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"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*."

FREEDOM

A! Freedom is ane nobil thing:
Freedom maes man to have liking;
Freedom al solas to man gifis,
He lifis at es that frely lifis,
Ane nobil hart may haf nane es,
Na ellis nocht that may him ples,
Gif freedom falyle, for fre liking
Is yharnit our all othir thing!

BARBOUR, *The Brus* (Circ. 1357)

'Tis liberty alone that gives the flower
Of fleeting life its lustre and perfume,
And we are weeds without it. All constraint
Except what wisdom lays on evil men
Is evil.

—Cowper.

SHINTOISM AND JAPANESE SPIRIT

By Torao Kawasaki

THE OLDEST religion of the Japanese is Shintoism, "the Way of the Gods," or "the Way from the Gods." It may be called the national cult of Japan, and consists chiefly of ancestor worship and nature worship, with an intermixture of certain mythological ideas. Shinto has, in reality, come to be the basic factor of Japanese national morality and the Japanese Nationality. From this religion springs the ardent loyalty to the Mikados, and the unparalleled patriotism of the Japanese people. Every soul of the country feels the obligation to revere the Emperor, the origin of whom is believed to be the Sun-Goddess,

Ama - Terasu - Oo - Mi - Kami, the "Heaven Illuminating Great Deity."

The people are regarded as descendants of this line of gods. The relation of the Emperor to the people is that of father to his beloved children. With this belief in the divinity of the Emperor and the most cordial relationship between the ruler and the subjects, there has sprung up the Japanese nation such as we see it to-day. The common aim of the people throughout all ages has been to establish and solidify a happy and prosperous nation.

Their struggle and aspiration has finally crystallized, through a long and tedious process, into a concrete form of the Japanese spirit; and this has expressed itself in the "Yamato Damashii," the soul of unconquerable Japan. This spirit embraces nearly all the virtues of human behavior, beginning with loyalty and including patriotism, filial piety, mercy, faith, elegance, frugality, justice, gentleness, honesty, sincerity, purity and courage. Indeed, these are the nuclei of the celebrated "Bushido," the Way of Knighthood. In it we discover the ruling passions of the Japanese in all ages.

"Yamato Damashii!" How familiar are the words to the heart of every loyal Japanese! Japan is the embodiment of this very spirit. Without this spirit the present Japanese Empire would not be in existence. It is evident that, as a result of contact with Western countries for the last three quarters of a century, modern Japan has made a very rapid progress and she has been transformed quickly, but the inner life and modes of thought have been slow to change. The things that concern externals have thus

changed but the spirit of old Japan is still in existence. The enthusiasm and earnestness of the people in studying religion, philosophy, literature, science and art of the West and their assimilation have been remarkably rapid. But the spiritual life cannot be revolutionized but through a gradual and patient process of natural evolution. Japan is, indeed, at present in the midst of this process to create some newer spiritual composite to meet the needs of the new day. In this movement, Shintoism having gone through the tests for over twenty five centuries of her history is still to play a very important role in the moulding of moral and spiritual life of the country.

—*Japan Times*, 27 November 1930.

SHINTO AND CHRISTIANITY

BASICALLY there is a great deal in common between Shinto and Christianity, although in many outward aspects the two religions differ radically of course, according to Dr. Katsuhiko Kakehi, professor in the College of Law at the Tokio Imperial University. His own belief is that the God in which followers of Christianity believe, and that whom Shinto worships, is the same God, although the two beliefs approach Him from different angles.

Dr. Kakehi, who made these observations in an interview with a representative of the *Japan Advertiser*, is a scholar and philosopher of some note and an ardent believer in Shinto. On the occasion of the national convention of the Christian, Shinto and Buddhist faiths which was held in Tokio in mid-May, he delivered a lecture emphasizing the importance of permanent international peace from the Shinto viewpoint, the joint convention having been called to make preparations for Japanese participation in the World Conference for International Peace Through Religion, which meets in America late next year. Before taking the platform he made a few introductory remarks and then performed the ancient ceremony of purification by washing his hands and mouth at a basin near the rostrum. Afterwards he faced the wall and in an impressively dignified manner voiced a brief Shinto prayer to which responses were spontaneously made by Shinto believers among the audience.

He told his hearers he then felt in a proper mood to speak.

On the occasion of the interview, Dr. Kakehi pointed out that the interpretation of Shinto had been changing in conformance with the changes in the spirit of the age. There is only one God, he observed, and the Japanese worship him in their own way, this way having developed naturally out of their national life.

"Japan has come into contact with many different forms of foreign influence during its national existence," Dr. Kakehi continued. "Our national life has been affected accordingly. In recent times we have been accepting the civilization of the West which has poured into this country in a veritable flood. It would be foolish to attempt to hold back this mighty inundation, this so-called scientific spirit of the age. It has even become necessary to drift along with this Western influence. But it is vitally necessary for us to know whither we are drifting. This is where religious force must play its part.

In my opinion, religious faith is one of the most powerful influences governing human life. This is exemplified by the histories of the Japanese and Jewish peoples, who I think, are the most religious peoples in the world. We have both come into contact with many foreign religious influences, but we have each kept our own.

The spirit of the native Shinto religion sprang from the national life of Japan and has its roots deep in the heart of the people. Buddhism may have blessed messages for the people but it is doubtful whether it could stand alone in this country as a living religion without being supported by the national spirit born of Shinto.

Christianity, like Shinto, is a religion of experience, and in this particular respect the two are very much alike. However, Christianity carries a heavy burden of dogma while Shinto does not. The latter has a broad, bright history and in its outlook is tolerant of other faiths, this being eloquently attested by the history of this nation.

The idea that a harmony among all religions of the world is impossible of attainment would be refutable at first glance were the other beliefs as tolerant in spirit as is ours. My own belief is that the God worshipped by the Christian is the

same God worshipped by the follower of Shinto. Different religions are only simply the different angles from which man approaches God.

Those who are thirsty may drink water from a faucet which is one of many supplied from the same source. Why should they quarrel over the shape of the faucet?

This is my idea of Shinto, or the Way of God. Our conduct should be a manifestation of a harmony with the Way of God. To this extent, at least, I believe in theocracy."

—*Japan Advertiser*, 7 June 1931.

CO-EDUCATION IN JAPAN

CONFUCIANISM, with its stiff traditions of Chinese propriety, has, during all the long period of seclusion, exercised in Japan a separative influence between the two halves of the human race, which it would be difficult to exaggerate. But it is rapidly giving way. Two deliverances made recently, one by a Japanese, and one by a foreigner, show how its influence is threatened in the all-important realms of education. The Japanese is the principal of an important school: the foreigner is an American lady engaged in the teaching profession in Tokio.

A FOREIGN VIEW

"MEN'S tyranny and selfishness, instead of turning Japanese women into bitter creatures, have had the effect of bringing forth from them the virtues of self-sacrifice and obedience," is the opinion of Mrs. H. D. Hannaford, President of the Tokyo Women's Club.

"I think the Japanese women are great. Men's shortcomings have made them what they are. But the women of Japan are changing very fast, especially since the World War and more recently since the Kanto earthquake. When I first came to Japan, which was about 15 years ago, there were only a few jobs open to women. The so-called professional women in those days were limited to school teachers and nurses, but to-day young girls are entering almost every kind of profession, becoming cafe waitresses, bus-conductresses, etc. They are changing, and I suppose so will traditional virtues, but I do not know how," she said in an interview recently.

Mrs. Hannaford, through her connections with the Meiji Gakuin, Tsuda College and the Nihon Women's University, has come in touch with many young men and young women, and has been brought in contact with the problems of youth which are in a way peculiar to Japan and the Orient.

"At an important stage in life girls and boys of secondary schools and universities are kept apart. I believe this segregation is responsible for much of the tragedies of youth, which are so numerous in Japan. The sexes should be allowed to mix more freely, and they will have a better understanding of each other, and a spirit of companionship will spring up which will aid them when they become husbands and wives"

Mrs. Hannaford believes that there is lack of sufficient understanding and appreciation of each other's duties between wife and husband in the Japanese home. Wives, she opines, should show more interest in their husband's work and try to be a real companion in everything that pertains to them both.

Japanese women are very reserved, and it is difficult to become close friends with them, according to Mrs. Hannaford. She finds the same difficulty in working together with them.

A spirit of independence is what she hopes Japanese women will cultivate.

"The main reason, perhaps, why American women are independent is because they have their own means of support. By independence I mean financial independence, independence of thought and judgment, independence of action, and independence of character. This is, I believe, what Japanese women should acquire."

Mrs. Hannaford during her long residence in Japan has been back to America, her native country, several times. She teaches English conversation and also current topics at the Meiji Gakuin, and also at the Tsuda College and the Nihon Women's University.

—*Japans Times*.

A JAPANESE VIEW

ENGROSSMENT of Japanese high-school girls in the serious problems of life, according to Mr. Genzo Ichikawa, principal of the First Prefectural of Girls' High School in Shitaya, has

caused a marked decrease during the past year in the number of cases involving them in unpleasant love affairs. The girls are becoming increasingly serious, self-reliant and proud of their standing in the social group. Though they have not lost all interest in young men, their appraisals are more critical and their behaviour no longer tends toward recklessness.

Mr. Ichikawa, well known as an educator and as a careful observer of present-day tendencies among girls of high school age, is particularly interested in modern social and matrimonial relationships between young men and women. These relationships, he told a representative of *The Japan Advertiser*, show signs of becoming very similar to those which existed in the United States before the World War and are greatly evolutionized from those of old Japan, but still restrained in comparison with those in America to-day.

"As I have been connected with this school for 30 years," he remarked, "I have been able to observe changing influences at work. Of late our girls are becoming seriously concerned with their own affairs and distinctly more assertive. Until several years ago they would have been more or less ashamed to consider entering a profession, even that of teaching. Under economic pressure, they no longer have the same attitude, and daughters of wealthy families are drawn into the movement, refusing to remain idle between the time they leave school and the time they are married.

"While this has been going on, the girls have developed pride in what they are and in what they are capable of. No better means could have been devised for protecting them from reckless behaviour. In former days I have had to handle many cases of infatuation among young girls for young men. They are decreasing. It also seems to me that there is a tendency on their part to see through the old romantic illusions concerning married life to married life as a social institution appealing to their finest impulses.

"In former days," he continued, "young women of wealthy families were inclined to idle after completing the high school course. Today many of them go on to medical, literary, domestic science and musical courses, according

to inclination. As a whole, these girls show seriousness and social consciousness.

"Social intercourse between young men and women has also been undergoing changes, even though the whole matter is still regarded with suspicion by the majority of older people. As an educator, I am an advocate of co-education as the best remedy to remove any consciousness that the situation involves anything special or dangerous. The present deliberately established barrier between young men and women leads to curiosity. Co-education would make relations between them seem entirely natural. Though it may seem strange to some, I am inclined to see a strong connection between the lack of co-education and the existence of radicalism in student thought. In no other country in the world are student disturbances so rampant as in Japan. Keeping young men and women apart, even in harmless ways, cannot help but lead to an unbalance that is most easily compensated for in socially undesirable actions."

FUTILE EDUCATION

THE HEAD MASTER of St. Olave's speech to the Society for Research in Education deserves reproduction.

"We have advanced in literature, art, and music to a degree undreamt of centuries ago, yet much of our literature is irreligious and indecent, our art ugly, and our music barbaric. These magnificent gifts of the spirit have been misused in a vain and empty parade of form. Mechanical production has outstripped spiritual invention, just as the pace of any nation's intellectual progress is likely to be more rapid than its moral advance."

The attendance of the world at cinemas is given as 250,000,000 a week. What is the attendance at the National Gallery? What is the relative numerical strength of readers of Edgar Wallace and of Shakespeare? The revival of old forms of syncopated rhythm in music has captured a public which would not listen to the delicate beauties of Corelli or the austere mysticism of Palestrina. The goodness of God has blessed us with the discoveries of medical science. The devilish pride of intellect has led us into the blasphemy of a Voronoff and the unspeakable horrors of a Rockefeller Institute.

We have laid in England the foundations of an educational system which has been cemented by the blood and tears of noble pioneers, who are either forgotten or remembered only to be ridiculed. In the educational system we have had for 60 years a first storey so badly furnished as to make occupation almost impossible. To this ugly and ill-furnished building, which would be surely overcrowded but for the Great War on the one hand and the contraceptives on the other, we are proposing to add another storey or build another wing, not because wisdom is more precious than rubies, but because what is called education has become the slogan of a certain political party, which hopes by that jesuitry to keep itself in permanent power.

If I were to pick out the two grave defects which characterise modern democratic and educational movements, I should point, first, to the weakening of the hold which individual liberty has upon the public mind, and, second, to a lack of refinement. In Europe we have two prominent dictatorships, that of Soviet Russia and that of Mussolini, neither of them characterised by refinement, unless it be the refinement of cruelty.

The loud speaker, the motor car, the cinema have a tendency to become blatant, crude, bad-mannered things, attracting more attention, taking up more room, revealing more intimacies than is seemly. We are nervous about calling a man a gentleman, and hardly ever call a woman a lady. We pretend that a man's a man for all that, but we have really lost the standard.

"Nothing is more disappointing to me than the way in which what is called emancipated woman is enslaving herself into an imitation of the fatuous type of man, and I wish she would look higher in her independence."

Mr. Abel went on to say that education should be moral first and intellectual second. He felt that all was not well with the new education, because it was stressing knowledge more than character.

—*Glasgow Herald*, 7 January 1930.

THE GEISHA

(By Ippei Fukuda, in the *Japan Times*)

THE arrival in Japan of a commission of the League of Nations to inquire into various phases

of vice in Japan and other countries in the East re-opens, for goodness knows how many times, the question of the geisha. This sporadic effort to ascertain, clarify and analyze their calling is in itself demonstrative of a dense mist of doubt through which even a keen, observing man about town has failed to penetrate. In fact a number of books were written in an endeavour to pull these women from the slough of ambiguity and to fit them into a clear definition. Not only do the so-called expert opinions conflict with one another but each individual member of the general public prefers to keep the question beyond the reach of these opinionated busy bodies.

Are geisha prostitutes? An answer in the affirmative will raise shrieking outcries from the girls and probably a law suit demanding redress for calumny. But are all of them "virtuous" girls? It would be the height of hypocrisy to assert that they are. It should be at once admitted that the girls by the very nature of their calling find themselves lined up along a thin border line whereby vice and virtue are separated from each other. At times, therefore, the geisha are seen to waver to the wrong side while no amount of temptation will induce others to step aside from the line of demarcation, precarious as it is.

An historical survey into the origin of the female entertainers shows their close alliance with professional vice. In the early decades of the 18th century the first of the geisha, very limited in number, came into being in the confines of the licensed quarters like Yoshiwara in Tokyo and Shimabara in Kyoto. In those remote days geisha were not necessarily women: a fairly good number of suppliers of music and dancing were men. Not infrequently females of the rising industry of merriment were clad in men's attire wearing swords like gentlemen of samurai class. As telephones were unknown the house of pleasure employed good runners to communicate the "honorable" desire of carousers to have besides them a band of samisen musicians and dancers. A law was enforced calling on geisha girls to keep scrupulously to their line of business. All transgressors were ostracized from the gay quarters to which they belonged, besides such severe penalties as only a feudal government might see fit to punish offences of the kind.

That the age which added to the gay life of the nation this fresh source of amusement was far from puritanic, may be realized by the devotion of the best of the artists, especially of the famous ukiyoye school, in portraying prostitutes and geisha. It is no exaggeration to state that nearly all representative paintings of women by Utamaro and other wellknown masters of those days owe their origins to the women under review. Civil wars among feudal lords had given way to years of peace and a measure of general prosperity with people awakening with a zest to enjoyments of life, wholesome or otherwise—queens of beauty were in great demand in big cities and it should not be wondered at if painters of note directed their search for attractive girls as models to those places where these were to be easily met.

In the course of two centuries the popular demand for combination of feminine attraction, lively music, graceful dancing and gay repartees has never waned. Year after year the number of joy makers gained steadily with the numerical strength of geisha in the city of Tokyo alone standing at 3,000 today. A temporary decline in their popularity was feared when actresses strode out of the stage to replace them as entertainers at banquets and gatherings of less formality. A yet more recent menace was seen in the mass production of cafes where aproned mogas lie in wait to snatch away from the hands of geisha the latter's admirers. Nothing has happened to bear out these alarmist views and the womanpower in question reveals no weakness in the face of any new competitors.

This smattering knowledge of the past and present of geisha evidently offers no clue to the vital question involving the truth with regard to their morality. To repeat the question, are they unfailing in their chastity? An honest reply should be: some of them are incorruptible and others not. Generally speaking the abiders of the sixth tennet of the Ten Commandments have attained to the safety zone through years of training either in music or dancing or both and awarded with immunity from criticism by virtue of their achievements as artists. It is good to while away an evening chatting light nothings with them. In spite of their limitation in school education these elderly women are quick of per-

ception, keen of insight and display agreeably mellow and sympathetic outlook on life. With an unerring choice of music they try their utmost to lighten the burden of worries from off the minds of listeners. Reading signs of arrogance in the looks of their clients they insinuate with tact the wisdom of associating restraints with moments of triumph in our daily battle.

The geisha of the latter type are to all intents and purposes regular prostitutes. With all their disrespect of the laws of sex morality, however, they strive to extricate themselves somehow from their doom of dishonour and to turn a new leaf by means of their progress toward mastery of music and dancing.

LADY RHONDDA

LADY RHONDDA is editor of *Time and Tide*, a weekly review, but this is not her first editorship. When 11 years old she started *The Shooting Star*, a typewritten sheet, which ran at infrequent intervals for four years. She is delightfully vague about that publication. "I wrote stories for it," she told me, "but I don't remember anybody wanting to read them, so probably they weren't much good. A shipwreck figured in one, but I don't know what followed." (Rhondda is a survivor of the Lusitania disaster.) She wrote verses, too, "but then," she adds, "every child writes verses."

As to her turning point, she said, "My life, like Mr. Robert Lynd's, has been a spiral staircase—turning and twisting. My first was when I went to St. Leonard's School, St. Andrews. I was 15. That influenced my whole life. I went because I heard girls might go about without a governess. That was rare then. We were looked upon as persons, not children, taught to develop ourselves, to be individuals, and allowed every possible scrap of freedom. I am still grateful."

Her schooldays and that first editorship have foreshadowed her after-life to a remarkable degree. To-day she is the country's leading business woman, director of some 20 companies, a determined and proud feminist, fighting a ten-year-old battle for the right of peeresses to sit in the House of Lords of their own right, and hoping, as she told me, "that time will come when men and women will be regarded not

consciously as men or women, but as individuals. Then, unless you happen to be in love with the person, you won't be aware of their sex."

She denies that men are either tolerant or humorous to a greater degree than women; and when, speaking of Mr. Bernard Shaw, I suggested his attraction partly lies in the masculinity and robustness of his humour, fancy and outlook, she replied, with the quick smile that so readily lights her face, "One of his greatest friends told me the other day he is almost entirely feminine." Knowing her achievements and her point of view you picture her austere, shrewd, cold; you find her genial, womanly and with the gift of laughter. She said, for example, as she sipped a glass of water, "I write first in pencil—so badly that often I can't read it, but fortunately my secretary always can. She added, "No, my working day isn't very long; never more than seven hours of concentrated work. Of actual creative work you can't do more than five hours."

"Did you as a young woman, foresee your business career?" I asked her.

"No. Both my father and I nearly had a fit when the idea was first suggested by my mother. My father was looking round for somebody to work in a confidential secretary's capacity. My mother said, 'Why not try Margaret?' I was in my twenties then. Writing and politics had always interested me, but not business."

Whether she likes best business or editing, she doesn't know. "I dislike making lists, putting things first, second, or third."

Joining the militant suffrage movement (she went to prison for the cause later) was another turning point, she said. "My cousin, Miss Florence Haig, had been to prison, and when she was released we asked her to stay with us. At that time I knew nothing of the movement, but after she had told us her experiences, there seemed nothing to do but join in. I became a raging hot feminist."

I mentioned the Lusitania; was that a turning point? She answered, "No. It may have changed many people's lives, but not mine. It meant immediate danger of death for a few hours, true, but wonder how many men we have to-day who were in danger of death for four years!" She speaks easily and quietly of what happened. "I remember thinking, 'I must not be more

frightened than I am'. You can force fear down below your consciousness for a time. When I came up after being under the water, I was too stupid to care very much. I was aware that I was bitterly cold, but I don't think I minded that perhaps I was going to die. Death seemed kind rather than terrifying."

We spoke about the war. Women are tired of war books, she thinks. "The war is a foreign land to them and they are weary of projecting themselves into it." From that we ranged over a variety of topics. She thinks men's dress absurd—"How you can wear those collars I can't imagine!"

She is scornful, too, of women who allow their maternal feelings to run to excess and sacrifice everything—husbands and careers included—to the children. "Nobody gains—the children least of all."

—Westminster Gazette, 28 March 1930.

UNVEILED MOSLEMS.

THE BEGUM SHAH NAWAZ has been elected to the Council of the All India Moslem League. It does not sound like an exciting or epoch-making event. It is. The Begum is a woman.

All the women of the Begum's family for generations had observed purdah. They had lived in seclusion, behind the curtain, their faces hidden from the glances of strangers. They knew nothing of politics. They never would have dreamed that one of their slender daughters, her head covered by a pale blue scarf fastened with a four-leaf diamond ornament, would have crossed the sea with pagan Christians and stood up in an alien capital to speak before men of another race and tongue, as the Begum did in London. And had they dreamed so much, they would have assumed that so unfilial a child of Islam would have been cast out by her friends and co-religionists. Instead, the Begum has been elected to be one of the political leaders of Moslem India, the first of her sex to hold such an office, Gandhi's exhortations to the women of India—and to the men to recognize the women—have crossed the boundaries of religion. What Sarojini Naidu is to the Hindu women, the Begum may become to the women of Moslem India.

In reality this emergence of a Moslem daughter of India is part of a tide that sweeps shores which Gandhi's voice never reaches. Things which every Western observer of pre-war Islam would have called fantastically impossible are happening every day. The women of the Prophet's family, twelve or thirteen centuries ago, played important roles in Moslem politics. Then the blight settled upon them. The veil curtained their faces and smothered their souls. In our generation Moslem women are living through a revolution compared to which the emancipation of the New Woman of the West seems atomic.

When in 1926 the Vali of Trebizond forbade Turkish women to wear the veil, they defied him as their Uzbek sister defied the Communist commissars across the frontier who sought to strip them, as they thought, of their modesty. Today, on both sides of the frontier, women walk with their faces bare. In pre-war days only foreign missionary schools gave Turkish girls a chance at education; today the Turkish schools are co-educational. The first woman lawyer pleaded before a Constantinople judge on November 28, 1928; today there are many. In Egypt and Syria the same currents are flowing, slowed a little by the cross-currents of nationalist revolt. In Afghanistan, though the formal unveiling of his wife was one of the counts which ousted Amanullah in 1926, the movement which he began flows on. The women of the East—a whole half of the population which had lived in darkness for centuries—are discovering a new life.

In the turmoil of the East's rapid adaptation to Western ways women's freedom is accepted with a suddenness which it is hard to explain. And if the prophecies of pre-war days are already flouted, who will dare prophesy what this women's revolution will mean in another ten or fifteen years?

—Herald-Tribune.

THE ARAB WOMEN

By Juliette Rao in Pax

On the 26 of October, 250 Arab women after meeting in convention and electing an executive committee, paraded through the streets of Jerusalem in 60 automobiles and demanded to be

received by the High Commissioner. When they did not receive a response to their request, they blew the horns of the auto-cars until the High Commissioner consented to receive a delegation. The deputation was made up of both Christian and Mohammedan women. The latter wore their traditional black veils completely hiding the face. But when these women went before the High Commissioner they threw back their black veils. They said, "Think what it means to us thus for the first time to unveil before a stranger. This sacrifice of our traditions is symbolic of the sacrifice we are prepared to make to obtain for our country the recognition of its rights." They then presented in clear and concise terms the resolutions they had drawn up at their congress and asked the High Commissioner to do his utmost to secure them.

AT PRESENT there are in Tokyo three large organizations in the international suffrage movement. The first of these was organized in 1919, the Fujin Sansei Domei, which has undergone many changes but which is still carrying on its work. The second was organized to work among the W. C. T. U members and it is known as Nihon Fuzin San Seiken Kyokai. Later the Fusen Kaku Toku Domei was founded, to interest all classes of women. It was formed in 1924, the year that universal suffrage was granted to men. It has taken a leading part in the active work for suffrage and now has 1000 members. Regular members contribute a yen a year for the support of the work as do the "regular friendly members" (men who are interested in the success of the movement.) Supporting members pay ten yen a year and the "friendly supporting members" do likewise. There is also a group of special friendly supporting members who contribute 100 yen a year and have pledged themselves to do this until the object of the organization is accomplished.

Profiting by the experience of women in other countries, the Japanese women have a sound organization and are carrying forward their work with very modern methods. At their headquarters there are three paid workers who help to edit the magazine of the society. Pamphlets are distributed, lectures are given and four local unions have been organized in precincts to carry forward the education of women.

While each group works independently for a common goal during most of the year, all of their efforts are concentrated during the sessions of the Parliament. At that time the eight organizations join forces. The three clubs in Tokyo, the Zen Kansai Fujin Rengokai, a great organization of 2,800,000 women from the south of Japan, and the four Proletarian organizations work together. The proposed granting of citizenship to the women of the six large cities of Japan is pointed to as one of the successful accomplishments of this group.

One of the most encouraging features of this whole struggle for suffrage has been the ability of Japanese women to work together harmoniously. Many creeds and faiths are represented in the suffrage organizations. But the members are willing to forget their differences in the common cause. Interest in the progress of Japanese women have drawn supporters from many fields. Among the workers are two professors of the ancient tea ceremony, women whose interest in the traditions of the past has not blinded them to the needs of the present.

With characteristic foresight the leaders in the suffrage movement have not failed to realize that the women of Japan must be prepared for the task of assuming the responsibility of participating in the government of their country. Everywhere the education of women is being carried forward so that they will be ready to assume their task when the right to vote is given them. In neighbourhoods and districts, clubs have been formed, lectures are given, leaders explain political problems and information is distributed by every modern means.

—Japan Times.

IN BUSINESS

WOMAN is inclined to be more sportsmanlike and philosophical about her financial losses than is man.

When the great crash came, the average woman hastily applied make-up to cover any ravages that her complexion might have shown, and quietly walked out of the brokerage office, while the average man was haggard and ran round in circles like a trapped animal.

That is the opinion of one man who is a trained observer and recorder of human reactions.

He is Rex Beach, the famous novelist, who has recorded his impressions of the seven financial good years and their attendant aftermath in a book that he has cleverly called *Mad Money*.

Women are going to play a greater part than ever before in the financial world, insists Mr. Beach. During the past few years she gained great headway in a field hitherto sacred to man and she did splendidly at the job. Many men have declared that the judgment of their women customers was quite as sound as that of a man in a similar capacity.

Rex Beach was really amazed at the attitude of many of his women acquaintances when the quotations took a dive into the pit. He believes it is because woman seemed to realize that she was speculating and that anything could happen. And so she wasn't so much shocked when it did.

But man who, in most instances, seemed to believe implicitly in his own judgment and was convinced, therefore, that his particular holdings were a "cinch," was stunned when he saw his paper profits or his actual fortune vanish into thin air. He refused at first to believe it and he couldn't understand that his judgment had failed him. Now people are learning once again to rely on good old-fashioned work for financial returns. But woman, now that she has been initiated into the mysteries of Wall Street, and the market reports, will go in for finance in a big way, not only as an amateur speculator, but professionally, too.

The women who were taken into brokerage and investment houses will not be content with any other type of work. There is no reason why a woman should not master the intricacies of finance, since she is fast mastering the necessary technical knowledge required in almost every field of endeavor. After all, the average man isn't much of an expert at reading financial reports and statements, not much more than is the average woman.

Rex Beach is all for the modern woman, which is quite in order for a novelist who never did create the "clinging vine" type of heroine. She hasn't been half as much intoxicated by her freedom and financial independence as many would have us believe, in his opinion. As to the question whether man will ever get used to a

woman rival or competitor in the business field, he wisely reserved judgment.

—*Japan Times.*

STAR DUST

I. MILITARY

PEKIN 14 July—The "Widow Chang," the best known of Chinese women bandit-leaders, has again defied the government in Honan. She has united with several gang-leaders in open warfare against military commanders in that province, according to the Chinese press here.

This redoubtable woman has held together a powerful gang of outlaws for almost three years. She was once wife of a respectable merchant, who lost his life and property in a bandit raid. His widow, considered temporarily insane, applied for admission to the bandit gang, and soon worked to the top. She has been there ever since, and has several Amazons working with her.

The cause of the Widow Chang's latest revolt against the government is not explained. Last year, when Marshal Feng Yu-hsiang raised the flag of rebellion in Honan, the Widow Chang volunteered to enlist in Government armies and fought against Feng so vigorously that she was given a high rank, says the Chinese press.

When the rebellion was crushed the Widow Chang was permitted to keep her rank and her own "troops," once bandits. She apparently had become respectable again.

But recently she broke away from respectability. She joined with three bandit chiefs in surrounding Nanyangfu, an important town in South Honan. Government troops were sent to the town's rescue, and after a spirited fight Widow Chang and her confederates were driven off.

—*Japan Advertiser.*

II. BUSINESS.

I. MARINERS AND ENGINEERS, TURKEY.—CONSTANTINOPLE. September 15.—So many Turkish girls have recently shown a desire to go to sea as captains and engineers that the Merchant Marine School at Stamboul has decided to open a branch for women aspirants. The first students will be enrolled this year.

—*Japan Advertiser.*

III. ATHLETICS.

BASEBALL: AMERICA.

WASHINGTON, April 3—There is reported the feat of the 17-year-old girl Jackie Mitchell, in striking out in succession "Babe" Ruth and Lou Gehrig. Young Jackie is now a national hero. No doubt now attaches to the fact that the feat was no fluke and that superior pitching alone sent the star batsmen of the New York Yankees to the bench with black looks and muttering to themselves.

The incident occurred in an exhibition match between the Chattanooga team of the Southern League and the New York aggregation.

The stalwart snub-nosed, blue-eyed maiden pitched only six balls to mow down the mighty sluggers. The Babe was so crestfallen when the last called strike whizzed over the plate that he flung away his bat and left the batter's box muttering angrily at the umpire.

Chattanooga sent in the young Amazon to arrest a Yankee batting orgy. Having done so, she returned to the bench amid the wild acclamations of the "fans," proclaiming her a national hero.

Not only did the astonishing Jackie Mitchell turn back Ruth and Gehrig but also pitched a perfect inning, retiring the side with no hits, no runs, no errors. She then retired to make way for one of Chattanooga's men pitchers.

The girl was signed as a regular pitcher for the club this spring. She was considered one of the best pitchers in the Chattanooga Municipal Baseball League last year and also turned in a sensational batting average of 400 for the season. She pitches left handed.

2. CAPTURE, JAPAN.—A woman weighing 170 pounds saved a lot of trouble for her husband who is a policeman, on Saturday evening, by capturing two men and dragging them to the police station in Takinogawa, a suburb of Tokyo.

She happened to be at the police box where her husband was on duty. When a man came panting to the box to report that a fight was on in the neighbourhood, her husband was away patrolling. She immediately tied up her encumbering sleeves and rushed to the rescue of a milkman, who was being badly beaten with wooden clogs by two drunkards.

It was an easy task for the woman to overpower the assailants. Her prowess is well known in the neighbourhood as she captured a burglar some time ago.

—*Japan Times.*

3. CRANE DRIVERS: ENGLAND.—The *Daily Chronicle* reports that for ten years a Yorkshire firm has employed girls as cranedrivers—and found them more adept than men!

Messrs. F. J. Howden & Sons, of Hampole, near Doncaster, have employed two, and occasionally three, girls to drive the cranes on their lime works. The cranes stand at the foot of the kilns, where the limestone is burnt. They then lift the burnt limestone to a height of about 50 feet to a weighbridge and trucks. Two girls have been regularly employed there on this work for some years, while another girl assists during the busy times. Mr. D. Howden, a partner in the firm, said:—

"My brother and I were about to join up in the war time, and as there was no male labour available, we had to train girls in the work of driving cranes before we could join up. We have retained them ever since and find their delicate touch and other attributes make them more desirable in this kind of work than men."

—*The Vote, 6 December 1929.*

IV. ACADEMIC.

I. ENGLAND: HEBREW SCHOLARSHIP. THE FEMINIST Movement has marked a further stage in its invasion of the sacred region of theology. That a woman was placed in the First Class of the recent Final Honours School was no unprecedented thing. But now the Pusey and Ellerton Scholarship has gone to Miss Charis Waddy, of Lady Margaret Hall. It is the first time that a Hebrew prize has been given to a woman. While offering her our heartiest congratulations, we wonder, with a sigh, how long our professorial chairs will be safe!

—*Church Times.*

V. GOVERNMENT AND POLITICS.

I. HAWAII—Fifty women are, or have recently been, in government service in Hawaii, according to a survey made for the Pan-Pacific Women's Conference.

Among them is Jeannette A. Hyde, one of the first women to become Collector of Customs in the United States. The position in Honolulu is important because of the considerable amount of foreign trade entering Honolulu harbour. Mrs. Hyde has held the position for some years, coming to Honolulu from Salt Lake City.

Three other women have executive positions with the Federal Government here. One is Elizabeth Poindexter, disbursement officer in the Prohibition Department. At one time, due to the absence from the Territory of her superiors, she was acting prohibition administrator for Hawaii.

The other two women in Federal service are Guri T. Lomnes, chairman and secretary of the Civil Service Board for Hawaii, and Margaret Duncan, disbursing officer of the lighthouse service.

The territorial government has a considerable number of women officials, both in paid positions and on governmental boards. Among those in paid positions is E. C. Thomas, private secretary to the Governor. M. Hester Lemon, registrar general of the Board of Health, and May Weir, secretary of the Board of Health, are among veterans of territorial service.

Two women holding rather unusual positions for their sex are, Faith Axtell, computer in the territorial Surveyor's department and Hannah Mathews, secretary in charge of inquests.

There are women on a number of Boards, including C. W. Spitz on the Board of Prison Inspectors, and several women on the Board of Industrial Schools.

There have been a woman deputy attorney general and a woman deputy city and country attorney.

Few women have attempted to run for elective positions, although Rosalie Keliinoi served in the lower house of the Legislature two sessions ago.

—*Japan Times, 15 Nov. 1930.*

VI PSYCHOLOGY.

I. ROBBERY: UNITED STATES.—HOLLYWOOD—Two stylishly clad young women held up and kidnapped a business man recently, the first all-woman robbery on record here, but they

escaped with only a trivial sum because they were women and accepted a courtesy from their victim.

Allan Carson, 33, the victim, said the women asked him for a ride as he stopped his car at a street intersection. He refused but changed his mind when one of them drew a large pistol.

Climbing in his car, they ordered him to drive to a secluded spot. They searched him but found only \$2.70. With a show of anger, they told him to drive home and "dig up" more money.

But in accepting the usual courtesy of a gentleman, they erred as robbers. Carson said he unlocked his apartment door and stood aside, allowing them to enter first. Instead of following them, he snapped the door shut, ran to a hallway telephone and called the police.

Amused at this turn of events, Carson walked back to the door, expecting to hear some genuine feminine temperament. He did. It was a crash. He opened the door in time to see one of the women kick out a balcony door with a rustle of skirts. Both of them leaped to the ground and fled in the darkness.

—*Japan Times*, 24 Jan. 1931.

VII DRESS.

I HOUSEMAID: UNITED STATES.—The case is reported (*Japan Times Supp.* 13 Dec. 1931) of Elizabeth Berg who was this year found, at the age of 57, not to be of the femininity usually

associated with housemaids—her favourite rôle in life.

XI RELIGION.

2 MINISTRY: SCOTLAND.—There seems some prospect of the ministry being thrown open, in the Presbyterian Church. According to the *Woman's Leader*, a committee of thirty has been appointed by the General Assembly of the Kirk to investigate the matter. The Marchioness of Aberdeen is active in pressing it forward. (A deputation to the Archbishops of Canterbury & York urging similar action in England has met with some encouragement: so that an interesting race between the National Kirks is in prospect).

2.—JAPAN PRIESTHOOD.

SINCE the announcement by the Shinshu Buddhist Sect of a Female Priests Training School in Tokio, as a consequence of the recent change in the Buddhist Regulations, permitting the fair sex to attain priesthood, a large number of applicants has been registered by the school.

So far the applications of five graduates from the Tokyo Women's University have been favourably considered, while no less than a dozen other applicants, who are to go through the Women's College course this spring, are also expected to be admitted.

—*Japan Times*, 13 March, 1931.

NOTICE

OWING to the continued high level of prices, it has been decided to go to press three times in 1931 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!

TO OUR FRIENDS.

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

They are convinced that this duality has resulted in the formation of two warped and imperfect types. They are further convinced that in order to get rid of this state of things no measures of "emancipation" or "equality" will suffice, which do not begin by a complete refusal to recognize or tolerate the duality itself.

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

There are no "men" or "women" in Urania.

"*All Eisin hós 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, York House, Portugal Street, London, W.C.; E. Roper, 14

URANIA

Frogna! Gardens, London, N. W.; D. H. Cornish, 33, Kildare Terrace, Bayswater
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Will those who are already readers and who would like us to continue sending them copies, kindly do us the favour of sending a post-card to one of the above addresses? We should much appreciate suggestions and criticisms.

DISTRIBUTOR'S NOTE.

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Copies of Nos. 18 to 90 inclusive (except 22 and 57-8) can be had by friends. If copies are wanting to complete sets or for distribution, application should be made to T. Baty, 3 Paper Buildings, Temple, London, E. C., when they will gladly be supplied as far as possible.

The statement below that the periodical is "*published for private circulation*" seems to the Editor to be self-contradictory, as when a thing is made public it evidently ceases to be private. It would be interesting to have counsel's opinion on the point: but it is cheaper and easier to admit that the privacy is public.