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“Life that vibrates in every breathing from,
“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.”

VIOLA AND OLIVIA

WE have oft been curious to know
The after fortunes of those lovers dear ;
Having an inward faith that love called so
In verity, is of the spirit, clear
Of earth and dress and sex—it may be near
What Viola returned Olivia ?
“THE GERM” ; MAY, 1850

AN EARLIER K. T.

It has been widely stated that the Queen, when she attends the installation ceremony of the Knights of the Thistle in Edinburgh on July 7, will be the first “woman” to receive the Thistle.

This is a point on which there may be two opinions. The young Pretender, who in 1766 became in Jacobite eyes *de jure* Sovereign as Charles III., conferred it on his daughter, the Duchess of Albany. This ceremony took place in Florence on St. Andrew's Day, 1784. Horace Mann, the British Envoy, described the ceremony thus to the Secretary of State.

For that purpose he [Charles Edward] was seated in a chair with a sword in his hand, she kneeling before him, with which he touched her shoulder, declaring her to be Knight of that Order. She then rose and made her obeisance of thanks and went round the company, repeatedly saying, “Je suis Chevalier.”

Afterwards favours made up to represent thistles were handed round and the Pretender's Court wore them for the rest of the day.

—*Daily Telegraph.*

THE CHANGING JAPANESE “WOMAN”

(BY SHIGERI KANEKO IN THE JAPAN TIMES)

THE OTHER day a friend of mine told me a story that she had heard from her friend whose husband is now fighting in China. This husband had left the following words to his wife on his departure for the front. “Under no circumstances do I want you to close up our house in Tokio, and return to the country ; how could it be possible for me to think of our sweet home when I am on the battle field, if you leave our home to find consolation in your parents' house in the country ?” I was greatly impressed by this story. What dreams do the officers and men in the army see on the battle field ? Surely it must be impossible for them to forget their homes even in their sleep. This is the reason why the Government is paying particular attention to the welfare of the families who are left behind the gun.

Until some time ago “*ie*” or home was a common subject of discussion among the people. The fact that till recently there prevailed a tendency for young women in Japan to leave their homes had been causing great uneasiness to the thinking men of this country. These thinkers worried very much, because they thought that the family system of Japan was on the road to ruin : it was quite natural, therefore, for the problem to have been a subject of discussion. Since the outbreak of the Sino-Japanese Incident the many heroic deeds of the officers and men in the Imperial Army as well as the brave and courageous episodes of mothers and wives have come to be known to the public through the medium of radios, newspapers, magazines and moving pic-

tures. Those women who are left behind the guns are greatly praised for their brave and courageous actions, which are attributed to the family system. Before the incident, women's activities in the streets were the object of criticism, but since then their activities have come to win public admiration.

I wonder whether the Japanese women leave their homes because they like to do so. What are the motives which compel them to leave? It is of the greatest necessity to bear this question in mind in discussing the problem of women and home-life in this country.

The "school for brides" is not so popular of late as it had been some time ago, but still it is considerably utilized throughout the land. It was in 1932 that the federation of women's associations opened the *Ochanomizu-kateiryō* (in Tokio) for the training and preparation of former pupils of the higher girls' schools for marriage. The various newspapers in the capital soon publicized this institution, which at once became famous throughout the country, and similar schools came to be established not only in most of the principal towns but also in many rural communities.

This institution is an organ where supplementary education is given to former pupils of the higher girls' schools so that they may become good wives and mothers. Cooking, sewing, domestic science and etiquette are the principal subjects taught in this school. In addition to these subjects *chanoyū* and flower-arrangement are also taught. Social and women's problems are included among the subjects, but it seems that not much importance is attached to them. In dealing with the question of schools for brides, our well-known writer Kan Kikuchi once declared that it would be impossible for young women of Japan to find true love and happy marriages unless the subject of love is seriously taught in such a school. So far we have never heard of it ever being seriously treated in this school. Since the educational policy of the *hanayome gakkō* is to develop wives and mothers, most of the time is spent in the study of domestic science and other things concerning household affairs, and sufficient time is not left for social and women's problems. There are many thinkers who believe that it would be better if the educational policy of such schools lay in the education of useful citizens of the State who can fulfil their duties as members of society.

In the closing years of Taishō (1912-1925) Japan enjoyed an age of prosperity because of the Great

European War, and the thinking world of this country was greatly influenced by "liberalism." Naturally, there appeared a great number of parents who were anxious to give higher education to their daughters. Supplementary courses in the higher girls' schools were reformed into post-graduate courses, and many women's colleges were established in each of the prefectures, and the number of higher school students increased. Since the Manchurian Incident, however, ideas akin to fascism began to prevail and education of women was influenced by this. People began to think that it was sufficient for women to cook their daily food and to bring up their children. In other words, it has come to be considered that a woman's education is completed if she can become a "good wife and mother" in the narrow sense of the word. Herein lies the reason for the birth of the *hanayome-gakkō*. Since such a tendency has come to prevail in the educational world of Japan, many of the higher girls' schools have abolished English lessons, and the hours for domestic science and sewing increased, while at the same time even military arts have come to be encouraged among the women students.

In Japan most of the popular magazines for women can be obtained by paying forty or fifty sen a copy with many hundreds of pages and splendid frontispieces. Through the medium of these magazines women can learn the modern art of beauty, the rearing of infants, management of household economy, how to attend patients, how to save money, cooking, how to become experts in handicraft, bedroom secrets, how to manage husbands—and many other things and it is a known fact that these magazines are read by a great mass of women in this country.

It may not be too much to say that women's magazines serve the same purpose as schools for brides, mistresses and mothers. We hear that there are some women among the intelligentsia who think it a disgrace to read popular magazines, but it is not easy for us to come into contact with the life of a great mass of women in this country without the help of these magazines. For the last few years there have been special columns for the "consultation about one's personal affairs" provided in the daily newspapers. It is said that such a column first originated in the women's magazines.

The family system is, no doubt, a beautiful time-honoured custom of this country. But with the

advance of civilization great changes have been brought into the peaceful family lives of this country, and even if the women endeavour to remain at home they find it difficult because of too many obstacles. It is, however, a mild consolation for women who are suffering from heart-aches to reveal their mental agonies to the general public through the medium of pen and ink. That is why some of the women's magazines are provided with "consultation columns." For this reason these magazines welcome contributions for publication such as, "How I regained my husband's love," "How I brought up my delinquent child," "How I succeeded in saving such and such amount of money"—these and many other personal experiences are published. That is why those women who are gifted with ability to write something worth reading burn the midnight oil in preparing manuscripts. Such contributions are all the more worth while, if the writer is paid for her trouble. Women's magazines sell well even when times are bad, for special articles provided for such times will attract the attention of the readers. Most of these women's magazines are compiled with the purpose of educating the mass of women in such a way as to enable them to become wives and mothers. These magazines are welcomed by most of the Japanese women. They are the Bible and the text books for the women of this country. Problems concerning sex affairs are also treated in these magazines. It is difficult for women to learn about sex problems even from parents and school teachers. Stories, long and short, are also included in these magazines and appeal greatly to the masses of women in this country.

FIFTEEN YEARS AGO

[THIS article by K. Adati appeared in the Japan Advertiser 15 years ago; it may usefully be compared with that which immediately precedes it.—
ED. URANIA]

THERE is among the editors of the United States a widely fashionable, if a trifle vague, idea that Uncle Sam has a sort of exclusive patent on the pretty-girl covers of magazines. The idea was an accurate one, especially for an editorial idea, a brief year or two ago. Nothing of the sort is true

any more; for Japan is catching on as she catches on to almost everything up-to-date and American.

Behind this ever-increasing harvest of pretty feminine faces looking out of the magazine covers of Japan, luring her reading public to extravagance (for magazines in Japan are by no means cheap), there is a story of some importance. It is not a mere story of publishing enterprises in Japan, either. It is the story of Japanese woman stepping into a world, hitherto unknown; into a new epoch which may recall the glory days of Nippon art, of Sesshu, of Okyo, and of Utamaro and Kiyonaga and the rest of the Ukiyoe school, with something added to them—something which the pictorial interpreters of the Elder Nippon did not have and did not even dream of. For in the eyes and within the souls of the new school of Japanese painters of today there is beginning to glow like a halo the spirit of woman-worship that is quite genuine and almost American in its exaggeration and fever.

The story of magazine publication in Japan is not so young as one might at first suppose. In the closing days of 1850 there appeared in the Yedo city of the Tokugawa Shogun, as the present Tokio was then called, a publication called "Batavia Shimbun," or "The Batavia News." It was mostly a translation from the Dutch papers published in Batavia, and was the first and only publication in Japan which gave the news beyond the seas. Long before that, for something like three hundred-odd years, there was quite a number of publications which were wont to come out, off and on, according to the pleasure of the editors and wood-block printers of Yedo in those leisurely days: pamphlets and sheets which contained various spicy gossip and court news and which were called *yomiuri*, because those sheets were the reading matter hawked about the streets. But none of them rose to the dignity of a periodical.

It is true, however, that the magazine publications in Japan started long before the advent of newspapers, for the first newspaper in Japan came out at Yokohama in 1871. Since then, of course, the dailies have made a tremendous stride in Japan and quite overshadowed the periodical publications, in influence and circulation. But in point of numbers the magazine publication in Japan is ahead of the dailies. In 1918 there were 2,134 magazines of various types published in Japan, against 989 newspapers. And the figures for the present year must be much more favorable to the periodical publications than to the newspapers, for smaller and weaker

dailies are fast being absorbed by larger papers now.

The outstanding feature of the development of the periodical press in Japan is the tremendous and sensational growth of the magazines devoted to the interests and affairs of women and girls. The Japan Year Book for 1921-22 gives 58 magazines in a list of periodical publications issued in Tokio. But to the writer's personal knowledge there are 24 more periodicals published in the city of Tokio in addition to those given in the Year Book's list.

The Year Books' list omits important and popular magazines such as the *Kaizo* or "Reconstruction" (a social, economic and political review of decidedly radical tendencies, the *Gendai*, which in one of its special issues often carries as many as 300 pages of reading matter; *Shikujō Gaho* (or "Ladies' Pictorial"), one of the most important among women's magazines; *Omoshiro Kurabu*, a magazine devoted largely to humour, unique among the publications of the type not only in Japan but in the rest of the world of publications, perhaps not in quality but certainly in volume, for it carries more than 250 pages of reading in every issue; and *Kodan Zasshi* and the *Tokio Puck*.

Out of at least 82 periodicals published in Tokio no less than 23 are devoted to the interests and affairs of women and girls. That is far and away the largest number of publications devoted to one class of readers. In addition to this at least one-half of the all-fiction magazines (of which there are six) are made to appeal especially to women readers. Therefore, it may be claimed that 27 out of the 82 Tokio magazines are women's publications. Juveniles come next; they number eleven. The Tokio magazines of general interest, corresponding to Scribner's Century and Atlantic Monthly, in America, are seven in number. Only one magazine is devoted to drama, while there are two magazines devoted to the study of the English language. All of which shows what an overwhelming majority party are Japanese women among the magazine readers in Nihon.

That is another way of saying that the women of Japan are joining more and more the leisure class of the nation—just as in the United States. And as in America, the cultivation of taste for letters and arts is falling more and more into gentler hands in Japan every day that passes.

Every autumn at Ueno Park, in Tokio, an art exhibition is held. It opens its doors at 9 o'clock in

the morning. If an American tourist saw hundreds of people blackening the entrance of the exhibition building he would doubtless jump to the conclusion that a "world's series" was being staged there. And more than 70 per cent of the crowd are women and girls.

Art enthusiasm of the Japanese women is not confined to any one stratum of society there. Wives and daughters of multi-millionaires mingle with the women of the penniless class. One can often see princesses standing spellbound and fascinated, with daughters of merchants and farmers, in one and the same dense mass of lookers-on under the magic of one and the same master-piece. Foreign observers looking upon a scene of this sort declare that the popular enthusiasm of the Japanese people for art is nothing short of a craze. And it is unquestionably true that it is a craze among the women of Tokio.

The remarkable thing about it all is that the humblest among the art worshippers of Tokio seem to be blessed with a natural sense of telling what is good from what is worthless. The crowd is composed of representatives of almost every grade of Tokio society. It is this sort of scene which makes the foreign critic declare that the Japanese are blessed with an art heritage unique among the races of men, which goes down to the coolie class.

But, of course, these things we have known since the days of the gods. There is nothing new about them. What is new in the present development of the art emotion of the Japanese people is this: For the first time in the history of the art of Nihon feminine beauty is becoming the inspiration of the artists of the country. This does not mean that we have not had artists who devoted their talents to the portrayal of the beautiful in feminine features, figures and grace, Kitakawa Utamaro, whose tall, willowy Yedo women of the Genroku period are so familiar to the collector of the Japanese prints, was one of them; so also was Torii Kiyonaga, to whose women Whistler and the De Goncourts lost their souls. But, after all, they were mere illustrators, those Ukiyoe masters, minor artists, especially in the eyes of the old art of Nihon. Masters like Sesshu, Sesson, Okyo and Kano Motonobu always found their inspiration in mist-mantled hills or a thatched roof peeping out of the snow waste, in bees and flowers and birds, in fish and beasts of the fields—never in the human form.

Last autumn the greatest sensation of the Ueno

exhibition was not a picture of a flower or a bird or of a portrait of Mount Fuji the Peeless. It was the portrait of Kinsho, the heroine in a famous play by Chikamatsu, painted by Nishiyama of Kyoto. There was another picture which called forth comments and enthusiasm of the spectators only next to Nishiyama's work. It was the work by Kishida. It was the picture of neither a snow scene nor of the Nirvanic peace of a rustic pond forgot under the heaps of autumn leaves. It was the picture of a girl—that of his own little daughter.

The art emotion finding its inspiration in feminine charms in the art of Nihon is an epochal thing not only in the story of the pictorial art of Nihon, but also in the sentimental history of the race. The girl faces on the covers of the current magazines are, therefore, telling a much bigger story than that of a mere passing fad.

JAPAN'S PUBLIC OPINION

THE last political crisis in Japan must have taught every foreign observer, however long his residence here, however deep his acquaintance with things Japanese, some new facts, and suggested to him some new fields of speculation. Not least important among these is the nature of public opinion here, how it expresses itself, and what influence it has on the direction of affairs.

Every outsider interested in the issues raised during the last few days has talked about them with his Japanese friends, and it can safely be said that the common experience has been to find among them no particular championship of this or that solution of those issues and, what is perhaps more surprising, no particular knowledge of what was likely to happen. To listen to casual conversation, to read vernacular editorial comment, is to notice exactly the same absence of vital partisanship or accurate foresight. From such sources the casual observer would get the impression that the average Japanese in a crisis of this kind does not know much about what is going on, and does not much care.

Very often one hears that the existence of such a thing is against all Japanese traditions. The famous canon of oriental political philosophy may be cited: "Govern the people, but don't let them know how it is done."

But in Japan to-day, the public knows the difference between a balanced and an unbalanced budget; between a positive foreign policy and the reverse; between a square deal in mine, factory or on the land, and one that is not so square; between the risks, political and economic, of going forward, and the risks of standing still; between Government under the active influence of big business and that under the active influence of young idealists.

What would seem to be the truth is that in general the Japanese public approve of what is being done. They do not perhaps approve of, or even examine, its minutiae, but they do feel in accord with its general tendency. Their standards of judgment are not those to be found among a people with a democratic training and tradition. But they are standards which have their origin in the history and tradition of Japan. A Japanese believes that any opinion held so strongly that a man is willing to die for it is a better opinion than one for which nobody is prepared to die. All through the history of Japan we see examples of resolute minorities getting their way by dying for it. Look at the history of the peasant uprisings in the Tokugawa Era. The leaders made their protests with their blood, whereupon their opinion influenced public opinion and administrative opinion, and the cause was won. This theme of suicide runs all through Japanese private and public life. The man who will die is sincere, the man who is sincere is right.

To understand this is to understand much about public opinion and its movements in this country. Resolute minorities get their way because it is sensed that what they want they are prepared to go to any lengths of personal sacrifice to achieve.

The men of the French Revolution who said: "Give me liberty or give me death" got liberty. Wisdom may indeed be the daughter of debate, but nobody believed it even in the Occident till people were ready to die for the belief. There always has been this tendency among people to judge opinion not solely on its own merits, but on those of its holders, to back a man rather than an idea. In Japan, the political tendency has always been just this, and where the few men move there public opinion follows. If public opinion does not follow, then it is proved that the men were not sincere. Thus, coming back to where we started from, we might say that the apparent apathy of the Japanese public to the recent crisis, as to other crises, is due to its willingness to leave things to those

leaders whom it judges by their actions to be sincere.
—*Japan Advertiser*, 2 Feb. 1937.

GURU NANAK DEV—THE FIRST SIKH

(By MR. MOHAN SINGH, M. A.)

In The Indian Social Reformer.

LORD BUDDHA succeeded in a measure which was never before attained by any Teacher, nor has been attained ever since. He triumph is still writ large over the face of the earth, over the tablets of four hundred million minds. It is a pity that the task of spreading his Gospel has ceased for all practical purposes, or else newer territories, physical and mental, could have been conquered and annexed to His vast domain—specially at this time of day.

What was the secret of His hold? Simple enough. He started with facts,—bare facts evident to the physical eye and the common observant intelligence. Here before Him lay a world torn by the slow-poisoning shafts of suffering; squalor, waste, misery all around; the great preying upon the small, the greater preying upon the great, the still greater on the greater and so on; the one inexorable wheel of time crushing young and old, men and women, bird and beast, saint and sinner alike, beneath it, in its onward ceaseless roll. All this was fact, patent to those who chose to see and think. And this fact people, specially of the upper classes, ignored, not by superior insight but by superior levity, superior inattention and a deeper want of real emotion. It was by not thinking and not seeing that they had ceased to be affected by its terrors. Buddha saw this fact in all its inevitability, eternity and all-comprehensiveness; and seeing it, feeling it, He decided to solve the problem it presented. We all know His solution.

Guru Nanak, too, succeeded in the same manner, though not to the same extent. His strength, too, lay in grappling with the facts.

Many, indeed, were the facts he noticed, and tackled. Here, for instance, was the Brahman Guru come to invest Nanak with a sacred thread that could not be explained by its investor to have the remotest effective connection with the Web of Human Life or with the Sanctity of the Human Spirit. Here, again, were the relentless hordes of

Baber butchering life and laying waste Beauty in the name of that Eternal Spring of Life and that Divine Font of Beauty. Here, yet again, were Yogi-disciples of Goraku Nath who preached spurning of the world in the name of the Creator and Sustainer, Embellisher and Beautifier, Server and Lover of the World.

Nanak saw these facts spiritual and facts political, facts social and facts moral. He also saw that those who were responsible in the last resort for those facts—responsible in this land and in those times at least—did one and all appeal for their start to their following, in the last analysis, in the name of God. And withal, when they ended in practice, they ended without showing the least count of God. Empires were conquered in the name of the Merciful Great God, but were ruled for the cruel puny deity known as Self or the Davil-in-us. Laws were made in the name of the Free, the Just, the Forgiving God, but were applied on behalf of the trammelled, partial and revengeful Unit of Society or Self again. Religious ceremonies were installed in the name of the Ever-Present, All-Powerful, One-Undivided God, but were actually performed for the sake of the localised, play-of-circumstances, multi-centered being commonly known as the national, the religious or the thinking brute—individual man.

The problem these facts presented to Nanak was: how was this universal disease of Beginning with God but leaving Him out of the Middle—the means, the process, and the End—the ideal, the objective, to be cured?

He is the Greatest Good, the Greatest Perfection; He is the Greatest Life and Light and Love; He is Impersonal—as the Absolute and He is Personal—as the Relative. If that is so, then why indulge in the ugly, wasting, distressing and disintegrating cant of abstractised, apostrophised, delimited, localised and intellectualised Shades and Shadows, fetishes and fairies?

And if He touches us at all points, at all times, in all places, at all planes and stages and in all forms and shapes, then how can we in all conscience, in logic and in common-sense, in the name of consistency, leave him out of count in our political, social, international or any other doings?

Guru Nanak thought long and deep over the possible cure and the Roari Sahib is the historical eye-witness to the days and nights that he anxiously spent in deliberating it. The cure that flashed upon his spirit was very simple. It was, we now see, the

only possible cure, inevitable in the circumstances. It was to bring God down from the heights of Sinai and Kailash, to bring God out from Mecca and Kashi, to bring God from the intellectual preserves and spiritual *sanctum sanctorum* back—to the Man's, the Animal's, the Bird's daily life, back within the direct easy reach of our communication and prayer, back in the private council-chambers and laboratories of our heart and head, council-chambers, individual and national, physical and astral and probably psychical too!

Mind you, it wasn't an easy job for him. He had to suffer, pay the usual price . . . He willingly paid the price, achieved his object and departed about four hundred years ago, satisfied that he had sown the seed that flowered and is flowering to-day to the eternal Glory of God—the One in whose Name he lived, worked and died.

Four hundred years ago. It is to this that your particular attention is invited. Four hundred years ago, that is, before Christ was known, in India, to have ever lived, much less died for India, along with other countries. Four hundred years ago, that is, about 25 years before Akbar came to the throne, before Chaitanya sang his first Bhajan; before Luther wrote his first thesis that was burnt; before the Missionary, the Scientist, the Gunner, the Constitution from the West, did according to themselves, first teach us how to be, how to be mentally and spiritually good and well-informed, how to be physically well-provided against all contingencies, how to be socially and politically free . . . how to be all this without, of course, counting God either in respect of the means or of the End.

Without counting God. There's the rub. That disease has once again mastered us. The effects of that disease are again apparent in the waste, the ugliness, the hedging-in and the hatreds, of our modern civilised life. It is the same disease; therefore, the cure is none other than the one that was discovered by one who was born this day—Kartak Purumashi (17th November)—over four centuries ago. . . .

WILL MODERN CIVILIZATION SURVIVE?

(By MR. EDWARD S. JOHNSON.)

In The Indian Social Reformer.

FIVE of Great Britain's leading historians have recently been asked the question, "Will civilization survive?" These men are Dr. Ernest Barker, Principal of King's College, London; Sir W. M. Flinders Petrie, Professor in University College in London, a leading Egyptologist; Professor J. Holland Rose of Cambridge, the great historian of Napoleonic times; G. M. Trevelyan of Oxford; and Professor Alfred E. Zimmerman, author of *The Greek Commonwealth*. The replies varied in detail, but the five historians were unanimous in their conviction that "the greatest danger menacing our civilization is the abuse of the achievements of science. Mastery over the forces of nature has endowed the twentieth century man with a power which he is not fit to exercise. Unless the development of morality catches up with the development of technique, humanity is bound to destroy itself." In the *Christian Century*, a Chicago weekly journal of religion, under date of September 23, is an editorial "Religion; True or Useful?" in which is this significant statement: "Not the universe which pure science discovers but the world which applied science creates is the real peril of our faith."

The great criticism that may be directed at the civilization that modern science is creating is that science does not, and in its very nature cannot, make adequate provision for transforming the hearts of men. It proceeds upon the hypothesis that life is material and that the laws of human nature are the same as material laws. If men were machines, merely, and would re-act at all times as machines may be expected to re-act, all would be well. But they will not. They are the unknown equation, made up of loves, passions, fears, prejudices, superstitions. The future is bleak and uncertain indeed unless the world can accept a unifying Person and Principle that will cause men to desire to do good rather than evil.

A STRANGE STORY

(THE NARRATIVE OF A FRIENDSHIP WHICH CAUSED A GREAT SENSATION IN TOKIO A SHORT WHILE AGO.)

I FEEL as if I were a small sailing vessel which, after a long storm, has reached a port of shelter. I have come to myself at last!—From the twenty-seventh of January when I heard the voice of Yasu-

mare (Fumi Masuda) on the telephone, to the time when I found her at Mampei Hotel lying between life and death and then at the Kozimati Hospital, among policemen and reporters, and at the refuge in Yotsuya—all the rapid changes tormented and tired me out. But, now I am myself. I can make the real facts known, and remove people's false impressions, which I believe, is my duty to Yasumare.

It was in May last year that I met Yasumare for the first time. As I belonged at that time to the Siyotiku girls' opera company, I went to Osaka for the performances—with Taki Mizunoe, Chiyo Kobayashi and others. One day, when I came out of the bath at an interval, I was called back by a pretty but sad-looking girl. "Excuse me," she said, "Are you Miss Saijo?" and she handed me a card on which there was elegantly printed "Yasumare Masuda". Seeing that I could not read the unusual character, she gave me the "kana" [shorthand] for it. Then she gave me a small box which contained a ring, and left me, saying "I must say good night." She did not even turn towards me when I civilly said "Let me see you again!"

After three days, she came again. She remained behind the scenes for more than an hour without speaking, but watching us and enjoying our company. When she left us, saying that she would be blamed if she got home too late, I felt very sorry to part with her. From that evening we all came to look forward to her visits.

Yasumare has a countenance which shows her depth of character. You will never be tired of looking at her. Her teeth are especially beautiful. I thought it was no wonder that she had been so popular in her school-days.

Every time she came to see us, she become longer in returning, and she was seen everywhere I went.

In the meantime, the final day of her performance arrived. She gave us perfumery at parting, and promised that she would see us in Kioto. After five or six days, she came to see me at the hotel in Kioto, but returned home about six, afraid of her mother's displeasure.

She was with me on the last day of our piece's run in Kioto. She gave me a wan smile and said, "I am determined! I don't mind if my mother does scold me!" She stayed at the Miyako Hotel that night, and accompanied us as far as Shizuoka. But when we saw her tears at parting, every one was moved to tears. Her letter which reached me after that showed how she missed me!

I quitted the stage in the autumn, and became a cinema actor. Yasumare was greatly pleased at the change in my circumstances.

But, after that, her letters became more and more passionate. She often said that she could not live without me. My mother, who was anxious about the affair, used to hide them before I managed to read them. I told Yasumare that I could not love her so much as she loved me.—To me, Yasumare was only a kind patron.—But, when I did not answer her letters, she always pressed Haruno San for the answer. And on the 25th of December, she called on me unannounced. She told me that she was staying at the Mampei Hotel, and pressed me to go to the Kansai (the Kioto district) with her. As I had no reason for declining her offer, I made up my mind to go, and to be back by the New Year. We went to Kioto separately and met at the Kioto Hotel on the 27th. She held my hands and rejoiced that she was with me. We talked all the night, and went to Osaka the next day. Yasumare who was dressed in men's foreign clothes might pass for my sweet-heart. But I was not at all happy with her. When we came to the end of our journey, and laid ourselves on our beds at the Kioto Hotel, I longed to be back in Tokio. Yasumare looked so lonely, however, when I spoke of that, that I postponed my departure till the 5th. And we took the steamer to Beppu from Osaka.

When we were alone in the cabin I asked her to tell me how she came to have so much money, and whether her mother permitted her to stay away from home so long (this was what I had been wanting to know for a long time). At this, she confided to me some of her family troubles which I cannot enter upon here. After her father's failure in business, she was brought up by her mother and sister, who were excessively strict with her. As she grew up, she came to love freedom, and could not get on with them. They regarded her as a wayward eccentric, and thus she never had any comfort in domestic life. As to the money she had spent, she told me not to be disturbed about that, as it was the interest on shares of her mother's of which she had the disposal. Though I did not understand what she meant, I refrained from asking further questions.

On the morning of the 5th, our vessel entered Beppu Bay.

But in the evening, I felt unwell, and when a doctor was summoned, he said it was a case of appendicitis. So, we stayed at Beppu for three days. I

was anxious about my work in Tokio, however, and I thought I must not stay there any longer. We left Beppu and reached the Kioto Hotel on the 7th.

On the following day, we moved to a Japanese hotel as I preferred that. But my only desire was to be back home. On the evening of the ninth, I declared that I would return home, whatever she said. She looked very much distressed, and said in a troubled voice to me, "To tell the truth, Eriko, I have decided to commit suicide when you leave me!" I could not leave her after I had heard that.

I had a return of the appendicitis on the 13th, and was strictly ordered to keep my bed. Meanwhile, the news that Yasumare's mother had been searching for us with private detectives reached our ears. Yasumare looked just as before, and bought me many pretty things, such as *kimono*, *obi*, *eri* and so on, to please me. But I was not happy at all, and begged her to let me return.

On the afternoon of the 23rd, the nurse told us that she had caught sight of a man from the Akamatsu Private Detective Agency. Yasumare this time was much astonished and determined to go to Tokio with the nurse and myself: Instead of going to Kioto Station, we went by motor-car as far as Ishiyama, and from there we took the first train. But we were met at Maebara by a party of police who had been sent by her mother, and we were taken to Nagoya Police Station to be examined. The examination was such as to wound my self-respect. There I also met Yasumare's sister, who looked very hysterical and narrow-minded. I felt it quite natural that Yasumare could never get on with her.

After the examination, it was decided that her sister and I should return to Kioto, leaving Yasumare at Maebara. And on the way to Kioto, her sister put me to shame in every way. So I did not speak a single word to her. But as she said that her mother wanted to see me to apologize for the troubles which I had undergone on account of Yasumare, I went to Osaka with her. But, when I got there, I found that what she said was not at all true. Instead of saying one word of apology, her mother, who brought a lawyer with her when she came to see me, examined me as if I were a thief. She asked me how Yasumare had spent her money and what she had bought me. I felt this very unpleasant, but I left for Tokio without making any complaint.

At about midnight on the 27th, however, I received a telephone message from Yasumare, who was stay-

ing at the Kajibashi Hotel in Kiyobasi [Tokio]. I was very much surprised and hurried there with my father. She told me in detail how she had escaped from custody at the risk of her life, and added that she would never return home. She also apologized to me for the ill-treatment I had received from her mother and sister.

On the following day, I took her to my home at Yoyogi. My father, who was anxious about her, sent a telegram to Osaka, but no answer arrived. So, we moved to the Mampei Hotel in the afternoon, and there waited for her mother, who however did not come.

About twelve o'clock, we went to bed, and next morning, when I got up, I found a note left beside her pillow. It read as follows.

Dear Eriko;

I love you dearly, though we have not long been friends. I am glad to die in the warmth of your kindness. I am sorry that I have troubled you by my selfishness. I have long determined to end my existence and I wanted to ask you to die with me. But as I came to know you well, I dared not. I will go alone.

Yours—

Yasumare.

I grieved for her. But I am happy to say that she has recovered now, and is staying at the house of a friend in Yotsuya. My only desire at present is to do all I can to make her happy!

E. PETHICK-LAWRENCE ON EQUALITY

EMMELINE PETHICK-LAWRENCE, at a conference of the Women's Freedom League, lately deplored what she called "the tendency of some men to revive a sex war and to set aside all considerations of honesty and fair play in dealing with women in public life." She predicted that in the near future public opinion would be as much ashamed of its ignoble attitude towards qualified women of exceptional ability as to-day it was ashamed of the treatment meted out by British politicians to the women who set out to win political enfranchisement.

In the political arena the most immediate question was the report of the Unemployment Insurance Statutory Committee. Insured women had not re-

ceived their due share of benefit. They had, in fact, subsidised the insured man. Any practical proposal to secure just and equal treatment for both sexes would win the acceptance of the whole people, and they intended to press for it by every means in their power. Closely bound up with the question of equal insurance contributions and benefits was that of equal pay for the same standard of work irrespective of sex.

Among the resolutions discussed was one protesting against the unequal remuneration of men and women motor driving examiners, new posts created by the Ministry of Transport, and declaring that, as an example to other employers, the Government should, without further delay, put in force the principle of equal pay for work of equal value throughout the Civil Service. This was passed unanimously.

The conference also demanded that membership of all stock exchanges be open to qualified women, and considered that the time had come for the appointment of women as stipendiary magistrates. Other resolutions passed included:—

An expression of belief in the *equality* of women with men in all ecclesiastical spheres including that of ordination to the ministry.

A demand that married mothers should have equal rights with fathers in respect of their children (vaccination exemption forms etc.). . . .

A request that all posts under the Colonial Office should be open to women. Mr. Herbert Holdsworth, Liberal M.P. for South Bradford, said in an address he was surprised to find in many people an attitude of the inevitableness of dictatorship. He would not support any programme if it meant the slightest loss of individual freedom. The success of freedom, in his opinion, was largely dependent on women.

* * * *

EQUAL pay for both sexes in the teaching profession was discussed by the National Union of Women Teachers.

Mrs. M. C. Tate pointed out that when they obtained equal pay many fewer women would be employed. That was a problem they would have to face, but it would be far better to have fewer women employed on equal terms than a large number of women employed on the wrong terms when compared with men. Mrs. Tate strongly urged that they should inculcate in the rising generation of girls a desire to have *equality* with men. Girls

should be taught that they were not entitled to any advantages just because of their sex.

"One of the things I am anxious to see broken down is that old prejudice that men have against allowing a woman to bear an equal share of the expenses when they go out together," added Mrs. Tate "In the past individual women have had advantages because of their charm and their femininity, but I loathe and hate the thought of women getting advantages on these grounds."—

Yorkshire Post

FROM BROWNING

“. . . . He is priest ;

He cannot marry, therefore, which is right :
I think he would not marry if he could.

Marriage on earth seems such a counterfeit,

Mere imitation of the inimitable :

In heaven we have the real and true and sure.

'Tis there they neither marry nor are given

In marriage, but are as the angels : right,

O, how right that is : How like Jesus Christ

To say that ! Marriage-making for the earth,

With gold so much,—birth, power, repute so much,

Or beauty, youth, so much, in lack of these !

Be as the Angels rather, who, apart,

Know themselves into one, are found at length

Married, but marry never, no, nor give

In marriage ; they are man and wife at once

When the true time is. . . ."

(*Browning* : "The Ring and the Book",

Pompilia loquitur).

A PARTHENOGENIC DISCOVERY

LIVING organisms caused to grow without the vital chromosomes of father or mother, developing out of what was formerly believed to be an inert protoplasmic jelly, were described to the American Philosophical Society by Dr. Ethel Browne Harvey, a research worker in the Department of Biology at Princeton University.

Eggs, without inheritance characteristics from a mother, and deprived of any participation by a father, by the use of artificial fertilization, were advanced through nine steps of life to grow into a 500-cell organization. The discovery challenges the

supremacy of the "genes" and "chromosomes" as dictators of the living processes of growth and development and reveals startling powers inherent in protoplasmic jelly.

The "chromosomes" and the layers of "genes" in them heretofore have been considered the masters of the complicated vital process which results in formation of the new cells that change an egg into a living body.

Dr. Harvey performed her experiments on the egg of the sea urchin.

The startling development which Dr. Harvey has achieved is to separate the egg into fractions, only one of which contains the nucleus and chromosomes, and then develop the fraction not containing nucleus and chromosomes, thus eliminating the chromosome contribution made by the mother. She next eliminated the father's contribution of chromosomes by fertilizing the eggs without the use of any male element. This was done by placing them in a solution of sugar and salt. The eggs grew, therefore, without the vital element of father or mother, without chromosomes, and sprang, apparently, from something no more complex than a protoplasmic food jelly.

The successful development of eggs without chromosomes throws a problem at the geneticists, who have maintained that growth and development of the organism from the time it is a single egg cell is controlled by the chromosomes. It demonstrates that the cytoplasm, or jelly-like substance in the egg, contained within itself the possibilities for self-growth. Heretofore, it has been considered an inert chemical storehouse of food materials, which the chromosomes fashioned into structural duplicates of themselves, and other vital substances needed for growth. Dr. Harvey did not deny functional importance to the chromosomes, but declared it her belief at the present stage of the investigation that the cytoplasm has the power to determine the more general developmental activities of the organism, and that the genes and chromosomes work out the details in the later stages of growth.

—*Japan Times*.

TELEPHONY

A PIONEER of London's earliest telephone days.

Mr. W. J. Barber, of Ribblesdale-road, Streatham, S.W.16., recalled that at the time he began, there were only about two dozen telephone operators in the whole of the Metropolis.

"There were no women operators anywhere in the country. The girls did not come in until some years after I started. They were thought to be a doubtful innovation, and subscribers were very dubious as to whether they would be able to cope with the work.

"But once they were there, they proved themselves better than the boys, and by the time I left the telephone service when I was 20, they had done so well that nearly all the boys had been ousted.

"Now I say," added Mr. Barber, "as an old telephone operator, that a girl at the switchboard is better than a man any day!"

—*Evening Standard*, 21 Sept. 1936.

JAPANESE SCHOOLS

(BY A JAPANESE)

NATIONAL education has been one of the most powerful factors in the building up of Modern Japan. Although the system is an imitation of the West in its outward appearance, its spiritual side is an extension of the traditional system based upon the time-honored Confucianism. Through it, national unity has been upheld and national purposes fulfilled. The spirit of national morality and national consciousness is inculcated upon the plastic minds of the youths in the primary schools, and the process is continued throughout all the stages of national education.

All schools are placed under the strict surveillance of the Department of Education, and even in the case of private institutions, the appointment of teachers and professors must be sanctioned by the educational authorities. The educational expenditure for elementary and secondary schools is borne by the people of the particular localities in which the schools are situated, but the Central Government gives a subsidy of some 75,000,000 to 100,000,000 *yen* annually. The total amount of educational expenses borne by local communities each year is estimated at close on 150,000,000 *yen*. This means that more than 50 per cent of educational expenditure is borne by the State.

The present educational system was established in the fifth year of Meiji (1872) and has undergone many changes, due in a large measure to the Western systems, the latest of which is co-education. However, Japan did not imitate the educational system of one Western nation only; on the contrary she imitated the American system at one time and the German system at other times. Nor did she forget to borrow whatever was found to be good in the systems of other Western countries.

In the early years of Meiji Western culture found its way into Japan through the medium of European nations. Dutch culture was first imported, followed by that of France. When the educational law was promulgated in the fifth year of Meiji, it was based primarily on the French system enacted by Napoleon. The spirit of uniformity manifested during these years had a special attachment to the French system. Then the liberal ideas of America and England somewhat influenced Japanese thought and incidentally the Japanese educational system.

After the Government decided to make an official investigation into the German political system in connection with the preparation for the drafting of an Imperial Constitution, the German educational ideas gradually influenced the educational system of Japan. After 1887 the Herbart theory of education greatly influenced Japanese thought. After the decline of the Herbart theory another German idea, and still another, dominated the educational system in this country.

The two foreign wars—with China and Russia—and the recent outbreak in Manchuria—have resulted in the rise of nationalism and the educational system has also been greatly affected by them. At the close of the Meiji Era, (1912) an end was put to the imitation of the educational systems of the West. The Temporary Educational Conference created in the first years of the new era of Taisho solved the various educational problems which had been outstanding for the past 25 years.

Learning in Japan has been defined as the chief means towards a good life. This was the gist of the statement issued by a group of scholars just before the promulgation of the Educational Law in July. This shows the influence of the utilitarian ideas of England and America, although the system was modelled after the French institution. The whole area of Japan was divided into eight districts, each one of which was divided into smaller middle-school districts which, in turn were also divided into many

primary-school districts. Each main district had one superintendent.

The definition of learning can better be described by the consideration of the aim of elementary schools which follows: "To instil into the youthful minds of the pupils the elements of normal and national education, and the knowledge and ability essential for the conduct of life, care being taken at the same time to develop the physique of the children."

Elementary schools are established by cities, towns, villages, or private persons in accordance with the "Ordinance Relating to Elementary Schools." Besides, there are schools attached to normal schools and higher normal schools, for both sexes. These schools are divided into ordinary elementary schools and higher elementary schools.

The school year for the primary schools commences on April 1 and ends on March 31 of the following year. According to a recent report the number of elementary pupils is estimated at more than 10 million, with schools totalling more than 200,000. The school age of the child begins on the next day after reaching the sixth year, and ends on the day when it completes its fourteenth year, the whole term covering a period of eight years, during which it is called a child of school age. During this period, its parents or guardians are held responsible for its attendance at school.

After its grounding at the primary school, it is ready to enter the secondary schools, which are of two kinds: schools for boys called "middle schools", and those for girls called "high schools for girls." The aim of "middle" schools is to give the pupils a good, general education of a rather high standard, and to foster the spirit of national morality. "Middle" schools may be established in connection with higher normal schools, but are generally established by public communities and private persons.

The course of study extends over five years. Besides the regular course, there may be provided a supplementary course of one year, and in special cases a preparatory course of 2 years' length. Candidates for admission must have passed through elementary schools or have passed examinations in the Japanese language, arithmetic, Japanese history, geography, and must be over 12 years of age.

The number of "middle" schools at the present time totals about 500 and the students are more than 250,000. The number of high schools for girls is estimated at 700, and that of their students, about 250,000. Private or public high schools for girls are

established in accordance with the "Ordinance Relating to High Schools for Girls." Each county has one county high school for girls. A district, city, town or village may found one. A private individual also may found such a school, provided he observes the provisions of the Ordinance.

HIGHER SCHOOLS

Higher schools are established for the purpose of completing higher general education for "male" students and may be said to be the continuation of the "middle school." Higher schools aim at fostering the spirit of national morality. Like "middle" schools, they are established by Government, public communities or private persons. The course of study extends over 7 years. Candidates for admission to the higher schools must have completed the fourth year of a "middle" school. There are now more than 30 higher schools, of which 22 are government institutions.

A university is defined by the Department of Education as "an institution established for the purpose of imparting essential knowledge in theoretical and applied sciences, of undertaking minute research in various branches of science, as well as of building individual character and fostering the formation of the national spirit." It is because of this last goal of learning that the supporters of co-education are now urging the educational authorities to throw open its doors to men and women alike.

As a general rule, a university consists of several faculties, but in special cases a university of one faculty may be established, besides the Imperial and other Government universities. Those who have passed through higher schools are admitted into universities, provided they pass the regular examinations. Those who have studied in the university for more than three years and have passed the prescribed examinations, receive the title of "*gakushi*," or the Bachelor's degree. Postgraduate courses are also established although they are not as popular as they are in the United States and in other countries.

There are six Imperial universities, nineteen governmental universities, four public universities, and a score of private universities. The Imperial universities are: The Imperial University of Tokio, the Imperial University of Kioto, the Tohoku Imperial University, the Kyushu Imperial University, the Hokkaido Imperial University, and the Imperial University of Keijo. The governmental universities are: The Tokio University of Commerce, the Niigata University of Medicine, the Okayama University of Medicine, the Kanazawa University of Medicine, the Nagasaki University of Medicine, the Kobe University of Commerce, the Tokio University of Literature, etc.

SPECIAL SCHOOLS

The schools grouped under the name "special schools" are: The Toyama school of Pharmacy, the Government schools of Foreign Languages at Tokio and Osaka, the Tokio Fine Art School, the Tokio Academy of Music, and certain other public and private schools.

Under the heading of "technical schools" are:—The government higher agricultural schools, the government higher commercial schools, the government technical schools, the government higher nautical schools, etc. Candidates for admission to these schools must have completed the fourth year at a secondary school.

American influence in the Japanese educational system is felt most in the working of the normal schools, whose aim is to train teachers for elementary schools. Thus, all normal schools must have an attached elementary school of their own, and those which admit girl pupils should be provided with attached kindergartens, if possible. Each county must have at least one normal school. Besides, the regular normal schools, there are many higher normal schools for the training of teachers in secondary and university schools of learning.

—*Japan Times*, 28 May 1933.

URANIA

EVE'S SOUR APPLES

BY
IRENE CLYDE

(Author of *Beatrice the Sixteenth*, etc.)

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URANIA

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"*All eisin hōs angeloi.*"

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