

URANIA

ORIENTAL
NUMBER

2 MAR 1936
BRITISH
OF POLITICAL &
ECONOMIC SCIENCE

5 672

Nos. III & II2.

MAY—AUGUST, 1935.

TWO-MONTHLY.

“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.*”

THE LATE DR. NITOBÉ ON JAPAN'S FUTURE

(FROM THE JAPAN TIMES : *Condensed*)

JAPAN is at the cross-roads. Half a century ago, when she awoke from her slumber of centuries, she found her way fixed by force of circumstances. She had to take a certain course or else she had to succumb to outside forces. She had little choice, and so she marched boldly into the unknown community of nations, treading the Western path. Occidentalization was at that time her only way of salvation. But now things are somewhat changed. She is freer to act and can act for herself in many ways. She has regained her consciousness of self, and, instead of surrendering herself entirely to Western of its traditions, and would cling to some of its ancient customs, in one word bring to life some of the national ideas which were fast dying out.

In this general movement for renaissance, Japanese women either take their part voluntarily or are forced to take part, because, at every turn, old traditions bear most heavily upon her sex.

The typical Japanese woman of the present—and let her be clearly distinguished from the Japanese “modern” woman—is the product of the preceding ages.

The typical woman of present Japan is a conservative power. Her virtues are mostly of the olden type. Domesticity is her characteristic. She is, above all, a good mother, merging her very existence into that of her children. The whole race is trained to impersonality. Woman is doubly impersonal—her being absorbed in that of her mate and her offspring. Her life is one continuous sacrifice of self. It is

vicarious death, since self-sacrifice means death for the sake of larger life. Count Keyserling, in his “Travel Diary of a Philosopher,” uses superlative adjectives in praise of the Japanese woman. In one place he speaks of her as “one of the most perfect, one of the few absolutely accomplished products, of this creation.” He adds;—“It is too delightful to behold women who are nothing but gracefulness; who pretend to be nothing but what they are, who do not want to show off anything but what they can really do, whose heart is cultivated to the extreme.” In another place he says, “In loveliness no modern Western beauty can match herself with a well-educated Japanese lady. The perfection of the Japanese woman is the direct product of her position in life, which she has occupied for centuries; whatever may be said against this position—we owe to it the Japanese woman as she is.” Exactly that is what I have been trying to show.

The whole race owes to her its poise and good sense. It is impossible to estimate the power which a mother wields over her sons, in this country. So subtle is it that the outside world scarcely recognizes it. She exemplifies the power of the sun in the fable, outdoing the fierce wind in depriving a traveller of his cloak. In the absence of the custom of courtship in this country—courtship, as it exists in other countries—man's affections are often centred upon his mother. And in the absence among us of that demonstrative attention which a husband in the West bestows upon his wife, her love is concentrated upon her children. She becomes the incarnation of love. There is nothing so beautiful and so noble as a willing sacrifice—the embodiment of unselfishness. If annihilation of self has ever been achieved, it has been most nearly attained by Japanese mothers. . . .

We see that the elements which call forth the praise

of foreigners—both in the character of Japanese woman, and in that of the older generation of the Japanese—are chiefly those which are the fruit of the older way of thinking. But times are changing, and with them the type of womanhood we so admire is destined to change. We cannot very well help it. Time urges her to change. And it is just in the direction of change that her problem lies.

When man's ideas of life—of domestic relation, of happiness—undergo a transformation, a new type of woman is required and must adapt herself to them. As man's pleasures and aspirations become intellectual woman must have a new and broader education. This tendency is well illustrated in the gradual decline of the geisha's trade. Their attraction lay most in their artistic accomplishments—music and dancing—and in the faculty for lively entertainment. They are sadly lacking in mental culture and their conversation has no quality or refinement. Their patrons are finding their companionship dull and uninteresting. An appreciation of education for women being keenly felt, the diploma of a recognized school has become a necessary endowment of a bride. Just as in China there is a custom requiring a bride to take with her the scroll of a famous painting, so is it getting to be the fashion in this country for a bride to take with her the diploma of a good school, to certify to her intellectual status.

The type which Count Keyserling praised so highly is disappearing. Modern education is pushing it from the scene. Certainly the type he describes is also educated: but the knowledge acquired under the old system is of a different kind from that learned under the new order. Formerly, more emphasis was placed on character, now-a-days, knowledge is more eagerly sought. The character heretofore most prized in women combined firmness with gentleness; but the knowledge most cultivated at present is of an intellectual rather than of a moral nature.

There is not least doubt that the intellectual advancement of woman will show marked progress in the near future, or else what is the good of general education? One may even say that her intelligence has made progress in spite of, rather than because of, an educational system which did not aim at the raising of her status. The emancipation of the female sex was an unlooked for by-product of our educational system. It came as a surprise and to many not a pleasant one, either.

Here it seems proper and fitting to pay tribute to the part played by Christian missions in the cause of

female education. Scant justice is done to the missionaries on whom cheap abuses are usually heaped—with no fear of their retaliation. While missionaries find little support among their lay countrymen in the field of their labours, the government of the country where they work is usually indifferent, if not inimical. Rarely is public honour shown to those who deserve it.

In Japan the debt which the country—not the state as such, but society and the people—owes to Christian missions in the matter of education, is by no means small. Especially is this true regarding kindergartens and the education of girls. Government reports do not fall within the aegis of governmental activity. At one time, the government did not like mission schools, because they were suspected of teaching children to be unfaithful to the state. The story goes, that General Nogi, when he was engaged in the siege of Port Arthur, made an accurate study of the soldiers with particular thought to their religious profession and he found that Christian soldiers were not wanting one jot or tittle in patriotism. It was not long before the public and the public authorities recognized that Christian schools were no menace to the morals of the nation; but they are still reluctant to acknowledge in full measure the contribution which missions—particularly American and to a less extent British missions—have made in the furtherance of education. What is to be noted with special admiration, is the quiet way in which they have worked in fields little noticed by the authorities—first in the neglected fields of the education of the bourgeois class of girls, and, later, in kindergartens.

The first school opened for girls, in New Japan, was a missionary enterprise. It was the Ferris Seminary in Yokohama established, in 1870 and followed in a few months by a similar, institution in Tokyo. Within twenty years no less than forty-three schools for girls were established by different missions. The first government school for girls—girls between seven and fourteen years of age—came into existence two years later, namely in 1872.

The impetus given by the missions and the government was felt by our women, who soon started schools on their own initiative and responsibility. In the meantime, the demand for education among ambitious young girls grew so rapidly that secondary schools were established in every prefecture and county, so that their number now amounts to 857.

The authorities are still conservative in their atti-

tude towards higher education for women. The Universities are not willing to admit women, partly for reasons of economy, since they are already overcrowded with men students. Some few faculties take in women as "hospitant." As yet, only one state university has had women graduates from the regular course—and these but two.

The most advanced government institutions for the gentle sex are the two higher normal colleges for women, one in Tokyo and the other in Nara. These can scarcely satisfy one-tenth of the calmarous desire for higher education among the rising generation of women. Here again, private individuals and missions come to the rescue. Early in this century, there were started two colleges of good standing where women could receive a mental training nearly equivalent to that received in the government universities. One of these is the so-called Tsuda College for the study of English, the other is a Medical College. Again the mission boards have come forward in the interest of the higher education of girls. The Kobé College, the Doshisha College for women, and the Woman's Christian College of Tokyo, are eminent examples.

Thus, while the followers of the old school exalt the beauty, partly real and partly fanciful, of the self-repression of Japanese women, the younger generation of both sexes rebel against the timeworn dogma, and the appearance of talented women in many walks of life hitherto closed to them, attest, as no verbal argument can, that their emancipation from artificial restraint is the inevitable step for Japan to take. Woman suffrage is already in sight. A bill was introduced in the Diet in the spring of 1930. It was shelved for a time; but there seemed to be no opposition evident anywhere. In all probability the bill will be passed in a year or two. What a fortunate creature is the Japanese woman! In other countries, woman suffrage was obtained only by arduous efforts.

If I am not greatly mistaken, newly opened countries—such as Australia, New Zealand or America—were the pioneers in feminism. In these places woman, until quite recently, was a rare being. Think of the maidens sent from the homeland to Virginia, in the early days of its colonization, and of the way in which they were disposed of—as if they were valued by auction. Women are rare and precious in colonies, and it is no wonder that their rights have been first recognized in such places.

In old communities as those of Europe, there pre-

vailed a very different reason in favour of the development and granting of woman's rights. This reason was no other than the positive contribution made to public welfare by her during the great War; also the sufferings endured by her on account of war. The bravery and fortitude shown by the Belgian women in the early days and all through the years of the War demonstrated beyond doubt, that, in many respects, women are the equals of men. Hence rights were conferred on those who had proved themselves worthy of these by acts of endurance or by the misfortunes which befell them. In England, too, it was the service of woman to the state that opened the eyes of the most conservative politicians to the equality of the sexes.

Our sisters will soon get their franchise; but the price they will pay is by no means such as has been paid by European or American women. There have been no special opportunities for Japanese women to show their great qualities *en masse*. A large majority of them do not care whether they obtain the right to vote or not. But that they deserve it, admits of no question. That they are as well educated as their brothers in the rudiments of knowledge is clear from the curriculum of the schools they attend. That they do not show a more brilliant attainment as experts, is due to the lack of proper channels for their careers. Perfect equality of opportunity, if given, will develop all their hidden and unsuspected powers and intellect. Only, to get this result, there may have to be sacrificed some of those qualities which have made them so precious in the past. He who plucks the flower must forego the fruit.

MARQUIS OKUMA'S VIEW

[We believe our readers will be interested in the views (published 2 Aug. 1917) of a former Prime Minister of Japan, who was at the time of his death the most notable figure in the country:—ED.]

"In spite of the importance of the relationship of the two sexes, this problem has not received as much attention as it deserves. In China, which had the oldest civilization in the Orient and where many geniuses and sages appeared, this problem has not been studied deeply. There was a vagueness in the Chinese conception of the relationship of two sexes.

Man was compared to Heaven and woman to Earth, thereby making a distinction of higher and lower ranks in society. The five standards of morality included one regarding the relationship between husband and wife, viz. that there shall be a distinction between the two. Asked what interpretation was given to the word distinction, it was answered that the husband advocates and the wife follows. For 4,000 or 5,000 years this rule of conduct, which was fixed in ancient time, has been observed without question. In India, while somewhat different in the moral conceptions, a true interpretation of the problem of woman is lacking just as in China.

"Buddhists say that women has no house of her own in three worlds—Heaven, Hell and Earth. So they may think that the problem of woman has thus been settled. But this is too dogmatic. They do not tell us for what sin which women have committed are they deprived of their house. In the Christian countries of Europe and America, it is different from the Orient. The position of women is recognized as a high one. But if one should go back in history of Hebrews, Greece, and Rome, one will find the rights of women were abridged by the power of men. Even today the influence of old customs still remain to some extent. Thus, east or west, past or present, a true solution of the problem of woman has not been reached to final satisfaction.

"Today the rights of women have come to be recognized so much in many western countries that they are even enjoying the right to vote in elections. In the meantime, in the Orient, among many defects, the fact that the problem of woman has not yet been solved proves at least that the Oriental ideas of ethics have not made much advancement. One of the chief obstacles in the way of a solution of the problem of women is the fact that legislators are all men. In the Orient the rights of men have been recognized, but those of women have not been recognized. What are women? They are not animals like birds or beasts. They are human beings like men.

"Women should be admitted more and more to societies of men, so that they may enjoy together with men the joys of life. Such customs will relieve many of the objectionable features in the societies of men, where for absence of their wives they are liable to call in geisha and even questionable women to entertain them. Women should be given more freedom even from the point of view of moral uplifting of society. Women in old Japan had the opportunity to receive proper education. Women were subsequently recog-

nized only as creatures to humor men. This attitude of men has bred among women false ideas of morality. A nation oppressed by enemies is liable to tell lies, so it is said. Women having been oppressed by men at home became skilful in telling lies. Telling lies should not be scorned altogether. Lies are a unique weapon for the weak. The whole question should not be left to light-minded young men and women to discuss. The problem is going to become a burning issue, sooner or later, for the Japanese to settle. Before the storm comes the Japanese people should address themselves to a serious study of the problem to be able to weather the storm when it comes."

SCHOOL GIRLS AND POLITICS

SOME time ago a Tokio newspaper suggested that even girl students nowadays are under the influence of the organized communist propaganda. It was alleged that students of a certain municipal girls' high school were in touch with agents of the Youth's Communist League. I have since been frequently asked by friends if such was the truth or how far advanced are the girl schools in their social thought.

When one speaks today of the students' thought problem one means dangerous thoughts, or thoughts related to social science, and the thought problem with regard to girl students resolves itself into a question as to how much the girls of this country are influenced, or interested in the study of social science.

Women in this country are avid readers of women's magazines. They read monthly magazines from cover to cover, and girls attending schools are no exception. Girl students read women's magazines, and other popular publications, but only a very few of the students of the middle grade schools are readers of such high class publications as *Kaizō* or *Chūō Kōron*. Middle grade school girls read collections of new short stories published cheaply, ranging from art to proletarian writers. Extremist magazines are rarely found in their possession.

Among the girls of college grade however, things are different. They read regularly *Chūō Kōron* and *Kaizō*, and the *Nyonin Geijutsu* is read by a few. Readers of proletarian literature are found, too, though in small numbers among college girls, but they prefer thought-provoking reading matter. . . . They are more interested in newspapers than their young sisters.

They read political, economic and social pages with equal interest and absorption. They may be said to be fairly society-conscious, for they are more interested to read why a mother with her four small children had to commit suicide than to read about who committed a love suicide.

In the field of literature, college girls devour cheap series of short stories. This shows a sharp difference from the vogue a few years back when most girls in the college grades took pride in carrying about copies of the tract on women by Bebel, the study of ancient society by Morgan, economic treatises by Bogdanov, etc., all in English translations. Today they prefer political tracts and economic essays, all in pamphlet form. Bulky and heavy books are not to their taste.

The idea of internationalism represented by such associations as the League of Nations Society does not seem to appeal to girl students in this country. A few years ago when Dr. Nitobé came back from Geneva, a movement was started with the establishment of a students section of the Society. A small number of girls subscribed, but the movement has not caught them. They are more inclined to subscribe to the Patriotic Savings Society, which proposes to pay off the 4,000,000,000 yen national debt by getting every school child to save and subscribe one sen a day. We often see them carrying a small envelope with the national emblem of the red disc printed on it. It is fair to state that the patriotic sort of girls are disproportionately greater than those who care to think things out for themselves.

Since the enforcement of the universal franchise and the recent agitation for women's franchise, girls have come to be more precise in their conception of the woman's political movement. Today there are no more girls who dare declare, "let them get it who want," or "to serve one's husband and raise children is our duty," or "they are the provokers of dangerous thought." Even the higher form girls in the *kōtō jogakko* today favor the franchise, and generally indicate that they are thinking seriously of the issue. As regards the movement for the abolition of licensed prostitution or the agitation for equal opportunity for higher education of women, they are unqualified supporters, though there are some teachers who do not favor such a tendency. The idea of women's emancipation has fully permeated girl students and it is undeniable that there are a few more advanced girls who are voicing their opinion.

Since the beginning of the Taisho era (1912) Japanese capitalism has apparently entered a mature stage,

social troubles have rapidly come to attract public attention, and the students have been drawn into the study of social science. In 1922, students of various colleges and universities formed a league of students for the study of sociology, and by 1925 the number of schools thus leagued together reached 59.

The rapid spread of the movement throughout the country gradually became a serious problem for the school authorities, and in 1925 a conference of the governmental high schools decided to forbid the students to form groups for the purpose of sociological studies. In 1930 students of 22 schools went on strike and 13 more had less serious disputes, and in the list were included three women's colleges. . . .

School disputes are nothing new in the history of education in this country since the beginning of the Meiji era, and girl students have had a share in this kind of dispute with the school authorities. In 1926 the graduates of the Girls' Higher Normal School agitated for the unqualified right of women to participate in education, and boycotted the president, and in the same year the girls of the Second High School of Tokyo prefecture went on strike demanding a return of some teachers and dismissal of the principal. In 1930, students of the Tokio Women's Pharmaceutical College went on strike in January, demanding the restitution of teachers and improvement of provinces; the Tokio Women's Dental College went on strike for the same reasons in February and continued their agitation for four months; the higher class students of the Nihon Women's College struck in October, and again the next month, agitating against the abolition of the higher class grade, improvement of the status of the school, and censure of the school authorities for breach of undertakings. Since the beginning of the current year students at a private girls' school at Ohji struck in January, boycotting the principal, and in June the whole of an Osaka municipal girls' school stormed the municipal hall demanding the reinstatement of the principal who had been dismissed by the municipal authorities. The agitations by girls in a common cause may be interpreted as a marked advancement of their social consciousness, for the lack of which women in general have long been censured.

A conspicuous students' movement since the beginning of the current year has been the progress of the students' co-operative society. Some papers have reported that "red" propaganda had been going on. The students' co-operative society movement was started by Count Arima in 1926, when he promoted the movement successfully among the students of

Waseda University. The movement spread gradually and it grew into a Tokio students' society, and was followed by the formation of similar groups in the Kyoto Imperial University, Doshisha University, Kiu-shu Imperial University, etc. The number of schools involved has reached 11 with 6,000 students, and according to the *Nichinichi*, a nation-wide co-operative society of students is now expected to be formed shortly. This movement was originally nothing extremist. The object was merely to supply students with merchandise direct from the producers without having to pass through the intermediary agencies, but the movement recently has developed an extremist tendency, and has gradually been responsible for movements for cheaper tuition, the autonomy of students and other agitations unwelcome to the school authorities.

As far as I know this movement has not materialized among girl students so far. They have purchase departments in most schools and colleges, but these are mostly under the supervision of the teachers, and among some private schools, it is a source of considerable income to the school authorities. At the present stage of their economic knowledge and social consciousness, there is no fear that girls will attempt to organize their own, much less is there any fear that they will lend themselves to agitation tinted with socialist economics. As regards the organized "red" spirit among girl athletes in any degree, I believe there is no cause for apprehension for the present.

When the ban was recently removed with regard to communist arrests, the public expressed some surprise at the number of women involved. Out of 815 persons arrested in the course of the first and second series of raids, there were 17 women, of which 10 were graduates from girls' colleges, two were still attending college, three were graduates from girls' high schools and four others were unrelated to higher schools. There were nine women indicted and seven more arrested in the course of the raid on communists last year, of which eight had attended colleges, four graduated from high schools and the remaining four were unrelated to higher school education.

Out of 33 women involved in the series of raids on communists, only three were conducting agitations while attending school. This number is very small indeed, compared with the number of girl students throughout the country, which reaches 15,000 college grade girls and 400,000 *kōtō jogakko* grade girls.

MATSU KAWASAKI in *Kaizō*. (Trans.) [This article appeared about 1930, and communism has been much discredited among the younger Japanese since then—*Ed.*]

NOVELS OF YESTERDAY

THE most successful popular novels of 1930 were Marxist novels. Though they were not very polished and did not pretend to be literature of a high order, they appealed to the people, specially to young people, because of their appeal to experience and the novelty of the material. But, comparing them with other novels, we find some serious defects.

The first is that the scope of Marxist novels is usually very limited and the setting is almost always the same. They all tell about the difficulties of the proletariat in grandiloquent style, and subjects such as the pursuit of spies, prison experiences, Coreans, and strikes, all attract attention.

They are rather superficial because of the immaturity of the technique and observation of the authors. They lack the poignancy, born of insight, which makes fiction incisive and impressive. For instance, even the *Kani Kosen* (the Crab Fishing-Boat) by Takiji Kobayashi, which is praised as one of the greatest and most interesting novels published recently, and which tells about the wretched, almost inhuman lives of fishermen who are worked almost to death by a cruel capitalist with the power of the land behind him, appeals to us less strongly than the reports of ship-wrecks published in the newspapers.

Some of the more successful Marxist novels of the present day are :

- The Ice River, by Denji Kuroshima.
 - The Street Where No Sun Shines, by Nao Tokunaga.
 - The Spring of Realism, by Tamiki Hosoda.
 - Companionate Love, by Yamaji Kishi.
 - Blood, by Yukio Iwafuji.
 - Red Saké, by Yobun Kaneko.
- Among the above "Shinri no Haru" is the most famous. The following are the best known Marxist novels by women authors.
- In a Charity Hospital, by Taeko Hirabayashi.
 - The Siren, by Taeko Hirabayashi.
 - The Caramel Factory, by Ineko Kubokawa.
 - Gentlemen in the Colony, by Takako Nakamoto.
 - Machiko, by Yae Nogami.

Japanese young women of 1930, specially those who proudly boasted of being "modern" were very much interested in Marxism.

They believed that they had the very newest ideas. Is it true? I have read many Marx novels and I have concluded that they are really old-fashioned in their ideas about women. In a word most "Marx youths" are not gentlemen in regard to women. They are tyrants. The insult women, and they sponge on them. In most cases they are simply egoists. Examples are found in such Marx novels recently published as "Companionate Love" (*Doshi Ai*) by Mr. Yamaji Kishi.

The hero, Ohashi, was a Communist leader. He had a wife who helped him faithfully in his work, but in spite of her faithful service, he had an illicit intrigue with a young woman working in the party, and the woman became pregnant. Fearing the loss of his reputation with his comrades, Ohashi asked his wife to keep the matter secret, and to help to nurse the woman. His wife sympathized with her husband sufficiently to obey him. But this servile obedience belongs to the feudal ethics of the middle ages rather than to the present day women, who are more emancipated.

Another example is taken from "Machiko" by Yae Nogami. In this story a young Communist was engaged to be married to a girl named Machiko. After Machiko found that he had had illicit relations with another woman, she broke off their engagement. Then the Communist said to Machiko, "What an old-fashioned woman you are! I am not ashamed of my conduct at all. I am privileged to do that sort of thing when I am tired of working. Now I see that you will not become a good Marx girl."

But the "Marx Girls" in the novels are depicted as being very strong in character, contrary to the fickleness of the men. They love Marxism so deeply that they would like to sacrifice themselves. We find the same indomitable spirit which the women of feudal times had.—*Aguri Takemoto in the Japan Advertiser.*

PURDAH

I. BY JAHAN ARA

An uncle of mine who is an ardent supporter of this form of rigorous imprisonment for women, when told of the disastrous effect purdah had on the health of women, complacently said, "Why, if they did

sufficient exercise in their own homes and made a thousand rounds of their court-yards daily, they would never fall ill." When I asked him to try this exercise himself and not to go out of the house for a few days, he pondered for a while and then decided: "Well if you think you are all tired of the four walls of your homes, go out in *burkhas!*" I suggested to him to experience walking in this moving tent one day and then tell me how he enjoyed it. The discussion abruptly came to an end with his final remark, "Well, I am not a woman."

Now this is exactly the position taken up by men who support purdah. Just because they are men and we are unfortunate enough to have been born women, they think they have a right to keep us shut up in houses. Complacency, thy name is Man! Having satisfied themselves that they are somehow superior to women, they refuse to listen to arguments. Why should they care that thousands of purdah women die every year of tuberculosis and consumption just because their lungs never breathe fresh open air, because they are condemned to live in unhygienic houses? Why should it trouble them that every third purdah woman suffers from hysteria because she is denied all forms of recreation and diversion and eternally destined to look at the maddeningly familiar walls of her house that constitute the boundaries of her miserable world? Yes, why should they care? They are not women!

—*The Mahratta.*

II. BY AYESHA SHAUKAT ALI.

I SHOULD have hesitated before giving my opinion on "Purdah" but for the fact that I have observed it myself for a short time and feel that I know both sides of the question. I can only speak, on "Purdah" as it affects Muslims, however, as I have not had the privilege of meeting many Hindu families. To be perfectly frank I cannot think of any justification whatever for "Purdah."

In the first place it is contrary to the whole spirit of Islam, which is essentially a practicable faith, and one which gives, in theory, more privileges to its women followers than, I might say, any other Faith. It is always put forward in defence of "Purdah" that the virtue of woman is of more importance than her health or happiness. But, I ask, what virtue? A woman of true virtue needs no "Purdah"; the virtue is cloak enough. As for the others a simulation of virtue may please their neighbours—it is true—but

will it satisfy God? It seems to me after close observation that the whole system is essentially a man's institution. I am ready to believe that at one period of history it may have been necessary; but that time has passed; unfortunately for all concerned, man was given the opportunity of finding out the convenience of the system from his own point of view and he is naturally reluctant to give it up. His women folk keep a discreet silence on the subject, which speaks more eloquently than words.

I am afraid that only a measure of economic independence will be able to restore their individuality and their freedom of speech—as it is, they are only a faint echo of their menfolk. 'Purdah' seems to be based on the assumption that man is capable of running his own particular sphere without the help of woman. This is merely ridiculous optimism, for no community which amounts to anything has ever been able to work on the these lines and make a success of it. Woman has a specific rôle in life which demands health, knowledge, beauty and confidence for its fulfilment. One must ask oneself if 'Purdah' is likely to encourage these.

It is no coincidence that the infant mortality of India is the highest in the world, and the greatest contributory factors, I should say, are poor physique of the mother due to lack of God's sunshine and the ability to move about freely—privileges which the lowest of His creatures can enjoy—and her ignorance of child-care. Ill-health and ignorance are the two chief evils resulting from 'Purdah', not the only ones by any means, but quite enough to prevent woman from living that beautiful and natural life for which she was ordained. Man may struggle to keep 'Purdah' but it can only survive another generation or so. Even now the upper classes are rapidly freeing themselves from its shackles. Let us hope that this heralds the end of a useless and pernicious convention.

The initiate will have to beware, however, of confusing liberty with license; and the dividing line is not always apparent to the inexperienced. I notice that many erstwhile 'Purdah' ladies, in their enthusiasm, are adopting some Western ideas which are not in the least suitable for them. The superb dignity, grace, and modest bearing of the daughters of India are qualities to marvel at; it would be tragic if these were to be discarded for the vulgarity of the new world.

—*The Bombay Chronicle.*

ARYA GIRLS IN NAIROBI

THE *Kenya Daily Mail* Correspondent writes from Nairobi, February 21 1934: The Girl Students of Arya Kanya Mahavidyalaya of Baroda arrived in Nairobi on the morning of 18th February, from Mombasa (E. Africa).

They were enthusiastically received at the Station by the officers and members of the Arya Pratinidhi Sabha, local Arya Samaj, the girls of the local Arya Putri Pathshala, students of Sharadhanand. Brahmacharyashram and other members of the public of Nairobi. The Arya Samaj Band was in attendance, and the party was taken in procession to the Arya Samaj Rest House where they are to stay in Nairobi. On the morning of 19th instant a public welcome was arranged, and Pandit Anand Priyaji explained the subject of the visit, which he said was missionary propaganda and education for the girls. His speech was enthusiastically received by the audience.

In the evening of the same day the girls of the Arya Kanya Mahavidyalaya of Baroda gave a demonstration in the compound of the Arya Kanya Pathshala of Nairobi, when over five thousand Indians were present to witness an interesting and stirring programme. In the 14 items of programme were included music, drill and physical culture feats, arrow aiming, dagger fight and spear drill, etc. All these feats impressed every one assembled unreservedly and drew praise and applause.

In a speech, in Hindi, in the middle of the programme, Miss Subhadra Kumari, Mahavidyala's medallist, impressed on the audience the present deplorable state of Hindu society in the matter of physical culture, orthodox modes of Purdah etc., and compared these with the progressive womanhood of the West, where women were in the forefront in literature and science: in flying and swimming, in commerce and professions and every other field hitherto supposed to be a reserve for men. Explaining that the Arya Mahilavidyalaya did not teach only physical culture, but all such subjects and languages as Hindi, English, Sanscrit and Gujarati, Geography, Needle-work, Cooking, etc., which would make today's girls fit women to take their places in tomorrow's India, Miss Subhadra Kumari appealed to the audience to give a liberal education to their daughters in order to ensure that India as a nation did not lag behind. She also pointed out that to-day's

Indian women needed physical culture as much as men, and that women had as much right to God's free gifts of pure air and light as men, which the purdah system denied them.

The whole programme was an eye-opener to most of those who had assembled on the occasion and will revolutionise our ideas about girls' education.

[The *Arya Samaj* is a progressive Theistic organization of long standing in India—*Ed.*]

INDIAN PROGRESS

IN her presidential address to the Indian National Council of Women, the Maharani of Baroda said that the most important question before the Conference was that of woman's suffrage under the new form of Government to be introduced into India. If women in the country were all agreed as to what they wanted in the matter, they could press their claim with some force and with a reasonable chance of success. At present, the aim of women should be to secure adequate representation in proportion to their numbers, so as to make their votes felt in the many matters that affected them.

The laws of property, especially the Hindu laws of inheritance and property, the Maharani thought, was one such matter. The injustice of these laws, she stated, was quite evident. Women could not afford to be mere dependants on men in matters of property, if they desired full scope for self-expression and development of their personality. They must be afforded right to inherit, acquire and deal with property on the same basis as men. Many Hindu women, the speaker continued, were anxious to have a law of divorce passed for them, but a divorce law without proper laws of property and inheritance would be a misfortune.

Proceeding, Her Highness said "If we—I mean society as a whole—are to progress, the old shackles must be shaken off. Our women are meek, submissive, ready to suffer without complaining and obey without questioning. In our homes, this is the ideal held out before our girls. I have no faith in this ideal. It is necessary that we should reform the methods of educating our girls. They should be taught self-reliance, and a healthy fighting spirit should be infused in them. However, do not think that I advocate war against men. It will do no good to our cause.

"In what I am proposing there is no peril involved to human society. If the matter were considered dispassionately there could hardly be any difference of opinion about it.

"My ideal woman would think freely for herself and yet act boldly in co-operation with men. I am a great believer in co-operation. If only men and women could co-operate on an equal footing in the business of life, the happiness of both would increase in a great measure and make human society stronger and healthier.

"Let me tell you frankly that Ranis and Maharanis and other ladies of rank and position, especially those living in purdah, have their own special disabilities and suffer from more hardships than women of the working classes. I have come to know that, as many ladies have come to me with their tales of sorrow. They require your help as much as the women of the labouring classes, and I with you would take up their cases also."

EAST MEETS WEST

I INDIA.

THE gigantic protestantism initiated by the great Ram Mohan Roy and taking shape in the movement called the Brahma Samaj, came to a spontaneous fruition under the divine touch of the Saint of Dakshineswar. The appeal of Ram Mohan Roy and Brahma Samaj was to and through the intellect; it was bound to leave India untouched. I don't say that there was no need for the protestant movement that we associate with the name of the great Rajah. But it awaited the coming of him who could bring to the deepest instincts embedded in our race consciousness the living touch of God Himself—of the Truth that needs no syllogism for its demonstration. The Paramhansa Deva's word was Truth, which burnt up and dissolved the difficulties of a century like an irresistible renewing fire. Indeed, we have been the privileged witnesses of one of those visitations of Divinity in man in the hour of his soul's flagging and failing which constitute the purpose of human history and give it its meaning and dignity.

As students of history we are aware of the cyclic renewals of the human spirit but for which the record of man would have been a very sordid one indeed—one of mere existence and multiplication varied by outbursts of passion, individual, tribal or national.

As a matter of history we know that there is hardly a nation or race on this earth which did not at some time or other come perilously near its doom, when all the attributes that lie on the Godward side of humanity appeared to have deserted it one by one, leaving an awful emptiness behind, of cynicism and despair—the very blackness and blankness of death. Some sank from this to extinction; but history bears witness to the fact that most of them were borne back to life by the resurgent wave of a regenerating flood which restored to the nation or the race concerned all its pristine possessions—faith, hope, courage, aspiration, and defiance of death. These visitations of Divinity in man, as I have already said, have gone down in history by such names as Buddhism, Christianity, Vaishnavism and the like.

We remember with a shudder to-day that we, the Hindus of Bengal and of India, were trembling on the brink of a spiritual extinction in the last century. The "English-educated Hindu" of the nineteenth century seemed to have lost his very soul—the spirit seemed to have died within him. He had become the sorriest ape, the miserable mimic of his European overlord. To be like the latter in all his external appointments, and even in the inward growth of his feelings and ideas, appeared to be his sole creed of existence. Approval of the Englishmen summed up his experience of the highest bliss; his disapproval plunged him into abyss of sorrow. Nameless horrors began creeping over the face of India. The educated Bengali strove hard to forget even his mother tongue and preferred to speak his execrable English; he most probably would have forgotten his native tongue but for the saving fact that his mother, sister and wife refused to forsake their mother language. The Bengali of those days preferred to cover his person with a tawdry mimicry of Englishman's clothes instead of putting on his own national costume. As he all but persuaded himself that his country had never had a civilization and that its salvation lay in its transmutation into a vast suburb of Europe's civilization, Asia, according to him, had to be translated into Eurasia; India into Anglo-India.

We still thrill to our recollection of the new dawn-light that fringed our Eastern skies, the new life that came pouring into our being, with the oncoming of the new century. Just picture to yourselves how the educated Bengali, that greatest sinner of all in the matter of anglicization, stood suddenly transformed. A storm of patriotic fervour shook him from head to foot, and blew out of him all that

worship of the West which had so gripped him in the century that was over. He shouted *Vandemataram* with a new strength in his voice and a new purpose in his eyes, and descried all the promise of his country's future in the revelation of her past. Indeed, he stepped out of his dead self—a perfect miracle of resurrection. The subsequent history is well known to all of us, and needs no recapitulation. Well, behind this miracle we begin to catch the glimpse more and more clearly, as the mist of the passing years lifts slowly, of the radiant figure of one, whom God sent us for our salvation in our hour of peril—the figure of him and of his apostles among whom was the great son of India, Swami Shivananda, who has left us so recently.—*B. C. Chatterji in the Prabhudda Bharata.*

2 JAPAN.

Of Japan of old—the Japan of the Samurai, of Utamaro, and of Lacquer ware—the West has always shown a sympathetic *albeit* patronizing appreciation. The spirit of old Japan as reflected in the tranquil and mystic atmosphere of Kioto and Nara finds numerous admirers abroad. It is this old Japan that not only her well-wishers but her enemies are anxious to see preserved or revived.

Many a foreign observer on Japan would remark with a sigh: "What a pity that things of the past, things of real beauty and joy forever, should be so mercilessly sacrificed at the altar of modernism!"

Heretofore this criticism apparently fell flat among the Japanese, who were so feverishly busy learning from the West—making what it made, trying to think what it thought and even sinning where it sinned. And what clever pupils they proved, too! To-day Japan is outwardly as modern a state as any in Europe and America. Her industry is carrying everything before it in the markets of the world, enabling her to feed fifteen times the population of Sweden on an arable area of equal size. She boasts of a navy and a merchant marine, the third largest in the world. And all that has been brought about within less than three quarters of a century following the rude awakening caused to Japan by the sudden appearance in her waters of Commodore Perry's dark threatening squadron.

Having thus almost blindly followed in the footsteps of the West, and having achieved a measure of physical progress undreamed of by their forefathers, the Japanese people began to pause and ponder.

What is all this mad driving and striving for? Where has it landed them? Where are the nations of the West whom they were running after? Would that be a consummation devoutly to be wished?

These are the questions they are asking themselves.

The strain in Japan's foreign relations consequent upon the Manchurian trouble and the unfair restrictions now being placed upon her trade everywhere had no doubt accelerated this introspective mood of the Japanese nation. But that is not by any means the cause of the reawakening which is so distinctly and vociferously in evidence throughout Japan. At first sight the same forces are at work there as in the Occident. It is an agitation for a thorough-going revision of the system of capitalistic liberalism with all that it has brought upon the life of the Japanese people. To the extent that it aims at removing the evils of capitalism, it has something in common with the social and political agitation in Europe and America. But in that it is a national, not a class, movement, this new campaign in Japan is fundamentally distinct from that of either socialism or communism. Unlike these, moreover, it is at bottom a revolt of mind against matter.

The Oriental outlook is essentially idealistic. All surface indications to the contrary notwithstanding, the mind of the Japanese has never been westernized. True, under the pressure of the menace from abroad, they were obliged, much against the grain, to adopt the ways of the 'barbarous' West in order to be able to stand their ground against the aggressors. To the exclusion of all other considerations, and at the sacrifice of much that was precious in their traditions, the entire nation was bent upon attaining proficiency in the arts both of war and of peace, such as the West sets store by. Throughout these long years of restless endeavour, however, the Japanese people have never lost themselves entirely. Amid the glare and glitter of modern civilization, the grip upon them of the spirit of the past has remained as potent as ever.

When, therefore, the inherent weakness of Western civilization began to make itself felt in Japan also, when money and machine seemed rapidly to undermine all that the nation held sacred for centuries; when, above all, communists and fanatics, all products of the materialistic individualism of the Occident, went so far as to harbour designs upon the person of the Emperor, the very spirit of Japan incarnate, the disillusionment was spontaneous. That the reaction should take the form of a challenge to the

western civilization, that the cry of "Back to Asia" should be adopted as a slogan, that the demand for Restoration should daily become more insistent, seems likewise not unnatural. It is only another instance of history repeating itself. In those turbulent years preceding the Restoration, the skies resounded with the cries of 'Honour the Emperor,—Down with Shogunate'—Expel the Foreign Barbarians!' The air is thick in Japan to-day with leaflets up-holding Nipponism, denouncing political parties as usurpers of the imperial power and, above all, advocating a strong foreign policy.

At home in Japan, the unrest, political, social and economic, has not in the least abated. The feeling is general that the national crisis has only just begun and that the worst is yet to come. And it is averred that nothing short of a fundamental reorganization of the political and economic structure of the state would suffice to weather the storm. As all efforts are bent in Manchuria to the creation of a state where the Confucian "Kingly Way" may prevail and where there may be no exploitation of man by man, so in Japan a return to the "Way of the Tenno (the Heavenly Ruler)" and the eradication of all the baneful aspects of the materialistic civilization, are impetuously demanded. Thus the Manchurian affair must be regarded only as a sort of prelude of the real movement.

The world has been accusing Japan of something of which she is entirely innocent—that is, aggression, as the term is understood in the capitalist imperialistic West, a thing which simply does not exist in the philosophy of the East. The Japanese, too, have tried their best, or their worst, to defend themselves in the language of their accusers, knowing full well, as they do, that it is futile to argue where there is such an unbridgeable cleavage of thought and mentality. They felt from the outset that the best defence and the ultimate justification lay in the motives that animated them and the final results that would be attained. They are aware, not without compunction, that in the meantime deplorable excesses have been committed both at home and on the continent; they are prepared for further annoying occurrences and developments but all that is taken calmly as the inevitable throes attending the new birth which is taking place in Japan.

The whole situation in Japan today is rather too involved to be reduced to simple terms, nor are the various elements of the nation as yet thinking with one mind or working towards the same objective.

On one point, however, there seems to be a consensus of opinion, and that is that blind imitation of the West has to cease, and that there must be cool and mature re-examination of the materialistic institutions of the West in the light of the idealism of the East, so that there may be evolved a distinct civilization hitherto not known.

Even as she is, Japan is the only country on the globe where the old and the new can exist side by side with any degree of harmony. In the West, unfortunately, the break with the past is definite and final, while the rest of Asia still remains largely impenetrable to modern civilization. Japan has been looked upon as the meeting ground of the two. The aspiration to-day is for a higher rôle than that of a mere bridge or a halfway house. Not only shall the East and the West meet in Japan, but they shall meet and grow into a compact and coherent whole whose radiance shall brighten the remotest corners of the earth. That is taken to be the supreme mission of new Japan.

Tosio Sirato in the Atlantic Monthly.

INDIA'S MISSION.

(By I. J. PITT in the *Indian Social Reformer*.)

It is not only the authors of "The Rise and Fulfilment of British Rule in India" who believe that a resuscitated India with free scope for her self-expression has a specific contribution to make to the comity of nations, but all who know her well will agree with this dictum. And what is her unique quality? Surely it must be that which is so forcibly brought home to the observant Westerner who has come into close contact with the people. It is, to use an oft-repeated phrase, her "genius for religion." Truly in the West there are saints who have sounded the heights and depths of religion to as full an extent as any in India, but the "masses" are not inherently religious: they must acquire it. To give two illustrations:—

The writer was taking an evening walk, accompanied by a Hindu schoolboy. The passing by an old temple gave rise to questions asked regarding the Shaivite sect. Other boys strolling that way, joined us, and with eager interest listened and contributed information to the enquirer. Another: Every evening the Munsif, the Headmaster, the Vakils, the doctor and the writer were accustomed

to meet in a Brahmin musician's house for reading and discussion of Hindu scriptures; some or other always attended, and would stay on talking to the late hours. Imagine our English schoolboys eagerly discussing religion on the road, and our village or town magnates giving up every evening to a Bible class! One's wildest flights of fancy do not reach that! Who living amongst a Hindu community does not observe that with the unsophisticated the spiritual world is the Reality; the material, the unreal, the transitory, and that this recognition is part of the very fibre of their active lives; and that ability which enables many a simple illiterate to grasp easily a metaphysical abstraction.

Without being concerned here as to whether their lives are more moral than other people's, the fact remains that the invisible world is to them the real. That spirit is greater than mind or matter.

If asked to give proof for this belief these people would look astonished, they take it for granted, as they do the functioning of their bodily organs. Such a one and his questioner might be compared with a lover of music and a friend who had no ear for music whatever. Let us suppose this friend saying, "What is this music that you tell me produces in you exhilaration, ecstasy, and enralls you absolutely? All I can hear is a lot of chaotic sounds, conveying not the least meaning to me. Unless you can give me proof that these sounds are capable of producing the alleged effects, I must conclude that you and all musicians are victims of a delusion."

The music lover might reply, "So be it, I can only assert that I know that I have spoken the truth. I can give you no proof. As you are deficient in the musical sense, to re-iterate the experience of these who are musical is only to speak to you in a strange language. If you have faith in our *bonafides* you will take our word on trust; if not, not." The "things of the spirit" can be only discerned by the spirit. If that become atrophied by disuse, or lying dormant, or perhaps non-existent, the language of the spiritual world will be mere gibberish.

Is it not India, who speaks this language with the greatest proficiency, who should teach it to a world where the powers of evil are mustering all their forces to destroy the angels: to fill puny man with a colossal pride, by which he imagines he can dispense with the Incomprehensible, scorn the supernatural and evolve a religion out of himself, which is to have no creeds, no dogmas, leading to a state "moth-eaten with liberty" as T. S. Eliot calls it?

"The fool hath said in his heart, there is no God," but even fools can understand that every man a law unto himself, and every man allowed uncontrolled self-expression, means chaos and anarchy, and that the only check upon this which is available to them is to standardise humanity, suppress individuality, induce group-mentality—in short, soul-slavery.

But the starved soul must have an object of worship, a God and a religion. Or they will worship a man, or the machine, as in Russia; and for a religion, a concoction compounded of materialism and sentimentalism, as served up by Bertrand Russell, for instance. All those with eyes to see can discern in the modern world how all this works out where it has been tried.

Is India preparing herself for this spiritual mission? Are none of her sons falling under the attraction of an outwardly alluring form, which speaks with the voice of the charmer, of liberty and a universal religion without God, while they discern not that the bright coloured vesture clothes a skeleton?

MEN? OR WOMEN?

I HAVE seen a Devil Dance at last! We arrived at Darjeeling to find crowds collected in the Bazaar, more crowds peering from the roof of every near-at-hand house, and people hanging half way out of most windows. The meaning of the throng was not far to seek. We pushed in, found our way stopped by a burly Tibetan, and had to pay toll before we could elbow our way through and see what was on.

Chairs were provided for the favoured few. The rest sat about in rows; men, women and children, all interested, all gaily dressed, all thoroughly enjoying the occasion. The dances had been on three days. We arrived during the last one. It seemed more an allegorical play than a dance. The characters were taken by various lamas, and a few by women. Masks of hideous varieties were artificial aids to disguise. The scene was set about a small tree, from the branches of which oranges had been suspended to give a decorative note. A circle drawn in chalk around it was all the stage those performers had, and within that magic ring they played with such realism that it was possible easily to follow the gist of the story without knowing a word of the language in which it was told. A sort of Greek

chorus came in every few minutes and sang lustily, then the lamas danced. The chorus retired into the background, or altogether away, and let the story go on until it was time for more singing and dancing. It was impossible not to be interested. The singing was a wailing chant, but the dancing was extremely good. The lamas, big, clumsy-looking men, proved surprisingly light on their feet and capered about in great felt boots, doing the most intricate steps to the music of the orchestra, which, by the way, consisted of one lama gravely banging on a big drum and another noisily clashing a pair of cymbals. The resultant music somehow suited the occasion.

And while the play proceeded the audience gave proof of its appreciation, not only by laughing lustily at every joke and loudly applauding every portion of each dance but also by presents. A line of men came solemnly into the "limelight" bringing gifts—sacks of flour, dishes of rice, lots of dried tea. Already there was a table on which varied presents of much the same nature had been placed—all tokens of public gratification. It must have cheered the performers to observe those gifts. It is nice to be appreciated, and not to have to wait till the close of a performance to find out what the audience thinks of it all. They acted round and about those flour sacks and that rice with greater zest than ever. They danced with greater verve and sang more loudly, while the orchestra banged and clashed itself into a frenzy. The performance ended on a note of gaiety. The losing king, in a fight between two, cast at his opponent his gun, his sword, his whip, his false hair and then his outer garment. Each discard brought a yell of delight from the audience, and there was a tremendous din of applause when a cracker thrown at the feet of the vanquished brought him to the ground in the most realistic death agonies I have ever seen. However, he revived, to take his share in the dance which followed, and did it right gaily too.

Very interesting were the old Tibetan weapons used in the play. There were old matchlocks and old swords of very ancient date. Whenever the former were required to be fired, a bomb was thrown which was sufficiently thrilling for the populace. The headgear was rather wonderful too. Red hats wore the lamas, and red gear the women characters too.

There were perhaps three women actors. I say perhaps, for it was impossible to find out if they were not merely female impersonators. One person informed me that women take no part in the Devil Dances—another said that they really were women

nuns from the Buddhist religious houses. But it is difficult to know what to believe!

These dances undoubtedly give great enjoyment to the people. The hundreds there could not all have belonged to Darjeeling. The tea-gardens round about, and every village within fifteen miles' radius must, I think, have contributed their quota. Refreshments going all the time. Relays of cups were in front of each party and, as they looked and listened, the Tibetans and Nepalese refreshed themselves with innumerable draughts of tea.

Only sunset brought an end to the proceedings. It had, I believe, been going on all day, but all the actors are not on at one and the same time. Fresh parties appeared from time to time, and two or three retired to rest and come back when the fancy took them.

Altogether a most amusing and instructive form of entertainment is a Devil Dance!

G. L. in Indian Paper.

A CHINESE "ROBIN HOOD"

CHINA'S most prosperous Provinces—Honan—has been reduced to a state of anarchy by 400,000 bandits, who now virtually control this area of 68,000 square miles with an estimated population of 25,000,000 people, according to an analysis made by a Chinese investigator who has travelled extensively throughout Honan.

The Chinese investigator's figures are confirmed in part by American missionaries working in Honan, several of whom have recently been robbed or kidnapped by bandits, but who have generally managed to get along with the outlaws. A number of large Honan towns and cities have been conpletely wiped out by bandits during the past year, and extensive districts in southern Honan are deserted by former residents, who have abandoned land and property in fear of the bandit hordes.

The Government has managed to retain control only of those parts of the province immediately adjoining the Peking-Hankow railway, which passes

through the centre of the province and at times bandits have broken the railway and carried off station-masters and train crews for ransom.

"Widow Chang," The leader of a band of several thousand bandits, is terrorizing several districts in western Honan, according to foreign reports. Several military leaders have sent soldiers to catch her, but with no success. She believes herself impervious to bullets, and leads her men into battle. "Widow Chang" appears to be a sort of Chinese Robin Hood. She declares that she robs the rich to help the poor. Peasants and poor workers in the towns regard her with reverence.

A romantic story about her is printed in Chinese newspapers, but there is no means of verifying it. According to this story, the "Widow Chang" was once the wife of a well-to-do and respected man. Her husband was repeatedly robbed by soldiers and bandits. Then, one night a group of bandits broke into his house and killed him. His widow became partially insane. She turned bandit, and organized a little group. She was so successful that she gained many recruits. Now she leads one of the largest bandit gangs in Honan. The "Widow Chang" has a propaganda corps which goes in advance of her fighting unit, missionaries report. They plaster a town with posters bearing such mottos as "Rob the rich," "Save the poor," and "Widow Chang is the salvation star of the poor people." The residents of Honan have given her the highest Chinese military title of "Marshal," and she is addressed as "Marshal Chang" even by her victims. Some government officials have offered her a high rank in the army if she would give up her lawless life. But she has refused the offer.

The rapid rise of bandits has occurred during the past year and a half, following the series of civil wars in Honan, which proved inconclusive and left large areas of the province without the defense of government or rebel troops. At present regular troops remain close to the railway.

—Japan Advertiser (1930)

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

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for T. Baty, 3 Paper Buildings Temple, London, Great Britain