

woman has assumed even greater proportions. Hers is the duty, on the one hand, to cherish the great old traditions on which the nation has relied from time immemorial for power and strength and, on the other, to assimilate what other civilizations may offer for the elevation of China's standing in the world. Her outlook no longer remains merely national in scope; it is bound to reach beyond the "four seas." Her role is no longer confined to a family in a nation; it is extended to a family of nations. She has by the force of circumstance become an individual of potential international importance.

In the face of this changed and changing world, Chinese womanhood has not faltered. It has met the demands of this age courageously and creditably. Even in the revolution to which the republic is indebted for its being, Chinese women, some known and still more unknown, gave their best for the rejuvenation of China. And today in the roster of the Kuomintang may be discovered many a notable feminine figure, whose vision has passed the domestic threshold. In the government, no less than in the ruling party, woman leaders are increasing in number, prestige, and influence. The managerial genius which their predecessors displayed in the home, is now transformed into an executive ability in the administration of the affairs of state.

In educational and social enterprises, Chinese womanhood has asserted itself even in a greater measure. It would suffice to suggest their sphere of activity and variety of interest merely to mention such organizations at the Y.W.C.A., the Child Welfare Association, the Door of Hope and kindred institutions scattered throughout the length and breadth of the land. The movement for

woman suffrage, for birth control and for the right of property has already borne rich fruit, and it is no exaggeration to point out that the Chinese woman, by pure persistence and ability, has today achieved a higher status in law than women of any other nation. Equality is no longer a theory; it is now an accomplished fact.

In sports the Chinese woman has also distinguished herself. The recent champion swimmer, Miss Yang Siu Juan, has won unqualified admiration from one end of the country to another and has been an idol of thousands. In a less glamorous but equally significant way have other women become endeared to sports. The phenomenal development of femine physique within a brief span of a few years is probably the most eloquent proof which one may cite, from one's own observation, of the intelligence and agility with which Chinese women have participated in the sporting world.

In business and in professions, as in any other line of activity, the Chinese woman is to be reckoned with. The establishment of a woman's bank in Shanghai some decade ago seems to have inaugurated a new era for women inclined toward business pursuits, and today one can scarcely find a mercantile firm of reasonable magnitude but counts among its employees ambitious girls trying to forge ahead and carve a career of their own.

The achievements of the modern Chinese women are too numerous to be adequately dealt with here. The spirit which they have manifested during the period of transition from the old to the new have given reassuring evidence that they, more than their progenitors of yore, will continue to mould the destiny of the nation which we all so proudly love and cherish.

Are Men And Women Equal?

By MISS AH-HUNA TONG (唐羅歆)

WOMEN of the world have again demanded equal rights in work and pay at the recent convention of the International Council of Women held in Paris. To this conference more than 50 countries, including China, sent women delegates.

Women of the West have always been clamoring for rights of one sort or another. And when demanded, the wish is usually granted, that is, in principle.

Herein lies the difference between the East and the West. Women in China do not have to demand their rights. They are granted rights voluntarily by the men, as they attain for themselves an equal standard with the men in work or play.

Although China sent one delegate to this conference, it seems rather unnecessary. Perhaps it was only a gesture of courtesy born out of the inability to refuse. For all women in China know for a practiced fact that they are always on an equal basis with the men, when they so attain for themselves the standard, intelligence and ability of the men folk.

Naturally enough, an uneducated woman or a peasant woman could not be given the freedom a city or country woman enjoys. She has not the ability and can not hold her own on the same basis. Her position is with the country people, but if her ability is above that of the average farmer, she is never refused that place above the rest of the uneducated women among these people.

There was only one time in the history of the Chinese woman's life when she so completely forgot herself in her eagerness as to ape her Western sisters. Copying the West is perfectly all right, so long as we modify things, ways, and methods to our own use. After all, whatever the women in America or Europe did was only adopted to their own use.

This was between ten and twenty years ago, when there was an uproar concerning the emancipation of women, their rights, and economic and social equality with the men. A clamor arose, newspapers blared forth the cause of women, mass meetings were held, and inspiring speeches were made by so-called women leaders, who in reality were only half-baked.

"A little knowledge is worse than none," so truly tells the story of those women, who for the love of self-directed publicity and adventure and through misconception, thought of themselves as saving the women of China.

The result of that demonstration was the legal grant of women's rights. That which had always been the heritage of the Chinese woman was put down in black and white in the statutes of the government in order to ease the misdirected fervor of the leaders at that period.

From time immemorial, women have always been accorded their places and the men most willing to do so, when they prove themselves worthy. The woman who has the ability will be given her place and rating as she deserves and where her ability points to. If she is politically inclined, worthy of a place in the government offices, she will be known for that and accorded that position among the men.

If a woman is an average cultured woman with family interests only, who holds her own socially in family and community life, no man will trample on her in an effort to put her behind the scene.

There is never the jealousy between the two sexes in the Chinese race, as is seen among the Westerners. The Chinese man always allows her all liberties, as her interests require, socially, politically, professionally, financially and so forth through all the channels of work and play, provided, however, she does not become a maniac in her work, become too extreme and make a fool of herself and him. Nothing is begrudged her on that condition—and a very reasonable one.

Chinese characteristics tend to hold the women to the middle course. This is one of the factors governing the men's grant of liberties to them, as a matter of course, as they gain higher levels through wider knowledge and experience. Women of the West are given to extremes. More is wanted after each time something is granted them. When they are given the liberty to do things, they act upon this freedom to the utmost, taxing in addition their own energies, their morale and health. This psychologically is bad for the women—mothers of the generations to come, who bear the burden of perpetuating the race.

Whether contentment is a good thing to preach in modern education or not, it certainly is a winning attitude of the Chinese women. That they are calm and satisfied with their lot socially, is imprinted on their serene, hence beautiful faces. That frustrated look which haunts the otherwise lovely features of the Western women, is never present.

There can never be a wholesale grant of rights to women. Conventions and mass meetings always demand that, forgetting all women are not endowed, by the grace of God, with the same mentality of a few above average intelligent ones.

At the August convention in Paris, a resolution was presented affirming the right of women to work on equal terms with men and for equal compensation. There are many women in both the East and the West who are enjoying this status, for their ability and intelligence speak for themselves to their superiors.

But not all women, nor men for that matter, have the ability to hold such positions. If society is to go on, the measures demanded at women's conferences, cannot be all granted. All workers in any occupation or profession, whether man or woman, must be graded according to their ability.

The sooner we get down to earth and face the facts that this is a man's world, the better it will be for us. The Chinese women are woman-wise in this respect. She never questions the fact that he is superior, though in the business world she may be sitting side by side with him, exchanging opinions on equal basis, or though she may be above him in a profession.

A man's conceit must be played upon. He must be recognized openly as the head, whether this is true or not in private life. This is the Chinese woman's high card. She never wants to be above the man in the family or in social life. She is always content to be his wife, with all the ramifications that the word implies in a dictionary. A man never wants to let on to others that he wears the skirt in the family, though he may be doing it and liking it, and this the woman plays to the utmost.

The most esteemed modern women in China have interests beside those of the home and husband—social life among women only, club work, business and professional work, and the arts. The woman's interests run hand in hand with her husband's work, to the extent of understanding and encouraging his work, and then she may branch off to other things. This is the variety which gives spice to life. A woman holds her own in her particular hobby or profession, but her individualistic personality which comes out in her own work is submersed in social life.

This is perhaps the reason why the Chinese men look to their wives and their women friends, who have positions in the business world, with such a lack of jealousy, as is so often the trouble in the West. Each may wander off on a tangent to his or her own heart's content or they may work side by side in business, but in the end in social life or when the occasion demands, it is always the same, the woman returns to her post as wife, and likewise the man as the head.

Some, of course, will argue—then why are the Chinese men so notoriously known for their lack of fidelity? It may be true to a certain extent, but not so among women who have intelligence and ability. The men have always admired those of their women who could go out into the world to do things as they themselves. These women are both ways clever—holding down their own professions and their husbands.

One very much admired wife of a prominent lawyer once told me, Chinese men leave home because their wives are not clever or educated enough to make life interesting for them. They seek and admire women whose wits and ability can match their own.

In olden times marriage matches were made according to the astrological readings of both parties. No attention was given to the social standing of both. The lack of social and intellectual levels of the college graduate

or foreign returned student and the village maid or vice versa has been the prime reason for the many unhappy marriages of the past twenty years.

Many intelligent, educated women, instead of taking up work of their own and caring for babies and the home, make their husband's work their own. They remain at home, but keep abreast of the world and of their husband's work. Their husbands share their work with them and depend upon their opinions and analysis of work. Oftentimes the results of business transactions have been their doing, and yet they are clever enough to let their husbands think it is the latter's own work.

Chinese women have never been slaves of the men, so the term emancipation of women is wrongly applied. As if the women were entirely under their subjugation with no rights, no will to do what they wished! The educated women, who are recognized as able to do things for themselves and to think for themselves are always at a liberty to do as they desired themselves. The trouble, as one man put it, is in the woman's own indifference to do things outside of their husband's life and their own. They care much less to assume responsibility and position of their own among the women.

Of course there are many women who are enslaved to country life and its work, just as men are tied down to it up to the present day. Even among this group there

are to be found women who stand in positions as high as the men, or higher, by ability, mentality and education.

History hands down stories of beautiful, intelligent, and clever women who had their places among men. Of the lesser known cases among the middle classes, women ruled in the family without having made history. This leads one to stop and analyze what makes up a leader. No one person can rule a group of persons unless he or she is higher mentally, morally, and physically than the rest, who will recognize it. Whether it is a man or a woman, he or she will be looked up to, if his or her ability is above that of the others. This all goes to show that equality on the basis of character and intelligence is and was ever a factor in the life of men and women in China.

The difference between the past and today lies in the fact that more women go out into the world in the pursuit of art, business and profession, more openly while previously things had to be done with great caution, as it was not fashionable to put to use one's innate ability.

Today there are men and women in all walks of life in all the occupations China has to offer. There is no doubt that women in these positions and in the homes enjoy the same liberties that the men do, now as before.

The Married Woman's Problem

(A Letter)

By A MARRIED WOMAN

DEAR Sisters: Please do not for one moment think that I am imitating Dorothy Dix. For I am not. And if you must have my frank opinion, let me tell you I dislike Dorothy Dix and her letters—in fact any letter box that appears in the dailies. Think that you can solve other people's problems, especially those of a married woman's! Now, to be more frank, and that may astonish you, I do not even believe in such a thing as woman's column, woman's page, or woman editor. It is childish to divide men and women into two hemispheres and say, there, you stay and rule, men, and there you, women, abide and have dominion! But, "Then", you ask, "why do you write us a letter about the married woman's problem? You seem to contradict yourself."

The reason, then, is to oblige the editors of *The China Critic* who still believe that women are women and that there must be a special issue on them.

I have often heard married men say that if they could have their lives lived again, they would remain single. I should think if married women were asked the same question, 50 per cent of them, perhaps, (that is, if it be understood to cast no reflection on their husbands), would say they wish they were never married. This is, of course, too sweeping a generalization, and it may be, in both cases, said in jest.

However, problems of married life do exist. Take the family as an institution for example. Formerly the large family system which crowded aunts, uncles, grand-

parents and grandchildren together like sardines in a tin can, but none too peacefully, caused the ruin of many a married life. Time has changed. Small families have grown in place of the large ones. Married couples start life single-handed, without the help of their elders, nor, also, their interferences. But alas! in-law's still come. For it must be remembered the parents of our generation are yet the product of "feudalism." They have not looked upon the freedom of their sons and daughters-in-law without disapproval and, perhaps, jealousy. Their place as a mother-in-law which they could have occupied had their sons not gone abroad or to the universities to breathe the spirit of new learning, never loses its attraction and glory for them. So they descend upon their daughters-in-law with even greater fury and severer vengeance. Now, it seems all daughters-in-law dislike, if not hate, their mothers-in-law. I suppose it is just like "all the world loves the lover," so the whole kingdom of wifehood recoils before the mothers of the husbands. But really it is only natural that there can be no love between the daughter-in-law and the mother-in-law, that is to say, the husband cannot expect his wife to love his mother just as the wife cannot expect him to love hers. Love is developed through mutual help and understanding and is a product of years of friendship. A mere relation is no guarantee for goodwill. Filial piety has never been love, but only a form of etiquette and propriety.

There are, of course, cases where the two parties can