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# URANIA

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TWO-MONTHLY.

“Let us break their bonds in sunder, and cast their cords away from us.”—Psalms.

## TURKEY'S "WOMEN"

(FROM JAPAN TIMES)

“REMOVE the veil! Turkish mothers and sisters, join the men of Turkey in building up a modern, vigorous state!”

When Kemal Ataturk uttered these memorable words, family life and, consequently, the future of the Moslem woman, were still in all details regulated by the Koran, every word of which was considered to be above human criticism under the old regime.

Within less than one decade a new type of Turkish womanhood has been evolved. Turkish women have become the equal partners and keen competitors of men in natural science and art, commerce and trade, and even in public affairs.

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The Turkish woman, for centuries a toiling slave in the rural districts, has gained free access to all professions. She may in the new state become a judge, a doctor, teacher, artist, deputy in the National Assembly, and even a Cabinet Minister, provided she achieves her task as efficiently as her male competitors. “There can be no sex in science, art or genius. I admit only one rule: Equal pay for equal work”—by this utterance the Ghazi made it perfectly clear that the emancipation of the Turkish woman from political and social inferiority represents one of the cardinal points of his programme.

In Istanbul, Angora and Smyrna, the women of Turkey have made headway at a speed that amazed the world. Istanbul has always been more progressive than the purely Turkish towns in the interior. More Byzantine than Turkish under the Ottoman Sultans and more cosmopolitan than Byzantine for the last two centuries, the City on the Golden Horn has always kept in close touch with the western world.

The feminine movement, triumphant in the capitals of Europe since the early Victorian Age, is of recent date in Turkey. In Asia Minor, the bulk of the population is still illiterate. Women are still deeply veiled in Kayseri, the Biblical Caesarea, an important industrial center. The lecturers of the People's Home find it an arduous task to induce them to work in the same room with the workmen. But since schools and lecture halls and branches of the People's Home have been established, the village girls are beginning to share the boys' sports and to attend the same technical lectures.

The Kurds have to this day maintained their nomadic habits. In the highlands of Kurdistan, men and women still wear the same flowing garments as in past centuries. The Kurdish women till the soil, take care of the cows and horses, nurse the children, carry heavy loads on their heads, relieving the men in the family from even the slightest physical exertion.

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Kemal Ataturk and his followers have decided not to forbid the wearing of the veil. While many of Kemal Pasha's drastic reforms have been introduced under compulsion, the Turkish woman problem is to be spontaneously solved by the Turkish women themselves.

The Turkish women of the wealthy class—there has never been a Turkish feudal nobility—have long been keenly interested in western art and literature. The Young Turks started an energetic campaign for the emancipation of the Moslem women of Turkey. They founded the Union of Turkish Women, an organization which survives to this day with many branches in Thrace and Anatolia. The Union des Femmes Turques, is now one of the most modern and efficient organizations in the country. Already under the rule of the Sultans there were highly educated Turkish women who were fluently conversant with French, German and English. In well-to-do Turkish families a French, German or

English governess was almost a matter of course. Under the old régime there were a few brilliant women writers; Nighar Hanoum, a famous Turkish poetess, passed on only 25 years ago.

The British High School for Girls and the American Robert College have educated women of the present generation, some of whom have risen to high positions in the new state. The majority of the intellectual Turkish women of to-day are writers, lawyers, judges and politicians. Of 300 members of the Great National Assembly there are 17 women. Esma Nayman, deputy for the constituency of Seyhan, is an outstanding authority on political and social affairs. There are today 25 women judges in the country, five in Angora and 20 in the provinces, administering civil and criminal justice. Those who are supreme judges at one of the high criminal courts may even pass the supreme penalty. Mouazzez Hanoum, supreme judge at the High Criminal Court of Istanbul, is a recognized authority on Turkish, Persian and Arabic law. Thoroughly acquainted with the French, German, English and American law systems, she had an important share in recent reforms of Turkish law.

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No death penalty can under the new law be inflicted on delinquents who have not reached the age of 21. It is due to the intervention of Mouazzez Hanoum that prisoners are henceforth to be given food by the Government. Under the old régime, prisoners either bought their food or received it from their relatives or friends, or starved. Nefisé Hanoum, another famous judge, is now in the United States, studying the law and police system in order to introduce further reforms in her own country. Four prominent lawyers—Guzidé, Chukufé, Beraet and Malahet Hanoum—are brilliant political speakers and debaters. These work long hours and still find time for tennis, golf, riding and social entertainments. In spite of their achievements in politics and law, they have by no means lost the "feminine touch."

There are about a dozen prominent Turkish ladies whose names are frequently mentioned in the press. Madame Afet, vice-president of the Congress for the Purification of the Turkish Language, is an active assistant and collaborator of the Ghazi; she has done valuable research work about the origin of the Turkish race.

The most famous of all the modern Turkish

writers, poetesses and novelists is Halidé Edib Hanoum, the Turkish "Joan of Arc," as her admirers call her. Here memoirs are thrilling and dramatic. From Constantinople, then occupied by the allied forces, she fled to Anatonia, where she fought beside the soldiers in the trenches. When she left Constantinople, disguised as a Turkish peasant, expecting to the last moment to be arrested by the allied police, she exclaimed in despair: "Could I but reach Anatolia and kiss the soil of what is true Turkey!"

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Nakié Hanoum, another active assistant of the Ghazi, is at the head of the People's Home, the nationalist club. This organization with its numerous ramifications in Anatolia and Thrace, represents a real national force. Kemal Pasha made it the official club of the People's Party, and membership in this club is in modern Turkey a visiting card of the highest importance. Suad Dervishe Hanoum is internationally known, particularly in Germany where all her works have been translated. Mouazzez Tahsim Hanoum, Halidé Nusret and Choukouf Nihal are well known Turkish journalists and writers; Mouazzez Berkand writes delightful feature articles in lighter vein. Nimet Halid and Djelibé Enis Hanoum are popular Turkish pianists. One of the leaders of Angora society is Goknil Seniha Hanoum, famous for her translations of the German classics. . . .

Under the old régime, Turkish women were not allowed to perform on the stage. The parts of women were played by men or by Armenian girls. Since Kemal Pasha made the theatre free for Turkish women, many have risen to prominence.

At Istanbul, Angora and Ismir Turkish women wear the latest Parisian and London models. Some are perfect horsewomen and daring hunters. Others excel in swimming, diving, water polo; several Turkish women have swum across the Bosphorus from the Asiatic to the European shore.

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Many women are mayors and municipal councilors in the rural districts of Anatolia. In all Government Offices, women are employed as secretaries of State. Sabiha is a famous pilot and belongs officially to the Turkish Air Force. Others are celebrated for their daring parachute performances. At Istanbul, a special technical school has been established for girls who wish to become sailors and officers

in the merchant navy. All professions are accessible to women in the new state. Turkish women are free legally. They have, politically and economically, equal rights with men. And in no country in the Near East is the moral code as strict as in Turkey.

The Turkish woman, gifted and versatile, easily adapts herself to western methods and ideas. It is no wonder that Kemal Ataturk and Ismet Pasha, the two great reformers of modern Turkey, have become the idols of all progressive Turkish women. There can be no doubt that in less than one generation the movement will have become general even in the remotest villages in Asia Minor.

—*Japan Times*, 12 Dec. 1937.

#### CHRYSTAL MACMILLAN

We have already reported the serious illness of Chrystal Macmillan, and now, with the deepest regret we lament her death. Before the war, she argued in the Courts and at the Bar of the House of Lords for her right to become an Advocate, and obtained high encomiums from the learned lawyers. When, after the War, the Bar was thrown open, she became a Barrister: but her greatest interest centered in the Open Door Movement, which she founded to secure recognition of the principle that women should be treated in business and industry on exactly the same terms as men, instead of being subjected to disabilities and restrictions imposed at the will of very fallible politicians on plausible but fallacious grounds of alleged public welfare. It is a principle which so realistic a patriot as Kemal Pasha has apparently thoroughly accepted: and obviously it enlists "women" enthusiastically in putting their best energies into useful work, which must promote the interest of the State. A "grandmotherly" State which clamps down their activity defeats its own ends.

Chrystal Macmillan's loss is gravely to be deplored. She would have been wholly on the side of this Government in restoring a measure of equality to "women" in industry, as recounted in the following paragraph:—

"As increased production of coal, part of the five-year industrial program, will require many more mine workers, the Ministry of Commerce and In-

dustry has succeeded in arriving at an understanding with the Home Ministry for revision of the latter's ordinance prohibiting "women" from working in mines and for moderation of the regulations governing the entry of Koreans into Japan proper. The Home Ministry is taking the attitude that as a matter of general principle it cannot recognize work by "women" in mines. In specific cases, however, if mining concerns apply to it for permission to employ "women" laborers, it will moderate the restrictions after necessary equipment for the safety and comfort of "women" is installed. In regard to international labour relations, Japan having severed relations with the League of Nations, no issue is likely to arise in connection with the measure."

It constitutes a signal commentary on the progress of the subject in this country, that the feminist Bulletin, of which the first number is before us, actually takes credit for protesting against this very reasonable Governmental step towards equality! Equality in the duties of everyday life in field and farm and office and omnibus, is one of the signal ways in which Japan is well advanced: and this ill-advised attempt to abolish it is simply suicidal. The well-meaning people who protested might as well put "women" into the harem. They have afforded one more demonstration of Bagehot's dictum that—"the work of the wise in this world is to undo the mischief done by the good!"

Otherwise, the Bulletin—"Japanese Women"—is a venture which we commend to our readers. It can be had from the Woman's Suffrage League of Japan, 5 Owaritiyo, Yotuya, Tokio.

#### SHAW AND SCIENTISTS

(BY G. SHAW IN THE NEW YORK TIMES)

The British Association for the Advancement of Science is in session at Nottingham. Of course, I regard this as an important event. I shook the economic section to its foundations fifty years ago with a Fabian essay. The meeting of the association acts as an annual reminder that there is such a thing as science. And it is a first-rate picnic for the intelligentsia. Science is obviously a good thing. Then what is the matter with scientists? Only that they are not scientific enough.

Physiologists think science is a routine of put-up jobs in laboratories. Mathematicians and physicists will believe in nothing but equations and the square root of minus one. And now Sir Arthur Eddington tells us there are sixteen square roots of minus one. Nobody else, they contend, is scientific.

Let us distinguish between an hypothesis and ascertained facts. It is perfectly true that the only way to test an hypothesis is to assume it is true and see how it works. But, as to ascertained facts, I am tempted to say that they do not exist in the scientific world any more than in the political world.

When I was 16 I believed everything that the scientists said. I was what you may call a scientific fundamentalist. Now that I am five times 16 and have seen scientific facts crashing, one after the other, until even Newton is left with only a pragmatic sanction, all freethinking skepticism challenges science and leaves the religious legends alone as comparatively harmless.

But what is a scientist? Do we mean (or rather do they mean) a man who observes physical phenomena and bases theories upon his observations? As a rule, they do not.

I observe phenomena, physical and metaphysical, as they occur in nature, beyond my control, and reason from them as best I can. But my claim to be a man of science is not admitted, because I do not manufacture phenomena in a laboratory to suit my theories and produce the results as scientific proofs.

Let it be admitted that, during the past hundred years, a few men of science have added to human knowledge and happiness and therefore to the dignity of man. But the prevalent school, until quite lately, was a Ku Klux Klan of mechanist scoundrels who claimed that the pursuit of knowledge is exempt from all moral obligations. The mass of suffering and mortality caused by the blunders of these mental defectives is incalculable. The reaction against it is producing a vogue for hysterical quackeries of all sorts. You might call Marconi a man of science and an engineer. But why call him names? But we owe very much to the engineer. We owe almost all our immunity from the ancient plagues to the sanitary engineer, to sunshine and fresh air and soap and water. And the effect of these, as Sir Almroth Wright pointed out in one of his inspired moments, is purely esthetic. But the Jennerians and Pasteurites take all the credit for it.

I am not suggesting a return to the methods of the Middle Ages. I should say that the medieval scientist worked with one very anxious eye on the inquisition. In the sixth century, he worked with his other eye on the need for abolishing an old Jewish idol who had usurped the place of God and become an incalculable nuisance. And this irrelevant preoccupation certainly did spoil his intellectual integrity very much.

You may say that the pure scientist has a passion for facts, whatever, on the face of it, may seem their unimportance to man, and conclude that he is right because you never can tell what will be of importance.

But we all have a passion for facts, and are, to that extent, pure scientists. You see, we all need more power over our circumstances and we can attain that—mere accidental discoveries apart—only by more knowledge. It is this that constitutes that purpose and evolutionary appetite that the mechanist idiots so furiously deny.

Of course, you cannot expect science to devote itself first and foremost to a study of the means to make domestic life more spacious and inspiring. Can you seriously suggest that Einstein should have devoted himself to perfecting the vacuum cleaner instead of finding out what was wrong with the the perihelion of Mercury? It has been suggested that the man of science is often a confounded nuisance when he stays off his own cabbage patch. But I say no, he is a far more dangerous nuisance when he sticks there.

It is the scientific scullery man who knows nothing of music, painting, literature, history and religion, who is to be dreaded. These fellows torment dogs and cut ducts out of guinea-pigs for twenty-five years and then announce, as epoch-making discoveries, something that any agricultural laborer could have told them at the beginning.

#### LOVE AND MARRIAGE

HARRY ROBERTS, in *The New Statesman*.

WHY do people marry? What do they hope to escape? What do they hope to get? I believe that a not inconsiderable minority of men and women marry because they are in love with one another; and marriage is still reckoned the conventional and

only proper means whereby lovers may come more closely together without betrayal of that sentiment of honour and respect which is an essential part of heir love. I think that the majority of marriages have a less idealistic basis—not necessarily a dishonourable one. Most of the finest, cleverest, happiest and in all ways most distinguished women I know to-day are unmarried; but my memory goes back a long way, and it is well within the period of my life that to be “an old maid” was a mark of failure in life. That convention had an economic basis. Marriage meant for a woman, getting a job; failure to find a husband meant being on the dole. The economic basis of society has, from a sex point of view, changed very much in the last thirty years; but established conventions take more than thirty years to be washed out of the herd mind. I think that even to-day the majority of women who marry, do so to secure a non-humiliating social status, together with a measure of economic security otherwise unobtainable. . . . In my opinion, love, in the romantic sense, usually plays but a small part.

What about the man? Two or three decades ago, the young man belonging to the majority group had much the same instinctive urges as those of young men of to-day. But these urges could not be easily fulfilled in ways so devoid of pathologic risk and aesthetic offence as they may be to-day. Therefore, the modern man, in the cultivated classes at all events, is inclined to postpone marriage until he has passed his best procreative age. I think the majority of men marry because they want a home. Now a home wants a housekeeper; and it is but natural that if one can find a possible housekeeper, who is also prepared to appease one's innate urges towards sex union and mastery [!], such a one approximates for an unromantic and dully masculine man to the ideal wife.

To about that 50 per cent of men and women whom the institution of formal monogamic marriage suits, I have nothing to say. I want here to consider only the problem and the situation of those who marry for the idealistic reasons that they are in love with one another, that they feel they must be always together, that they are bodily, spiritually and aesthetically as one. These imagine . . . that neither of them can ever feel thus about another person in the world; that their present mutuality is both permanent and for them unique. What a perfect start! Let us look at them again ten years later—five years, three years, later. One

marriage in ten—a generous estimate—can, without hesitation, be called successful. Two or three more come under the sub-heading “not too bad”—a smiling shrug of the shoulders. Six or seven are obvious failures. Why? I am not going to discuss those difficulties which obviously play a part in the unsatisfactory marriages of those to whom the physiological aspects of marriage seem of supreme importance. Equally, I am not dismissing them as of no importance; but they have been and are constantly being discussed to nausea point elsewhere.

Looking at observable facts, it is obvious that falling in love . . . does not of itself afford a sound basis for a permanent attachment involving the continuous propinquity of marriage. Combined with other ingredients—intellectual and aesthetic fellow-feling, similarity of value-scales, and so on—it helps to make the best and most promising starting-ground for a truly successful and life-long intimate friendship; and it is intimate friendship which represents the highest level of relationship for a man and a woman hoping to live happily together all their lives.

#### A SPINSTERHOOD SOCIETY

A SOCIETY for voluntary spinsterhood has been organized in Kwangtung. Each adherent to the cult vows to remain a maiden for life, to earn an independent livelihood and to assist her fellow members. Members wear simple black clothing, and plait their hair in a long queue as a symbol of maidenhood.

The society includes many daughters of wealthy parents who have accepted positions as housemaids to earn their living. In some instances, members have been compelled by their parents to marry. Under such circumstances the unwilling brides concede to be married in name only, living apart from their husbands and even contributing part of their earnings for the support of concubines.

In case of financial stringency members assist each other to maintain a living without recourse to relatives or matrimony.

—*Japan Times*, 19 Jan, 1937.

## NO REALITY-IN MATTER

THE impatient gesture with which Dr. Samuel Johnson once dashed his foot at a table in order to demonstrate that matter was obviously a thing of real substance, is proving less and less conclusive to the natural scientists of to-day.

The last pronouncement of note in which matter is credited with about as much reality and as much substance as a rainbow, or an echo of the human voice reverberating across a chasm, comes from the eminent British savant and secretary of the Royal Society, Sir James Jeans. In delivering the Rede Lecture at Cambridge University, Sir James declared that, according to the most advanced views of astronomy, of physics and mathematics, the universe is "a mould of pure thought." and now, in amplifying this remarkable statement—a statement, however, which is becoming more and more common to natural science—he contends that "with a near approach to actuality, we may think of electrons as objects of thought, and time as the process of thinking."

"Our remote ancestors," Sir James explains, "tried to interpret nature in the terms of anthropomorphic concepts of their own creation and failed. The efforts of our nearer ancestors to interpret nature on engineering lines proved equally inadequate. Nature has refused to accommodate herself to either of these man-made moulds. On the other hand, our efforts to interpret nature in terms of the concepts of pure mathematics have, so far, proved brilliantly successful. It would now seem to be beyond dispute that in some way nature is more closely allied to the concepts of pure mathematics than to those of biology or of engineering, and even if the mathematical interpretation is only a third man-made mould, it at least fits nature incomparably better than the two previously tried; from the intrinsic evidence of his creation, the Great Architect of the Universe now begins to appear as a pure mathematician."

These statements, and others of a similar import, are expressed by the British natural scientist in his book "The Mysterious Universe," which, published by the Cambridge University Press, develops in greater detail the conclusions of his widely quoted paper at Cambridge. Quoting Bishop Berkeley, Sir James says that "it does not matter whether objects exist in my mind, or that of any other created

spirit,' or not; their objectivity arises from their subsisting 'in the mind of some Eternal Spirit.' . . .

"Objective realities exist, because certain things affect your consciousness and mine in the same way, but we are assuming something we have no right to assume if we label them as either 'real' or 'ideal.'"

It is important to observe that in both his lecture and his book, Sir James is not arguing that matter is either unreal or insubstantial, but that matter, whether it be a rock or a rainbow, is, to use his own words, "a manifestation of mind." Thus, in explaining that the material universe can best be understood by a mathematical formula, he says in a letter to *The Times* :

"If I found a page of print beginning with a key signature of four flats and a time-indication of 12-8, I might argue that I had before me the work of a musician, but this would not imply that I found nothing in music but its framework of scales, key and time."

Further, on this same point, in his book :

"The new knowledge compels us to revise our hasty first impressions that we had stumbled into a universe which either did not concern itself with life or was actively hostile to life. "The old dualism of mind and matter, which was mainly responsible for the supposed hostility, seems likely to disappear, not through matter becoming in any way more shadowy or insubstantial than heretofore, or through mind becoming resolved into a function of the working of matter, but through substantial matter resolving itself into a creation and manifestation of mind."

Matter, time and space, all three, Sir James avers, are essentially finite in quality, and he perceives no conclusive reason that they are enduring. The living cells which make the man which inhabits this earth, he observes, are "formed of precisely the same chemical atoms as non-living matter. And the tendency of modern physics, he points out, "is to resolve the whole material universe into waves and nothing but waves."

"These waves," he says, "are of two kinds: bottled-up waves, which we call matter, and unbottled waves, which we call radiation or light." Time, like space, he says, must be thought of as of finite extent.

Thus, he concludes, "as we trace the stream of time backwards, we encounter many indications that, after a long enough journey, we must come

to its source, a time before which the present universe did not exist. Nature frowns upon perpetual motion machines and it is a priori very unlikely that her universe will provide an example, on the grand scale, of the mechanism she abhors. And a detailed consideration of nature confirms this."

Of consciousness, Sir James says that it should be interpreted as "something residing entirely outside the picture, and making contact with it only along the world lines of our bodies."

"Your consciousness," he explains further, "touches the picture only along your world line, mine along my world line, and so on. The effect produced by this contact is primarily one of the passage of time; we feel as if we were being dragged along our world line so as to experience the different points on it, which represent our states at the different instants of time, in turn."

"It may be that time, from its beginning to the end of eternity, is spread before us in the picture, but we are in contact with only one instant, just as the bicycle-wheel is in contact with only one point of the road. Then, as Weyl puts it, events do not happen; we merely roam across them. Or, as Plato expressed it 23 centuries earlier in the *Timaeus* :

"The past and future are created species of time which we unconsciously but wrongly transfer to the eternal essence. We say "was" "is," "will be" but the truth is that "is" can alone properly be used."

Further, in his latest volume, Sir James writes :

"If the universe is a universe of thought, then its creation must have been an act of thought. Indeed the finiteness of time and space almost compel us, of themselves, to picture the creation as an act of thought; the determination of the constants such as the radius of the universe and the number of electrons it contained imply thought whose richness is measured by the immensity of these quantities."

"Time and space, which form the setting for the thought, must have come into being as part of this act. Primitive cosmologies pictured a creator working in space and time, forging sun, moon and stars out of already existent raw material. Modern scientific theory compels us to think of the creator as working outside time and space, which are part of his creation, just as the artist is outside his canvas. . . .

"This concept of the universe as a world of pure thought throws a new light on many of the situations we have encountered in our survey of modern physics. We can now see how the ether, in which all the events of the universe take place, could re-

duce to a mathematical abstraction, and become as abstract and as mathematical as parallels of latitude and longitude.—*Japan Times*.

## TOURIST SUGGESTIONS

To the Editor of *The Japan Advertiser* :

Some of your correspondents have advocated the separation of men from women in railway cars and elsewhere, as a tourist attraction. It is to be hoped that no such prudish counsels will be followed. Unnecessary insistence upon sex is always bad. Emphasis on the unhappy division between the two branches of the human race can only be deprecated and its introduction where it does not exist would be very unfortunate. It would be much more to the purpose, if Western habits are to be consulted, to drop the silly advertisements inviting the visitor to these shores to "dine in the sweet company of pretty girls."

AMAZON

Tokio, August 23, 1937.

## CHINESE "WOMEN"

[Chinese Women Yesterday and Today. By Florence Ayscough. Reviewed by Katherine Woods in the N.Y. Times]

In the old China a man had theoretically the right to divorce his wife if she were a chatterbox, or if she showed jealousy, or if she refused to obey the dictates of his parents. But no divorce was granted on grounds of domestic discord. And for no reason whatever might a woman be divorced by her husband unless her own parents were able and willing to receive her again beneath the shelter of their roof. Behind the baton door of her own home, the Chinese woman lived in seclusion and submission as daughter, wife, mother, by the law and custom of centuries. But if her horizon was thus limited, she was yet neither despised nor powerless. "She-who-is-his-equal," the Record of Rites called the consort of the Son of Heaven, explaining the antithetical and complementary roles of man and woman two thousand years ago. And sometimes, within the encircling mountains of rules and duties and ceremonies that hedged her in, the eyes of the Chinese

woman might still be lifted very high.

In 1905 no government education was yet provided for women in China, and co-education in the leading universities, which dates back to 1920, was instituted "only thirteen years after the idea of women's schooling first entered the governmental mind." But the greatest woman scholar in Chinese history lived in the first century of the Christian era, urged that women generally be educated, wrote the "Precepts for Women" which formed the basis for women's schooling until modern days, and herself worked—a recognized savant—as court historian . . . in the thirteenth century the Lady Kuan was as famous a painter as her husband, Chao Mengfu, and the two were comrades in artistic achievement as well as in their family life. One of the immortally popular figures of Chinese tradition is the girl warrior Mulan, who, supposedly in the fifth century, fought through twelve years' service as a conscript soldier in her sick father's place, and thus exemplified in the highest degree not only courage but—more important still—filial devotion and womanly virtue and reticence. And always the world behind the baton door has been "ruled by a matriarchy formed on strict lines."

So there is nothing really strange after all, says Florence Ayscough, in the idea which many people are now expressing, that "the future of China lies in the hands of her women." Nor is it only because of sudden change and startling contrast and new freedom that the picture of Chinese women of yesterday and today is so vitally interesting. It is a fascinating and challenging picture, as so many present-day scenes are fascinating and challenging, because of its many-colored and significant complexity. And beyond that, too, it has its very special charm. This is a picture of an intricate beauty, both formalized and graceful; a beauty that is ancient and long-enduring, delicate, exquisite and unique. And studying this picture as it is shown to us in this rare and absorbing book we can understand—clinging almost breathlessly, perhaps, to the fine-spun yet ardent hope—that the society which China is evolving will be (if only it is permitted to live) a thing all its own, itself unique and soundly beautiful, in our world.

"Chinese Women Yesterday and To-day" is a beautiful and unique book. . . . In it we come to know one great Chinese woman after another, as each one lives for us in her own words or the words of her contemporaries or compatriots, in Chinese

poetry, precepts and chronicles, of yesterday and of to-day. And through its pages the life and customs and achievements of centuries are unrolled for us in the fragrant loveliness—delicate yet immemorial—of their own scrolls. Florence Ayscough is of course, the American scholar who could do such a piece of work with the most satisfying perfection: a scholar whose mind has been steeped for years in the exactitudes and the beauties of Chinese poetry and philosophy, who has translated gems of Chinese literature, written of Chinese life and thought, and made her home in a Chinese house among the Chinese people in China without ever losing touch with the broader range of the world's interests in this present day. . . .

The general information about Chinese women and the conditions of their lives yesterday and today, which forms the first part of the book, makes in itself a fascinating tapestry. It is never with argument or pedantry, but always, instead, with finely poised human understanding, that she shows us the old and new, in such important matters as education, marriage, work and various features of social custom. For the most part these are pictures of contrast. But curious survivals and adjustments are to be seen, too, and, beside them, some bits of contradiction. Theoretically, all doors are open to Chinese women now: they can go out from the gates of their ancient courts; they can go in anywhere. But country girls who have discarded the red silk veil that symbolized, at the marriage ceremony, the preservation of a cloistered modesty, come to terms with progress merely by substituting smoked glasses. And it is among the poor and in backward communities, that one may still occasionally discover the foot binding which once testified to some social position. There are agonies of mind, personal problems difficult of solution, anachronistic tragedies, to be found to-day, as is inevitable in times of transition. And we may pause for some thought over the remark made in 1935 by "an enchanting young person dressed in a long blue velvet coat." Yes, said the Chinese girl: "I used to know much Tang poetry; my grandmother taught me. Now I have no time to read. I am doing research on that parasite which attacks the ears of mice."

The age-old submissive and sequestered life of women in China was gracious, secure, elaborately patterned. It was a patterned life in two distinct senses of that word. Following a set design as a whole, it was also directed individually to the con-

templation of individual models. . . . And there is a double interest, therefore, in the individual stories which form the second part of the book. In the immemorially honored art of calligraphy, for example, so subtle and fine, one of the honored artists was a woman, the Lady Wei, who has been honored thus for 1,600 years. And for six centuries even uneducated Chinese people have known and loved the sad and haunting verse of the unhappy wife who was a poet, Chu-Shu-Chen. . . .

As one of the ablest of foreign correspondents has just reminded us, "No man can know a country who only knows what is happening in it to-day." It is important that we of the West should know China; for when ignorant armies clash by night in a tragic darkness, only understanding can help to build a new day. For such knowledge, we must know the women of China; the patterns of their past, the achievements and problems of their present, and to-morrow's hope.

—17 Jan. 1937

#### MAIDS OF STRENGTH

AMONG the more than 200 "women" workers who specialize in carrying straw rice-bags at Sakata, Yamagata Prefecture, Harumi Honma, 25, and Kiyoe Kondo, 23, were reported to be able to carry 55 straw rice-bags in a single load, no less than 89 kan in weight, or 334 kilograms.

—*Japan Times*, 13 Oct. 1937

#### IN INDIA

My opinion that boys and girls should have the same educational opportunities was formed when the imparting of elementary education to women was a matter of controversy.

In all these years I have seen no reason to revise my opinion. On the contrary, I am to-day more confirmed than ever in it. Educational reforms should not be based on the assumption for which there is no warrant that the physical and physiological differences between the sexes extend to their intellectual and spiritual life.

Whether the educational system is good or bad, it is my strong conviction that it should be the same

for boys and girls, men and women. The mentality which seeks to separate the two in education is identical with that which has led to the double standard of morality in social life. The double standard is found prevailing in almost all countries but nowhere so flagrantly as among Hindus. The struggle for the restoration to women of her rightful position in the family and society has by no means been finally won. On the contrary, new forces are appearing on the horizon which may prove fresh obstacles to progress. The transfer of the power to decide great issues, to peasants and workers, which is the professed object of a section of politicians, may have to be counted as one of them.

There was for a short time danger of the Feminist propaganda from Europe spreading to India and capturing the Indian Women's Movement. Women, in England especially, had a hard time persuading men to give them the vote. They had some reason for the antipathy with which they regarded men as the common enemy of women. There was no occasion for such a feeling here. There was practically no opposition to the granting of the franchise to women except from a few Muslim intransigents in Bengal. I was a proud man when Dr. Muthulakshmi Reddi told a gathering of American women in Chicago that the women of India have always had the support of their men. At the same time, it is only fair to remember that the idea of granting the franchise to women in India was first sponsored by Mr. Montagu, in the report which he and Lord Chelmsford made on constitutional reforms in India. Women's organisations at that time were much less active than now. Indian politicians were indifferent. In the Southborough Committee to which I was nominated a local member, the great patriot and statesman, the late Sir Surendranath Banerjee, strongly opposed the grant of the franchise to women on the ground that educated women were all extremists! But for the persistence of the Secretary of State there would perhaps been no franchise for women in the Montagu-Chelmsford reforms. Similarly, the Simon Commission were also most emphatic in advocating the enfranchisement of as large a number of women as possible. The hope of the future of India, they observed, lay in the growth of the women's movement. By all means, let us criticise British rule for its many sins of omission and commission but let us not fail to give it credit for the good that it has done. Fair-play is a jewel. British rule is responsible for much

economic injustice to this country. On the other side, however, there is India's heavy indebtedness to British rule for releasing her dormant moral strength to do battle against the wrongs that had accumulated in her social system. The position of Indian women in British India to-day, is largely due to the energising moral influence of British rule.

Purdah is the gravest problem of Northern India as Untouchability is of the South. The physiological and hygienic consequences of the custom have been adequately exposed but not its psychological effect, which is its worst. It tends to focus attention on one and that not the most important or the most pervading function of women. European civilisation has many drawbacks but in this one respect of regarding women as free beings, it has a decided advantage over Asiatic civilisation. If I were a Congress Prime Minister in a Northern province, I would, following the example of the Ataturk, pass a law prohibiting purdah. The practice is dying out, it is true. Women in their hundreds came out of purdah to court imprisonment at the call of Civil Disobedience. Its going will be accelerated by legislation. The All India Women's Conference has passed resolutions condemning purdah at all its sessions. One of our women legislators, will, I earnestly trust, take the initiative in this matter. Until purdah is abolished, Northern India cannot pull its weight in national progress.

—K. NATARAJAN,  
in *The Indian Social Reformer*, 9 Oct. 1937

## STAR-DUST.

## VI. PSYCHOLOGY

1. AVIATION :— (*New Zealand*)

SETTING a new record for a flight from Australia to England, Jean Batten, 26 years old, of New Zealand, clipped 14 hours and 10 minutes from the record of 6 days 8 hours and 25 minutes set in May by H. R. Broadbent. She took 5 days 18 hours and 15 minutes for the 8,615 mile flight from Port Darwin to England.

She first took up flying four years ago. In October 1936 she made the first direct flight from England to New Zealand in 11 days 56 minutes.

2. LIFE-SAVING :— (*Scotland*)

A 10-year-old girl's heroism when a boat in which

she and four other people were sailing off Carradale, Argyleshire, on September 1st was swamped through collision with a basking shark, resulting in the loss of three lives, was recognised at Swansea when Jessica Brown, of Carlisle Bungalow, Killay, Swansea, was presented by the Mayor of Swansea on behalf of the Royal National Life boat Institution, with a wrist watch for her gallant efforts to save life. With her in the boat were her father, Captain A. Brown, and her brother, aged six, an uncle and a lad named MacDonald. The uncle and the boy Neil were drowned. Captain Brown was in the sea and his daughter and MacDonald were left in the water-logged boat. Jessica kept her father's head above water until some men arrived in boats.

3. LIFE-SAVING :— (*England*)

Elizabeth Wiseman, 23, of Ballinagree, Macroom, Cork, with a girl of 14, was cycling along the main road towards Macroom, when a man rushed out from a gate, knocked the girl off her bicycle, and proceeded to slash her face and throat with a razor.

Miss Wiseman sprang at the man, and knocked the razor out of his hand. When he attempted to retrieve it she kicked his hand.

Her shouts for assistance brought a man to the scene, and the assailant was overpowered. Meanwhile Miss Wiseman gave first-aid to the injured girl, whose life was in danger for nine days. The man was later sentenced to 10 years' penal servitude.

The rescuer, one of whose hands had been cut in the struggle, was awarded an inscribed gold wristlet watch.

—*Daily Telegraph*, 26 Sept. 1936

## VIII. LAW

1. SOLICITORS :— (*France*)

A Bill is now before the French Chamber for the admission of women to the profession of avoué, which more or less corresponds to that of solicitor in England in so far as a solicitor's activities in connection with litigation are concerned, the notaire corresponding to the solicitor in regard to the sale and management of property. In France, however, both notaire and avoué are officially appointed. So is the auctioneer, there being only one to each town or district, although certain other officials are also authorised to sell by auction—all of these officials being entitled to be called "Maitre" instead of "Monsieur," as is also a barrister. The case of the auctioneer is indeed being quoted as a precedent by those who

are in favour of the admission of women as avoués, for there have been women auctioneers since 1924. There have been women barristers for much longer—since 1900—but then barristers are not officials. The opponents of the new Bill argue that women should not be allowed to be avoués because, in certain circumstances, the presiding judge is entitled to call upon the senior avoué present to sit on the bench to complete the panel of three judges, which is required in France for all but minor and commercial cases; and as women are not at present qualified to be judges or magistrates, they should not, say the objectors, be admitted to a post which would make them liable to serve as such. However, the promoters of the Bill get over this difficulty by a clause which excludes women avoués from this liability.

—*Observer London*, 15 Nov. 1936.

## XIII. MEDICINE

1. VISITING SURGEON :— (*Scotland*)

Dr Ellen Morton, M.B., Ch.B., has been appointed visiting surgeon to the Royal Samaritan Hospital for Women, Glasgow.

The appointment of Dr Morton is the story of yet another step in the advancement of women in the medical profession. Dr Morton is the first "woman" doctor in Glasgow to become a chief of wards. Not only is the event noteworthy in this respect, but in that she was appointed by the Governors of the Hospital in preference to "men". The appointment, too, is of extreme interest to the medical profession, as it has dispelled any prejudice which may have existed among Governors of hospitals as to the capabilities of women surgeons in important posts.

—*Glasgow Evening Times*

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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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