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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.*"

OUR BRUTAL TIME

It is only the very young, and the very prejudiced, who can fail to see how great a declension civilization has sustained since the sane and bright days of fifty years ago. The American journalist Steevens said at the turn of the century, "We have let brutality die out too much!" but surely he could have been satisfied now. Only a day or two ago another American, engaged in the pastime of weighing the comparative values of "men" and "women," after ascribing to "men" enormous superiority in strength and decision, observed that "women" "about redressed the balance"—by their amiability, thinks the reader?—by their quick sympathy and charm? Not at all;—*by their "tearfulness"!*

Love and reason are alike brushed aside: brawn and sentimentality alone counting.

And people flock in throngs to do what no decent person in 1890, say, would have thought of doing—to witness the crude beastliness of a prize-fight. Listen to these choice extracts from the *New York Times'* account of the contest between Louis and Schmeling—and judge whether the gladiatorial combats of Rome, if more fatal, were any fouler.

"Under a murderous fire of desperate rights to an unprotected jaw, Louis went down to be counted out in the twelfth round.

"Louis had to be carried to his corner while the shouts of a crowd of 45,000 delirious fight fans rang in the ears of his battered, bruised and bleeding conqueror. And Louis required several minutes of resuscitating before he was able to stagger on shaky legs out of the ring.

"The boxers battled craftily, savagely, from the first bell. . . . When the German floored his foe in the fourth round bedlam broke loose. After that it was

difficult to hear the gong sounding the end of each round.

"One of the punches Schmeling landed in these overtime outbursts was a murderous right-hand drive clean to Louis's jaw. The blow hit the mark with the full power of Schmeling's body back of it, and sent Louis to his corner in a state of collapse.

"Gradually he wore Louis down through the savage fighting until the twelfth round saw the weary, punch-deadened Bomber commit his second foul with an erratic powerful left for the body. The blow hurt Schmeling and he danced backward. Ignoring this painful blow Schmeling uncorked a right to the jaw that jarred the weary Louis to his heels. Another high right banged Louis against the ropes, shaken and groggy, almost to the point of helplessness.

"Schmeling now was like a jungle beast intent on the kill. The crowd was delirious with joy, hoarse with shouting as its sentiment turned to the German after the amazing knockdown of the fourth round. The Bomber was tottering drunkenly on unsteady legs.

"Like a panther, Schmeling leaped after his foe. He punched and punched and punched with his right to Louis's head, to Louis's jaw, to Louis's face, and with each succeeding drive of his rival's fists Louis came closer to disaster.

"Finally as he veered backward desperately, knees knocking, eyes blinking, head shaking from side to side, Louis went down under one terrific right to the jaw into the first professional defeat he ever experienced. He struck the canvas on his haunches, stiffened in a reclining position, and struggled to get his feet under him. But he could not.

"Schmeling, of course, was wildly elated.

"Forgotten were the bruised and swollen left eye which testified to Louis's punching force and the swelling right eye he suffered as the bout progressed."

We will only add that the illiterate journalist who penned the account chooses, like his *confrères*, to talk of a man "careening" when he means careering.

YOGI EXPERIMENTS

ALL life is consciousness; therefore, there is no death. That is the "scientific truth" passed down by the best *yogis* of India from generation to generation for the last 4,000 years, a truth which makes Western knowledge pale into insignificance, according to Dr. Murdo MacDonald-Bayne, of Edinburgh. Dr. MacDonald-Bayne, who recently arrived in Tokio after spending two months in India and three months in Thibet to learn more of *yogi*, is now engaged in spreading its principles. He is accompanied by his sister, Flora Chisholm, and sailed by the *Heian Maru* for Canada and the United States, on a lecture tour of 18 months.

Yogi as practised by its highest masters is a magic truth that has been known in India for 4,000 years, but is only now gradually becoming known to the West, the visitor told a representative of *The Japan Advertiser*. The amazing things done by its practitioners are not fraudulent he said, for he saw them demonstrated so convincingly that he cannot deny their actuality. He has trained himself under one of its greatest masters, Aurobindo, and now can achieve some of its strange results.

For one thing, he has spoken with his dead mother more than a dozen times as if he were talking with a normal person, he said. He has seen a youth with hardly any muscles crack a $\frac{3}{4}$ inch chain into two pieces, a man jump more than 30 feet without exertion, a feat no Olympic jumper could ever achieve, and a man stand on a block of ice and melt it within a few seconds. These and many other magic feats have been done before his eyes, and there is no question that they can be done, he said. "I spoke to my dead mother as if she were a normal, living person," Dr. MacDonald-Bayne said, "for in truth she is not dead, but living. She was solid, she wore the kind of clothes she always wore, and her voice was her own voice. I clasped her hand and felt it. She told me in Gaelic, the language of the highlands where we lived, that she wore clothes just as we did, but added that ours were of grosser material."

The *yogi* principle, the visitor said briefly, is that consciousness is all that counts in life. Life is not matter, but the organizing power of matter. *Yogi*

means joining together. There is will in consciousness. Life is automatic. By will within consciousness and by a holding of the mind still without control of consciousness by the mind or body, the mind and body will respond to the will. Ether, he went on, is the basis of all things, according to the *yogi*. Everything that is seen is a phenomenon. A man's body is only ethereal matter joined together, a machinery, a physical manifestation of life. When man, in the accepted sense, dies, it is his mechanism that returns to its original ethereal state, but his life goes on. Life, in other words, is immortal, eternal, he said. According to the *yogi*, a man can separate his mind from his body and see himself objectively. Dr. MacDonald-Bayne said that it was a power that can be developed only by rigid discipline, by hard concentration of mind on the highest ideals, such as purity and perfection. All desire must be annihilated in order to free the mind from baser things. The uninitiated should practise *yogi* under a good master, else he would see things that are best not known, he said. Any man could achieve that power by pure and diligent effort. A person could develop such a power by himself, he said, by continuous practice of concentrating the mind on purity and perfection.

The psychiatrist explained that the *yogis* he speaks of are not quacks, but men of the highest ideals and intellect. He said that there are various types of *yogi*, those called the *natha-yogi*, who build up physical control to give them super-human strength or enable them to stop their heart; those called the *raja-yogi*, who seek mental control; those called *bakti-yogi*, who aspire, and those called *ghani-yogi*, who seek wisdom. Aurobindo, under whom he studied, he said, combined all as his final aspiration. His power of concentration is such that he can project a picture which can be seen by others.

The *yogis* know more about anatomy, psychology and other branches of knowledge than the West, Dr. MacDonald-Bayne said. They would put their foot down on psycho-analysis, saying that it is foolish to cure a mental ailment by physical means. They have the laws of nature so well analyzed that their principles are applicable to anything. If Western scientists should abandon their conservative orthodox and narrow-minded way of thinking and become interested in *yogi* they would discover knowledge that would revolutionize Western knowledge and science, he said.

"I am continually laughed at for upholding *yogi*," Dr. MacDonald-Bayne said, "but I am sure that the

time will soon come when the West will realize that it holds powers unknown to it. In order to make it practicable and applicable to our lives, the really great scientists should study it."

—*Japan Advertiser*, 23rd June, 1936.

FAITH AND FIRE-WALKING

THE Council of Psychical Research of the University of London has been experimenting with Fire-walking. A young Indian, Khuda Bux, who had performed the feat of walking on fire in India, went to London and he was asked to give a demonstration in the presence of several doctors and scientists. Every precaution was taken against trickery and fraud. The feet of the man were examined before and after the performance. Khuda Bux took four strides, twice over the burning embers, and on examination his feet were found to be uninjured. He asked for five minutes' grace before making a third attempt but felt he could not do it again. He stated that the instruments and tests had unnerved him. "Something inside had broken," he said, "I have lost my faith, and if I do it again, I shall burn myself." Dr. E. H. Hunt, who was present at the experiment, had seen fire-walking in Southern India, and he told the *Times* that the test was made under unusually severe conditions which would have deterred most fire-walkers. Readers of the Bible will be reminded of the incident at Gennesareth. After his disciples had crossed over in a boat, Jesus followed them walking on the water. Peter noticing this asked to meet his Master and was bidden to come. After a short distance he found himself drowning and cried out to Jesus to help him. The Master went forward and held Peter up, with the reproachful query, "Wherefore didst thou doubt?" Peter had started full of faith but it had wavered when he saw himself in the unusual position; something inside had broken and specific gravity began to tell. Western critics of the Bible might dismiss the whole story as a myth. But the Hindu scriptures do not regard the power to suspend the action of natural laws as miraculous. They regard it as incidental to the practice of the discipline of *yoga* but they warn neophytes that its allurements are to be sternly repelled as by-paths leading away from the straight road to Reality. The Poet-Saint, Tayumanavar, has catalogued the powers thus gained in one of his hymns which Isaac Tambiah in his *Psalms of a Saiva Saint* translates as follows:

The wild-willed tusker breaking every bond
Is meekly led wherever I will;
I bid; behold the mouths of bears are bound;
The cruel tiger's jaws are still;
Lo! on the lordly lion's back I ride;
The serpent dances at my call;
The metals five in mercury and fire
I turn to gold that buys me all;
Unseen of men I move about on earth;
The gods in heaven my behests heed;
Forever young I may remain; nay pass
Into other bodies at need;
Upon the waters I may walk; may sit
Unscathed amidst the flames of fire.

The "siddha" may do all these. But he will not because they are obstacles to the attainment of the Godhead which is the goal of *yoga*. Gautama Buddha strictly forbade his disciples to perform miracles. When the bereaved mother brought him her dead child, fully believing he could revive it, Buddha consoled her, not by raising it to life but by putting her in the way to realize that death is the universal lot of living beings and that enlightenment and the eight-fold path were the only path to real redemption from sorrow. Sri Ramakrishna Paramahansa was asked if one could walk on water. "Yes," was his reply, "but sensible people prefer to pay a pice to the ferryman." In reading the Christian Scriptures, the miracles present no difficulties to the Hindu. His difficulty is that Jesus should have condescended to perform them.

Dabblers in *Yoga* attain some of these powers for purposes of exhibition. But even in their case the power is derived from psychic and not from physical or chemical sources. The moment the doubt crosses their minds that their power may depend on physical conditions, that moment the virtue goes out of them. That is why Khuda Bux declined to make the attempt a third time. "Something inside was broken," as he aptly said. That something was his faith in himself. Incredulity or scepticism on the part of onlookers also, paralyzes psychic powers, by inducing self-distrust. Jesus sharing the common lot of prophets in their own country, could not perform miracles in his native village of Nazareth. The doctors and scientists who examined Khuda Bux could not discover the secret of his fire-proof feet because they looked for it in the wrong place. Insensibility to cold and heat, is one of the signs of advancement in the Yogic path. It is no unusual thing for ascetics to hang head downwards over a roaring fire not for a few seconds but for hours

on end. The author of *India and its Faiths*, Professor James Bissett Pratt, saw such an ascetic at Allahabad. The (missionary) friend who was with him and who, of course, would never think of emulating the *sadhu*, remarked that it was done to gain notoriety. Professor Pratt could not accept this facile explanation. He suggested that even in India there must be less arduous ways of achieving notoriety! The average European tries his hardest to prove to himself that what he does not understand and cannot do, is fraud and humbug. But men with the real scientific spirit are beginning to see that their attitude should no longer be that of disbelieving every thing that is strange to them. Every day shows that there are more things between heaven and earth than are dreamt of by physical scientists. To do them justice, the great scientists have already recognised this. It is the camp-followers who persist in the old attitude of denying everything which they cannot touch, smell and—eat!

—*The Indian Social Reformer*, 29th February, 1936.

MONASTERIES IN JAPAN

By REIDO NAKAMURA
(Principal of the Soto Nuns' School)

I HAVE been maintaining a nuns' school at Koide in Niigata Prefecture, a small town on the Joetsu Railway, for the last 25 years. The school is a small institution with only 35 nuns and would-be nuns.

I became a nun at the age of 17. I was then so touched by the sermons of Ishun, a sister of the famous Priest Ryoan of the Soto Buddhism, that I decided to become her disciple. Ever since I have been devoted to preaching the Way of Buddha and training young nuns.

The students of my school get up at 4 o'clock in the morning (at 3 in summer) and then practise *Zazen* for two hours. This spiritual training is characteristic of the Soto and other sects of Zen Buddhism, and I attach the greatest importance to it. *Zazen* may roughly be described as sitting in meditation, but its true meaning is very difficult to explain. Man is a victim of illusory sensation and earthly temptations, and the true meaning of the world and "self" is hidden by *Bonno*, or passions born of the senses. In *Zazen*, however, we try to realize what is our "self" by means of concentration of mind and meditation. Perhaps Socrates thought like us when he said, "Know thyself."

Before breakfast, the students recite sutras for an hour. Our diet is of course vegetarian and simple. In the daytime sermons are given and the knowledge of Buddhism is taught. Besides, we give courses in history, geography, the national language and flower arrangement just as in ordinary girls' schools. At one time we taught also English and mathematics, but as the result was unfavourable, we abolished them. In the evening, the students practise *Zazen* for two hours and recite sutras for one hour, and go to bed at 9 o'clock.

The daily routine of our school given above may seem too strenuous. But the students are allowed such amusements as cinema, radio and gramophones. Often tea-parties are held at the school. Most of the students are serious in their effort to become good nuns, though some quit the school to lead secular lives again. The girls coming to my school are mostly under 20 years of age, and their reasons for quitting the secular careers are different. Some come because of bereavement, some because of failure in love. However, whatever the reasons, they were predestined by Karma to become nuns in their previous existences. The graduates of the school are officially recognized by the Headquarters as *Ni-kyoshi*, or nun-teachers, and go to live in different nunneries scattered all over the country.

I am now in Tokio with my 20 students to raise funds for establishing a branch school in Tokio. We daily go round the City soliciting monetary contributions from door to door. When we recited a sutra before the Official Residence of the Premier in one of our itineraries, the Tokio newspapers wrote so much about us that I am almost daily receiving letters from girls who want to become my disciples. I intend to take some of the applicants who are serious enough in their determination.

I do not think that nuns are decreasing as some people think. Perhaps there are 500 nunneries in Japan. I especially wish that more nuns will come out from the intellectual class. I am positive that nuns will play a great part in reviving Buddhism in this country. I cannot but admit that the moral condition of the people is worse than when I was young. Particularly, discipline between the two sexes has greatly loosened of late, perhaps due to Western influence. Indeed, cafés and dance-halls were unknown twenty years ago. It also seems to me that religious sentiment is far weaker in Tokio than in my province.

—*Japan Times*, 25th June, 1936.

THE GEISHA PROBLEM

By SHIDZUE, BARONESS ISHIMOTO

Condensed in the "*Japan Times*" from
"Facing Two Ways"

OCCIDENTAL men like to think that there is still some country whose women do not argue but always gently obey—women who can be managed without any fuss at all. Hence it is a pleasant relief for some of them to come to Japan where mankind is still considered absolutely superior to womankind. But have they never realised that sweet obedience is a heart-breaking code for the Japanese wife? Her everlasting patience in the presence of men's dissolute practices and unfair domestic conduct perpetuates the Japanese *geisha* system.

Almost every important function in Japan must have feasting on the programme and *geisha* for entertainment. The stiff and artless wives are entirely expelled from conviviality. Docile servants of their husbands and mothers-in-law, they are allowed to attend wedding ceremonies, memorial services for the dead, and celebrations of old age. But they stay away from affairs in the tea-houses. When a gay party is to be given there, the host calls upon the proprietor to have ready the required number of *geisha*. Generally the entertainers for a large party include girls called *hangyoku*, from about 13 to 16 years of age, dressed in red kimonos with sweeping sleeves; maturer girls from about 16 to 24 years of age; and a few older women, corresponding all in all to the number of invited guests.

After entering the room with polite bows, the entertainers take their seats, one in front of each guest, to whom they serve *sake* only, the food being carried around by ordinary servant-maids. At the guests' command and during the eating and drinking, the *geisha* play the *samisen*, sing and dance. The tea-house proprietor charges the host for the girls by the hour. So this kind of Japanese entertainment on an accredited scale costs at least 30 yen (\$15) per person just for a short evening's pleasure, which is twice as much as the cost of a grand hotel dinner in Japan. Away from the *geisha*, our upper-class Japanese men are usually so frigid of manner that a Western type dinner becomes hopelessly punctilious.

The young entertainers do not get for themselves the money paid by the host. Hence a popular *geisha*, almost without exception, has a patron who pays the bills for her fine costumes, settings and musicians.

Men are generous about the sums they bestow upon their favourites, for these gifts help to build for them the reputation of being wealthy. But hardly one of them would spend so much upon his wife. On the contrary, a man takes it for granted that a wife has no need to show off her attractions outside the family, since she is thoroughly protected in the home. Besides, it is her duty to be thrifty and to devote herself to household economy, letting her husband have a wide range for his devotions. If the patron of a *geisha* pays all her debts to her proprietor for her education, then he can either marry her or have her as his mistress and let her own a house for him alone to visit. Often he buys for her the privilege of running a *geisha* establishment herself.

It is not so simple to become a famous *geisha* as to become a movie star. The training for the *geisha* is longer and far more precise. Poor parents with good-looking daughters often maintain themselves by selling their offspring at a tender age to *geisha* houses. In such cases the girls are commonly adopted legally as daughters of the house to avoid the actual form of human trade. The young apprentice in turn calls her mistress "mother" and her elder mates "sisters." Filial duties and absolute obedience to the commands of her elders are enforced upon her. But it cannot be denied that the strict training is what gives distinction to a Japanese courtesan.

Once trained, these well-polished butterflies captivate men's hearts or curiosity by whispering a thousand words of love as their profession requires them to do, but none of them is supposed to make real love to any man, unless she is so ordered by her mistress. At the first-class tea-houses, only customers of long acquaintance or new customers with reliable introductions bearing names indicating high social position are acceptable to the mistress. She is generally a woman of great political and business ability. She manages men of power and wealth skilfully and is really very influential. Indeed, while the women of our intellectual class are hardly earning their own bread, while not a single chair of a highly responsible kind in the universities is spared for any of them, these women of the underworld run their peculiar business on a large scale and many of them get enormous incomes in the process. Their power over the prominent men of Japan is gained not in the open but by artful whispering. Indeed, the tea-houses are not only congenial places for relaxation; they are also important council rooms for statesmen and clubs for business men. Austere gentlemen who

enter them stiff and formal, after drinking cups of sake and chatting lightly about nothing with girls taught to make them unbend, open their hearts and reveal their purposes as they would never do elsewhere, least of all with their wives. They discuss with these women the theatre, cinema, boxing and wrestling matches, politics and markets. Every possible line of contemporary interest is chatted about, the girls always appearing sympathetic, even when they tease.

The secret politics of the country, business negotiations and conspiracies of every kind are talked over in the privacy of the tea-house. The quietness which reigns in such places gives, in the midst of the city, the feeling of having come miles and miles away to a country villa. At the entrance, the clogkeeper kneels to receive one's shoes and put them carefully away. Then a sedately-dressed maid makes obeisance and guides one along the zigzag corridors of polished wood which enclose a small inner garden picturesquely landscaped. Finally one reaches the reserved room, where the paper-sliding doors, the screens, the soft-coloured walls and the carefully selected wood all create a refined atmosphere.

When a customer arrives at one of these retreats, not for a party but for quiet pleasure, the customary procedure is to have one of the maids telephone to his wife that he will not be home for supper. The gentle wife, who has been preparing her husband's favourite dishes in expectance of his home-coming, now has to eat alone or with her children only, knowing full well that her beloved husband reposes in the amorous air of the tea-house listening to the flatteries of the *geisha*. But the wife waits and waits as the clock turns to the limit of the day, stirring the dying charcoal in the brazier in the winter to keep warm, and burning mosquito sticks endlessly in summer. The august mate returns late in the night or early in the morning with hot face and staggering feet, to be bowed gracefully into the house.

Prominent statesmen, high officials, leading business men and others have the privilege of leading, uncriticised, a life of this sort, unhealthy and expensive, while their wives cling to the interminable household tasks like goldfish in the pond, having slight chance to see the world at work or play.

There are about 80,000 women in the *geisha* profession in Japan. Those *geisha* who hold the first rank have incomes four or five times larger than those of women in intellectual professions. But the *geisha* "mothers" usually control these incomes, and the

girls are obliged to spend so much for the sake of prestige that there has never been a *geisha* millionaire. It is hard to keep pace in this profession after physical attraction has gone. On account of constant smoking, drinking, irregular eating and thick powdering, the lack of fresh air and out-door exercise, the *geisha* lose their youthful charm much earlier than ordinary women. Some of them are purchased with money. Some spend their lives as private mistresses. Some run *geisha* houses of their own, either inherited from their *geisha* mothers or bought by their patrons. A few remain professional *geisha* as long as they live, a 70-year-old *geisha* not being altogether a monstrosity!

I have had a number of opportunities to meet *geisha* in the past either at men's parties at which I have had the rare privilege of being present or in personal association during the time I was taking dancing lessons with some of them. As party entertainers, they all look pretty, merry, and bold, but when I talk with them personally, I find them modest and peculiarly melancholy. As personal friends they may show some individuality, but as professional women they are all alike. Regarded by men as commercial articles, they are manufactured accordingly, and are as uniformly patterned as the roses in a hothouse.

It is undeniable that their existence is a grave menace to good housewives and a force destructive of the peace of family life. However, I am not so blind as to overlook the social forces that call it forth. *Geisha* are simply driven into their profession. They do not lure men, of their own free will, into dissipation. On the contrary, they are pitifully ashamed of their position and almost unduly conscious of their sinfulness in stealing the money and attention of husbands due to their wives. I am sorry for those who are forced by our singular social circumstances to take up such a calling, to be gaily dressed but terribly exploited workers. I grieve over their misunderstanding of the meaning of our traditional "filial piety," which persuades them to be *geisha* in order to relieve temporarily with their own persons some family distress. It is a too near-sighted view to regard them as the direct enemy of the oppressed wives. It is our society that not only tolerates but in fact sponsors the existence of such a profession. Men should be ashamed of taking advantage of it. Awakened women cannot but feel it their duty to work toward the removal of this disgrace imposed on their sex.

MODERN JAPANESE GIRLS

THE modern girl to-day is vastly different from what she was ten years ago. Ten years ago she was timid and sentimental in her attitude towards all her problems. She nursed resentment against social convention, particularly in her relations with the family, society and the other sex. She cherished the idea that she would not marry any man except one for whom she really cared. *Jiyu-kekkon*, or a marriage of her own choice, sounded to her ears like music. Such an idea however was still a secret and she whispered it, having no courage and conviction to speak outright. The utterance given to such resentment by the boldest champion of her sex was at most no more than an appeal. To-day the modern girl speaks out her thoughts and sentiments on such matters with amazing frankness and a supreme contempt even within the hearing of her parents, teachers or friends.

Here comes the modern girl in her dapper afternoon western dress. She is not so ostensibly modern as a modern girl was ten years ago, but the gleam in her eye bespeaks more intelligence, worldliness and self-reliance than her predecessor. Let us hear her speak a piece of her mind. She says that her parents are not qualified to be her advisers and friends, that woman has spoiled man by being too obsequious to, and jealous of him, and that woman must be more courageous in asserting her freedom in love. Such ideas might have been expressed boldly ten years ago by a much married woman interested in the women's movement, but not by a modern girl. To the modern girl to-day, a discussion of such subjects in public has become commonplace. The essential difference in attitude of the modern girl to-day from that of ten years ago is that she thinks out her problem rationally and tries to translate her thought into action, right or wrong, while the latter was sentimental and attempted to solve her problems sentimentally.

To the modern girl ten years ago, marriage for love was a sacred article of modernism, but there is more than one way of loving and marrying. Suppose a young man and woman meet at a party. If he takes a fancy to her during their conversation he tries to make friends with her. Usually they fall in love and then cherish the idea that they will be married before long and that their married life will be an eternal bliss. If ever the idea of how and what they would live on after they are married enters their heads—the serious problem of the modern times—they simply dismiss the matter by thinking, or rather feeling, that they

will stick to each other through fire and water and be able to get on some way or somehow. Such was the idea of marriage for love entertained by the modern girl of ten years ago. The modern girl to-day abhors such a marriage. She says that a marriage with a man who cannot finance her comfort is unthinkable no matter how deeply she is in love with him. Her predecessor ten years ago whined when her parents did not approve of her associating with young men, but to-day she proposes to "educate" them by inviting them to see her in company with the other sex.

Recently a Japanese newspaper ran a series of ten extremely interesting articles, representing opinions of young girls on social topics, particularly their views on matrimonial problems and their relations with their families and the other sex. The girls were daughters of middle-class families and well educated. What they said shows the spirit of modern girls to-day in striking contrast with that of the modern girl ten years ago.

Let us hear what Ayame Tsuda, 25 years old, daughter of Seifu Tsuda, a well-known artist, had to say about her matrimonial problem:

"Why is the husband always so overbearing to his wife? The fundamental cause of his attitude is economic. The idea that he is financing her makes him haughty and his wife obsequious toward her husband. From time immemorial, it has been thought that a woman must obey her husband, and when she becomes old she must obey her son, having no ability to get on alone in the world. It is this idea that has made the husband haughty towards his wife and the wife to put up with everything her husband did. The woman is to blame just as much as the man for this condition of affairs. If the woman demonstrates to the man that she has the ability to get on in the world alone, the latter may change his attitude. If she succeeds, her position will naturally be raised to the same level as that of the man. At least I believe this and have enough courage to live up to what I think.

"I have been working hard to become a pianist. What for? For one thing I want to give full play to my personal inclination, but at the same time I want to be financially independent. If I should ever marry, both I and my husband will work, for I do not want to be financially dependent on him. That is my idea and I will not have a savage husband who treats me as a housekeeper. He should be more of a friend, a comforter and a helper in my pursuit of art."

Tamiko Nii, 23 years old, is the daughter of Kaku Nii, a well-known critic. She says:

"If I marry at all, I will marry a man with ability to finance all expenses necessary for our home life, furnishing me with decent things to wear, with a maid-servant . . . permitting me to take lessons in music or painting or whatever I may elect to pursue as a diversion in life. If he does, I will not fuss over what he does as a diversion. I think a wife is apt to invite the contempt of her husband by interfering too much in his affairs. When her husband comes home drunk late at night on pay-day, she is liable to jump on him hysterically, asking him where he was drinking and where is the pay. Another wife might kindly strip him of his mud-besmeared clothes, put warm bed-clothes on him, put him tenderly to bed, sit by his bedside and weep and sob. It is because she does this that her husband becomes spoiled and cheeky.

"If my husband should not come home at a decent hour, I would go to bed. If he should come home drunk at midnight, let him in, but at the same time I would leave him alone. If he should lie down on the floor at the entrance and sleep, I would leave him at that and return to my warm bed. I would not say 'Where have you been drinking' or 'You must not flirt with any other woman' and the like. Man flirts if his wife is jealous. If she remains indifferent, he may behave better. Such is man, and a wife may find him comparatively easy to handle if she hits upon the right method of handling him."

Tokiwa Fuji, 24 years old, daughter of a former member of the Nagasaki Prefectural Assembly, made the following statement:

"When I once asked a young man what kind of a woman he is going to marry, he said he doesn't mind how she looks so long as she is a daughter of an influential man and is able to bring plenty of money as a dowry. Young men who have a calculating idea of marriage have been increasing in number. A proletarian girl may fall in love with a promising university graduate, but she will be ditched like a pair of old shoes when a girl who is materially blessed appears upon the scene.

"Young men these days are often criticized by old people as heartless or destitute of noble spirit, but I have sympathy with them; often I hear it said that students squander much of their time in tea halls and dance halls, but how many of them get jobs when they leave the university? And those who find work have to start with a salary of 50 yen or 60 yen a month! It would be a vain dream for them to think of earning

100 yen a month until after they attain 30 years of age. No wonder that they are liable to indulge themselves in jazz and wine and prefer marriage for wealth to marriage for love. This naturally makes woman more egoistic regarding her matrimonial problem. In former days, she lived in the world of sentiment; to-day she lives more in a world of reason."

Emma Togawa, 26 years old, daughter of Shukotsu Togawa, says: "The old saying that woman lives on love no longer sounds just right. No matter how much I love a man, I first think whether I will be happy all my life if I marry him. And if I arrive at the conclusion 'No,' I will suppress my feelings by reason. The love tales sung to the *samisen* have become impossible. I am not without a feeling of sadness whenever I reflect upon this rationalistic attitude of mine. I am after all a woman. I may fall desperately in love with a young man, but this is impossible when I come right down to it. Young women these days are all afflicted by this clash of sentimentalism and rationalism. All my friends say the same thing. A companionate marriage is preferable, for a marriage for love has become too romantic for me."

If what they say are not signs of challenge, not revolt of modern Japanese girls against the other sex, what then? It is true that not all Japanese girls speak in that defiant way. Modern girls are still few in number, but they speak the mind of the rank and file of semi-modern and quasi-modern girls. And there must have been hundreds of thousands of their kin who felt an agreeable thrill, as their vague and half-conceived ideas on such problems suddenly took shape and became clearly defined, when they heard what those modern girls had to say.

Whether the attitude of these modern girls is right or wrong and whether the thoughts they cherish are practical or not under present conditions in Japan is another story. However that may be, the remarkable fact is that they have become profoundly conscious of their future and self-reliant in shaping their destiny.

—S. UYENODA in the *Japan Advertiser*,
6th March, 1936.

EDUCATION IN INDIA

A RECENT Debate on the subject of separate colleges for women, held by the Bombay Secondary Teachers' Association, had resulted in a tie but for the casting

CO-EDUCATION IN THE PUNJAB

DESPITE the conservatism and prejudices of the people against sending girls to boys' schools the efforts of the Education Department to encourage co-education in the province have met with some success as is revealed by the fact that on the 31st March, 1934, there were as many as 20,600 girls reading in boys' schools—almost all of them in primary schools. The lack of qualified female teachers and of funds for running separate institutions has necessitated the encouragement of co-education, says the Director of Information in a note on the subject.

—*Indian Social Reformer*, 22nd February, 1936

SUFFRAGE IN JAPAN

ASKED by the League for Woman Suffrage whether they favoured extension of all rights of citizenship to women, 60 members of the Lower House of the Diet replied in the affirmative and only 13 in the negative, says the *Jiji*, reporting the first results of a questionnaire sent to 200 Representatives. There have been 88 replies so far. Three replied, "too early," and another 3 were undecided.

On a proposition to give women the right to participate in local and national government, 51 replied favourably, 15 were opposed, 8 said "too early" and 5 were undecided.

Some of those who favoured the second proposal said that it is too early to give women full citizenship rights but that it might be proper to let them take part in elections now and approach the problem of full rights later. Among those opposed were some who thought that suffrage would impair the family system.

Local or national relief for needy mothers with children evoked 75 favourable replies and only 3 opposed. On the question of creating special courts for settling family disputes, 15 approved and 16 disapproved, while 9 thought it was too early. Reason for opposition was the belief that such a court would be inconsistent with traditional practices of the family system; that such disputes must be settled outside of court.

—*Japan Advertiser*, 6th May, 1936.

SUFFRAGISM IN FRANCE

DESPITE many setbacks, the persistent fight of French women to obtain the vote continues unabated. The

vote of the Chairman, our genial Mayor, whose stirring speech in support of co-education carried the day and helped to maintain the traditional policy with regard to women's education in the Presidency. The too familiar arguments of moral dangers and psychological differences, were brought in and emphasized only to be demolished by the supporters of co-education. But the surprising feature of the debate was the support accorded to separate colleges for women by the only lady speaker, herself, perhaps, a product of co-education. Perceiving the anomaly of her position, she almost apologised for advocating separate institutions and professed to speak on behalf of those girls of "a shy and retiring nature" who were overwhelmed by the majority of men students in mixed colleges. When one comes to think of it one feels that there cannot be a better antidote for shyness than rubbing shoulders with men students in the college days. This will serve not only to wear off the shyness of those afflicted by it but enable them to come out of their shells. Many of our women who figure prominently in the civic and social life of the city owe much to the training they have had in co-educational institutions.

The difficulty which our women's colleges, in which the subjects taught are identical as in men's, experience to maintain the standard and temper of education, is great. But where these Colleges are limited to the special curricula deemed suitable for women, they invariably deteriorate into glorified schools. The only excuse for women's colleges to exist is that there are no other institutions in certain localities which impart any education at all for women. It is an irony that some women who have received their training in co-educational institutions should lower the flag of women's education by declaring in favour of inferior education. It is not unusual for these women to support ardently a Vernacular University or a Lady Irwin College but at the same time to take care to send their own girls to mixed Colleges. The attitude of these estimable people would seem to be that the education which they advocate is good enough for the generality of women but not for their own daughters. In the same spirit we often find women leaders holding up the ideals of Sita and Savitri to their sisters while in their own lives there is very little evidence of their living up to them.

—*Indian Social Reformer*, 8th February, 1936.

leaders of the battle are now concentrating their fire upon the French Senate and are more hopeful than they were of changing the attitude of that body. Last February the Chamber of Deputies, by a large majority, adopted its third proposal in favour of woman suffrage. Now the proposal is again before the Senate, which has up to now remained the stumbling-block.

France is one of the countries of Europe in which women have no political rights (two of the six are Italy and Germany, where former rights have been suppressed; the other three are Bulgaria, Yugoslavia and Switzerland). Most of the other European countries recognized the change wrought in the economic position of women by the World War, and granted women the vote soon after. At that time the general woman suffrage movement met a response in France, but the Senate held out against it.

Now again the Frenchwoman is taking a passionate interest in political affairs. Since the War, France has seen the rise of a new type of woman. More and more often she has a job and is, not seldom, the only member of the family to hold one. At the same time she carries on the full duties of a wife in managing an extensive household. With the new liberty which accompanies her new occupations she considers that she should have the vote.

Her belief is contested. Among the arguments raised against woman suffrage are the theories that women would lose all charm if they had the vote, that concern with politics would cause them to neglect family duties. It is also asserted that since women do not do military service they have no right to vote. (The women reply that they produce the men who do the military service.) And it is argued that only a small proportion of the women really want to vote.

Other arguments are based on the "inferiority" of women—"women haven't the same intelligence or education that men have"; "there are more women than men in France and politics would become effeminate."

It is true that the large majority of women have not yet been educated politically—or, rather, one should say they have not been educated by the various political parties. If women voted, the sudden increase in the voting population would disturb the balance sheet of each party and might lead to a reversal of power. Added to this is the fear of the radicals that women are still under the influence of the *curé* and that the women's vote would increase the power of the Catholic parties.

To-day there are more than a hundred women's organizations representing all shades of political opinion, from the most conservative to the extreme left, but all of them with at least one aim in common—political rights for women.

Among the most important of these is the Catholic organization headed by the Duchesse de la Rochefoucauld, which is said to include more than a million members. The Catholics began by disapproving of the women's vote. In 1900, when they saw the tide of feminism rising, they formed a protective women's organization which had for its motto, "We want no rights, we desire only duties." To-day the Catholics approve whole-heartedly of woman suffrage on both moral and political grounds. The Duchesse de la Rochefoucauld's group included members of the aristocracy and large numbers of the peasants and the working class.

The two most active organizations appealing to the bourgeoisie are the *Union Française pour le Suffrage des Femmes* and the *Ligue pour le Droit des Femmes*. The former is headed by Mme. Brunschweig, wife of a professor at the Sorbonne. The latter, which was among the oldest of the feminist groups, has continued under the direction of Maria Verone, a woman lawyer and ardent feminist.

Rather more to the left, the *Comité des Femmes Françaises* draws its adherents from the work-people and from the more or less communistic intellectuals.

By means of mass meetings and reunions, through their weekly journals, by placards and newspaper publicity, all these organizations and many more are carrying on intensive propaganda for woman suffrage. Their arguments are not based on philosophical ideas so much as on concrete facts.

The women are told, "There are eight million women in France carrying on professional activities. Of these three million are the heads of establishments or of industry. One-third of them have no civil or political rights. What are you going to do about it?"

The workers are urged to "Demand the vote and fight against the *décret-lois* which are reducing wages and threaten to take away the jobs of women!" And these methods are effective. Within the last year, women all over France have enrolled in these organizations by thousands.

The unsettled political condition of the country; the low wage scale; the fear of Fascism which has taken away women's jobs in Germany; the diminution of all incomes due to the economic crisis which is now at its worst in France—all these factors have

aroused the French women to take a hand in politics.

It is by no means the uneducated worker who is the hardest to arouse. It is the upper classes to whom the appeal is most difficult, the members of the aristocracy who have no interest except in *la vie mondiale* and the bourgeois wives who are interested mainly in their homes. There is also a curious lack of interest among the women students.

During the next few months, the women will be watching the French Senate closely, because this winter they are more than ever hopeful of success. In October, elections occurred by which one-third of the Senators were replaced.

Unfortunately among those Senators who left was Mr. Louis Martin, who has for a long time been one of the chief advocates of feminism. But it is the consensus of women's journals that more adherents than opponents of the cause were elected. Many of the incoming Senators, as former Deputies, voted in favour of woman suffrage. However, one can never be sure. It has happened more than once that a former Deputy has changed his mind on his way over to the Palais du Luxembourg where the Senate sits.

The Chamber of Deputies is elected directly by a general vote, which means that to keep their jobs, the Deputies wish to please their constituents. But the Senators, elected by an Electoral College for a longer term, are two steps removed from a public which they do not take so many pains to placate.

In the Senate, extremes meet on the question of woman suffrage. The Right joins with the Communists in advocating the vote for women. The Socialists and the Republican parties approve it. The Left Democratic party is opposed. The Radicals, who have the majority in the Senate, are divided.

—*Japan Times*.

THE ASS KICKS THE OLD LION

[*Mary Gladstone announces to Ruskin her approaching marriage, gushingly:—*]

"Don't you know how I hate girls marrying curates? . . . I don't like married women; I like sibyls and children and vestals." . . .

(*From J. R. to M. G. Brantwood, 29th Dec., 1885.*)

[*Mary Gladstone tells him how wrong he is. But he replies:—*]

"I didn't mean, and never have thought, that girls

were higher or holier than wives . . . I merely said I liked them better."

(*From J. R. to M. G., 13th Jan., 1886.*)

Would one wish to be "high" and "holy"—or likeable?

(*See "Letters to M. G. and H. G.," Ballantyne Press, 1903.*)

SCRAPS

THE only healthy solution to the Indian "dowry problem" is a radical change in the outlook of girls, who are at present taught to look upon marriage as the be-all and end-all of their existence. Instead of dinning in their ears day-in and day-out the ideal of becoming good wives and mothers, if the parents only took care to educate them and place them in the way of an independent career, much of the tragedy and humiliation of hunting for bridegrooms would disappear.—(*N. K. Akshi, in the Indian Social Reformer.*)

* * * *

HOBART, Tasmania.—A grey mouse has been adopted by a family of cats in the Hobart Roman Catholic Presbytery. Some time ago the mother cat brought home a mouse to its three kittens. The mouse is still in the family circle. It could leave if it wished, but instead it eats and sleeps with the kittens and plays with them, and even nips the ear of the old cat.

—*Japan Advertiser, March 8th, 1936.*

* * * *

EUGENISTS, PLEASE NOTE!

"FACILE theorists on heredity may note the difference between Bishop Heber and his half-brother Richard, who spent his life collecting books and left eight housefuls behind him, while he, with greater gifts, wore himself out up the country and died at forty-three at Trichinopoly."—*Note in "Sotheran's Book Catalogue."*

* * * *

And again:—

"Belzoni belongs to that division of the company of the most remarkable men who have ever lived whose invaluable careers could never have been guessed from their start in life, and are so upsetting to Dean Inge, Mr. Lothrop Stoddard of Massachusetts, U.S.A., Herr Houston Stewart Chamberlain (if still alive) [he has since been received into Walhalla], and

other facile 'eugenists' who would limit the reproduction of the human species to peers, Big Business Men, and college dons, and who may ponder the services to science of a strong man at a circus, who arrived here as a destitute alien, and would have been turned back from ingrate after-war England."
—*Sotheran's Book Catalogue.*

And this should make the *Dictionary of National Biography* sit up and take notice!—

"It is an odd thing that with all the Victorian zeal for railway extension it always proved impossible, in spite of General Chesney and Sir William Andrew, to get the Euphrates Valley Railway made, and that we finally left it, to our political and strategical cost, to the Germans. Sir William Andrew was a remarkable man, who as 'An Old Indian Postmaster' got the proposed route of the East Indian Railway altered from the officially adopted plans of the Government, and afterwards was the pioneer of the old S. P. and D. R., now the backbone of the North Western Railway. Why then he should be left out of *D.N.B.* while obscure Puritans and Roman converts swarm in it, is a puzzle."

And this:—

"Forty Years of the Rajkumar College, Rajkot:
"The very interesting account of the original Chiefs' College in India, and of its first Principal, Mr. Chester Maenaghten, who roused the devotion of his pupils from its foundation in 1871 to his death in 1896, and is ignored in *D.N.B.*"—(*Ibid.*)

"The authoress, like Lord Inchcape, disapproved of Christian education, but was very pleased at the work of the underground trolley women in the coal-mines of Giridih."—(*Ibid.*), note on "*Woman in India*" (*Billington*).

"PROFESSOR JOHN SCOTT HALDANE, C.H., F.R.S., who died on March 14th, aged 75, was the author of *The Philosophy of a Biologist*, which was first published in 1935. A second, revised, edition was published on March 12th, two days before the author's death. In this book the following words occur: 'The real universe is a universe of personality and the progressive manifestation of God, its scientific aspects being only partial interpretations of it, the imperfect nature of which is revealed by philosophical criticism.'"

So dear is this poor dying, even,
Seeing thou shalt be touched, heard, seen,
Better than when dust stood between.
—*De la Mare.*

STAR-DUST

I. MILITARY

1. TURKEY:—Students at the Turkish high school for girls at Ankara have petitioned the head-mistress and the governors asking that they may be enrolled for military service. They also desire military studies to be included in the school curriculum so that they may be considered in no way inferior to their young men contemporaries.—*Cumberland News*, 4th April, 1936.

II. BUSINESS

1. HOTEL MANAGER: JAPAN:—Haruko Tanaka, a Tsuda college graduate, is assistant manager of the Zushi hotel. As far as she knows, she is the only woman to hold such a position in Japan. Certainly it is true that she is the only young girl to be the assistant manager of an Occidental style hotel. To understand fully the importance of her position, one must realize that although Zushi is a comparatively small city, the hotel in question is a comparatively large one, being a popular tourist centre. Haruko Tanaka started at the hotel four years ago, soon after she left Tsuda. At first she was more or less of a handy girl, her chief value being that she could speak English fluently. A smart girl, she began doing whatever needed to be done without waiting to be told. It was not long before the manager realized that the hotel couldn't get along without her, and the promotion took effect.—*Japan Times*, 12th April, 1936.

III. ATHLETICS

JOCKEY: JAPAN:—Japan's first "woman" jockey will make her debut at the Yodo race track near Osaka next Sunday. She is Sumiko Saito, a 23-year-old native of Morioka City, Iwate, who passed her examination as a jockey last month and received her official license on Friday.

"I am very happy to become a jockey and have every confidence in the outcome of the coming race," she told a reporter. "I can think of nothing else but horses and racing, and to become a full-fledged jockey has long been my cherished ambition."

Her parents were farmers living on the outskirts of Morioka. After finishing school she began riding at the Honda stable of the Fukushima Racing Club. Following four years of apprenticeship at Fukushima she went to Osaka and became an assistant to Yoshiharu Tani, veteran jockey of the Yodo Club.
—*Japan Advertiser*, March 16th, 1936.

AVIATORS: BENGAL:—The love for aviation evinced by the Bengali girls is evidenced by the fact that a number of applications are pouring in from the girl candidates for the offer announced recently of a sum of Rs. 1,000, being devoted for the training of a selected girl candidate at the Bengal Flying Club, Dum Dum. Among the applicants are one Muslim lady of an aristocratic family, six girl graduates and one woman teacher of the local College. One application has been received from Lahore also. This encouraging response has induced an anonymous donor to offer a sum of Rs. 500 to be utilized for the training of a second girl aviator.
—*United Press (Indian Social Reformer)*, 28th October, 1935.

V. GOVERNMENT AND POLITICS

1. DIPLOMATS:—Sir,—Your correspondent who mentioned Brazil's six women Consuls omitted to state that other South American States have appointed women Consuls or Vice-Consuls. Chile has appointed women in this capacity to Glasgow, Hull, New York, Vienna and Madrid. Nicaragua has women Consuls and Vice-Consuls in the U.S.A. The U.S.A. has women Consuls and Vice-Consuls at Ottawa, Beirut, Geneva and Milan, and women Trade Commissioners at Shanghai, Oslo, Rome and Spain.

At least three countries have appointed women as fully accredited Ministers. Russia was the first country to appoint a woman Minister—Alexandra Kollontai at Oslo, Mexico, and Sweden. The U.S.A. in 1932 appointed Ruth Owen as American Minister to Denmark, and Mexico recently appointed Palma Guillen as Mexican Minister to Colombia.

Great Britain's refusal to admit women to the British Diplomatic and Consular Services is all the more ungracious when one recollects the efficient and unselfish services of such women as Mary Slessor, the mill-girl missionary of Dundee, who acted as British Consul for a number of years at Calabar, and Gertrude Bell, Oriental secretary first to the Arab Bureau in Mesopotamia and later to the High Commissioner at Iraq. The latter dealt so diplomatically with the

Arab tribes under her care that her name became a household word from the Mediterranean to the Persian Gulf, and from Persia to the Red Sea.
Yours faithfully,
D. M. NORTHCROFT.
Church Street, Staines, May 6th.
—(*Daily Telegraph*, 8th May, 1936).

VI. PSYCHOLOGY

ÉMEUTE: JAPAN:—The courageous acts of the telephone operators of the Metropolitan Police Board on duty on that fateful morning of the military uprising in sticking to their posts of duty in the face of possible imminent danger from the military who had occupied the building of the Police Board have now been brought to public notice to the great admiration of all.

A telephone girl named Sugita at the switch-board caught the first alarm of the military uprising and reported it at once to the chief operator, Suye-ko Ishida. These girls, with ten other girls, lost not a moment in taking up their posts at the switch-board, and, after making necessary communications of the matter to the various quarters concerned, discharged their respective duties quite efficiently.

Rebellious soldiers forced their way into the room of the telephone operators, and covered with revolvers all the telephone girls. The girls, nothing scared, continued to perform their duties, though they had been strictly told by the rebellious soldiers present not to use other words than "yes." From that time on, the girls remained steadfast for 32 hours on end in this oppressive situation. During this time they not only did not take a rest but failed to take any food. They became extremely exhausted while thus discharging their duties courageously and at 5.30 a.m. on the following morning of the day of the outbreak of the military revolt, they were able to be relieved of their duties by eighteen other telephone girls who managed to make their way into the Metropolitan Police Board after breaking through the strict military guard.

All these courageous girls will shortly be given certificates of merit by the Superintendent of the Metropolitan Police Board in appreciation of their meritorious services to society in face of actual danger to their lives. Arrangements have been so made by the police authorities.

URANIA

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BY

IRENE CLYDE

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

No reader of URANIA can fail to be interested in this book, in which the Author develops her ideas on the hindrance which sex constitutes to the attainment of ideal character. Why should some be condemned to be rather coarse and others to be rather trivial?

There is no answer. Except for hidebound convention, there is no reason why they should. So the Author passionately calls for an abandonment of all recognition of sex—and for liberty to all to combine Sweetness and Independence.

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NOTICE

OWING to the continued high level of prices, it has been decided to go to press three times in 1936 as in recent years, instead of six times. For convenience of reference each issue will be treated as a double number, comprising the two issues which would otherwise have appeared separately. It is hoped that normal conditions will be resumed in due course.

Please Write!

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

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

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

URANIA

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URANIA denotes the company of those who are firmly determined to ignore the dual organization of humanity in all its manifestations.

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If the world is to see sweetness and independence combined in the same individual, all recognition of that duality must be given up. For it inevitably brings in its train the suggestion of the conventional distortions of character which are based on it.

There are no “men” or “women” in Urania.

“*All' eisin hós angeloi.*”

A register is kept of those who hold these principles, and all who are entered in it will receive this leaflet while funds admit. Names should be sent to J. Wade, 89, Abbey Road Mansions, London; E. Roper, 14, Frognal Gardens, London, N.W.; D. H. Cornish, 33, Kildare Terrace, Bayswater, London, W.; T. Baty, 3, Paper Buildings, Temple, London, E.C.

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