contact with the mysteries of nature, or make a study of chemistry, without being convinced that behind all, there is Supreme Intelligence. I am convinced of that. I think I can, perhaps I may some-time, demonstrate the existence of such Intelligence with the certainty of demonstration in mathematics.—*Thomas A. Edison.*

Here is a blade of grass. What is it? What is it that has pushed it up through the soil, that has given it its colour of green, that makes it grow larger and larger every day? We say "nature" but what is that? We say "life," but what is that? Take this grass-blade, let it dry and wither, pulverize it, turn it back to dust, burn it, until you have only the moisture, the gases, the minerals, that composed it, and have you the grass-blade? You have all that

your senses can come in contact with; then what is the difference between the dead and pulverized grass-blade and the live one? Can any man on earth explain the difference without uttering the great word God? This blade of grass is a part of the universal life and spirit that is shining from its distant suns, that is swinging the planets in their orbits, that is beating in my heart, that is throbbing in my brain, that is in this mysterious thing which we call consciousness, which enables me to think "I" and to ask a question. It is the same life in the grass-blade that is in the "I" that is in all things—Infinite Life, the Soul of the World. What other name for it is there but God?—*Minot J. Savage.*

I am not an atheist, for three reasons. Atheism is wholly dogmatic in its attitude toward life. Atheism is utterly negative in its approach to life. Atheism explains nothing, and this universe demands an explanation.—*John Haynes Holmes.*

Definitions of God have been vanishing, idols have been tumbling, symbols have been falling away; but the Being has been steadily coming forward, from the background looming up from the abyss.—*Octavius B. Frothingham.*

The evidence is overwhelming that there exists an Eternal Energy, which is Intelligent and Purposeful, and which infuses and inspires the whole creation every instant of time and throughout the infinite space.—*Charles W. Eliot.*

If religion evolves to its final satisfaction it runs through three stages. It is the transition from God the void (no God) to God the enemy, and from God the enemy to God the companion.—*Alfred N. Whitehead.*

This universe is not a vast machine of which we are merely insignificant cog-wheels driven by a blind force. It is an organism of which we are among the self-active constituent parts, each with an individuality of his own. It is a living universe, or we could not have been brought forth by it. And it is a spiritual universe, or we would not be animated by spirit. We cannot contemplate it as a whole without being impressed by its power and majesty. And we cannot examine it in detail without being struck by its intelligence and beauty. The manner of our birth shows that it is driven by the power of Creative Love. And taking it in the whole, Truth, Goodness, Justice, Beauty, Love, form its supreme and all inclusive character.—*Sir Francis Younghusband.*

Until man has found God, and has been found by God, he begins at no beginning and works to

no end. . . . Nothing in the universe or in man's life falls into place except with God; with God who fights with man and through man against everything that is evil; who loves us all as a great captain loves his men, and stands ready to use us in His immortal adventure against waste, disorder, cruelty, vice, blind force, non-existence, everything that destroys.

God is the end and the meaning of the universe, the only King. God's Kingdom on earth is not a dream or an uncertain project, but the inevitable destiny of mankind.

The end and substance of all real education is to teach men and women the battle of God against unnecessary suffering—the battle which God wages through men, to make a new and better world.—*H. G. Wells.*

The old categories of physics are not adequate even in the physical world, and purely mechanistic explanations of even the simplest living organisms are found impossible. . . . Spirit is the reality of the cosmic process.—*Professor Radhakrishnan, of Calcutta University (considered the ablest living philosophical and scientific thinker of India).*

All the power that impregnates the vast field of Nature is simply and entirely what religion call God. Science may call it by grand foreign names, and tell you of refraction and polarity, electricity and gravitation; but in the dialect of reality it is still and only God.—*James Martineau.*

When we deny God it is always on behalf of some other God. We are compelled to recognize something not ourselves from which we proceed, and in which we live and move and have our being, call it energy or will or Jehovah or Ancient of Days. We cannot deny it, because we are a part of it. As well might the fountain deny universal Eternal Intelligence. Is it unscientific to believe that our minds have their counterpart or their origin in the nature of which we form a part? Is our own intelligence all there is of mind-manifestation in the universe? Where did we get this divine gift? Did we take all there was of it? Certainly we did not ourselves invent it. It would require considerable wit to do that. Mind is immanent in nature. . . . Wherever there is adaptation of means to an end, there is Mind. . . .

God is the fact of the fact, the life of the life, the soul of the soul, the incomprehensible, the sum of all contradictions, the unit of all diversity; he who knows Him, knows Him only in part; he who is without Him, is full of Him; turn your back upon

Him, then turn your back upon gravity, upon air, upon light. He cannot be seen by physical eyes; but by Him all seeing comes. He cannot be heard by physical ears, yet by Him all hearing comes. He is not a being in the ordinary, limited meaning of that word, yet apart from Him there is no being—there is no apart from Him.—*John Burroughs.*

Wherever science has explored the universe it has found it to be the manifestation of a definite guiding principle which leads from chaos to cosmos. Religion's name for this is God. Because the universe is a cosmos, showing everywhere guidance, continuity, dependability, therefore it cannot be the result of mere haphazard happenings. Still further, because God exists I believe also in the immortality of man's soul. Man's soul is the highest product of God's creative power. After God has spent untold time in creating man, with a nature like His own, it is unbelievable that He purposes to extinguish him at the end of this brief span of this earthly life.—*Michael Pupin.*

I am ready to give, as often before, the simple foundations of my belief, that the Author of Nature has not left Himself without a witness in any sane mind; that the moral sentiment speaks to every man the law after which the universe was made; that benefit is the uniform aim; that there is a force always at work to make the best better and the worst good.

Nature is too thin a screen; the glory of the omnipresent God breaks through everywhere.

O my brothers, God exists. There is a soul at the centre of Nature and over the will of man. Ineffable is the union of God and man in every act of

the soul.—*Ralph Waldo Emerson.*

A MAGISTRATE ON POLICE EVIDENCE

How *dangerous* it is for a magistrate to convict a woman of offences in the London parks and streets on the uncorroborated word of police witnesses is emphasised by Henry Turner Waddy, one of the metropolitan stipendiaries, in his book, *The Police Court and its Work.*

"I have an uneasy feeling," he declares, "that many a woman, in lawful use of the public thoroughfares, has in past days been convicted when she has herself been importuned. The streets of London are used every night by thousands of respectable working women and girls who live by themselves in single rooms, and whose leisure is, and must be, taken in the streets. They are often unaccompanied and unprotected. The 'night walker' is not confined to one sex." The Author remarks on the extreme rarity of men who are said by the police to have been annoyed by a woman, coming forward and offering evidence.

General moral conduct, particularly among young people, has declined alarmingly since the war, in his opinion.

"I sometimes think," he says, "that the working girls of to-day lost their modesty during the war. The language commonly used between girls and boys has become wantonly obscene. They no longer speak the language of the gutter; they have discovered something still fouler. I have had in the course of my work to look at letters between boys and girls. Some of these have been appalling."

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