

test to Italy on the basis of the agreement, they will as likely as not follow suit. Because of her comparatively insignificant position in China, France may take some time to make up her decision; but eventually she will have to fall in line, if for no other reason than to save "face."

While the recent move has all the appearance of a sudden decision, it is in fact the result of a long period of friendship between Italy and China. In recent years, important Chinese emissaries in the persons of T. V. Soong, H. H. Kung, Chang Hsueh-liang, and a number of other diplomats have passed through Rome and found exceptionally warm reception in that capital. Another contributing reason is the rapid growth of Italy's industry in recent year and her eager search for a suitable market for its state-fostered products. No doubt China holds out to be a very good prospect, especially for Italian aeroplanes. But on the top of all these, we must attribute the recent move to the farsightedness of Il Duce. Though other statesmen of Europe are haggling over quotas, over disarmament, or over plebiscite, Signor Mussolini, counselled by Count Ciano, has appreciated the importance of developing friendly relations with a country situated at the other end of the world and the justice of its full recognition as an equal of his country. Therefore, while the recent move reflects no little credit on the government authorities of both countries, a great part of this credit should rightly belong to Il Duce and the count.

In connection with the elevation of the status of the diplomatic representatives is the question of the removal of the legation quarters from Peiping. At the beginning, the foreign Powers adopted a strong hostile attitude against the present government. The Japanese went so

far as to send an army to Tsinan to block the northward march of General Chiang Kai-shek. When it was finally decided to establish the government in Nanking, the Powers evinced their dissatisfaction or active hostility by absence. From the time when Nanking was first chosen as capital to the present, the government has withstood many a severe test of power, but the other countries still maintain their legations at Peiping on the ground of economy or the instability of the Chinese government. Meanwhile because of the inconvenience occasioned by such an anomalous situation, the Chinese government has offered strong inducement to other governments to effect the removal. Several spacious and centrally located pieces of land have been tendered to the various Powers for the site of their legations, but none of the important countries has evinced any desire to accept them, except Russia, Germany and a few small countries. If reasons for economy and fear of the instability of the government are sufficient to keep the legations in the North, similar reasons may be adduced to justify the maintenance of the British legations in Hongkong, or, the Japanese legation at Tokyo, because it takes about just as much time to travel between Nanking and Tokyo or Hongkong as between Peiping. For this reason, it is highly gratifying to note that the Italian government is also leading the other governments in the right direction, by deciding to move its legation temporarily to Shanghai as the first step towards moving it to Nanking. Thus while the raising of the status of the diplomatic representatives between the Italian and the Chinese governments is in the ordinary course of events no more than a mutual expression of friendship and esteem, it will undoubtedly open a new era in China's diplomatic history.

Chinese Womanhood Self-Glorified

IT is only fitting that the first issue in October in which the birth of the republic is and will always be commemorated, should be dedicated to China's womanhood to which this nation owes one of its most solidifying influences. The role a Chinese woman has for centuries played in maintaining our racial solidarity, though scarcely appreciated by the public at large, is indeed an enviable one. As a patriarchal state, China has withstood the vicissitudes of Time by sheer strength derived from that time-honored institution called the family, and in the family has always reigned the feminine head. Chinese classical literature abounds in reference to the "domestic policy" (內政) of a virtuous wife or a capable mother, and no little tribute has been paid to those who have shouldered the duty of motherhood. What the modern psychologist would describe as the pre-natal influence has been long known to the Chinese as "education in conception" (胎教), and what the contemporary sociologist would designate as environment was fully understood in the earliest times. It is told of Mencius' mother that she thrice moved her home

until a proper neighborhood was found for the child that was to become one of China's great sages. Though China boasts of no "Mother's Day" in her social traditions, the sentiment is probably stronger in China than anywhere else in the world. With rare exceptions dictated by modern exigencies, one's life is almost invariably identified with that of a mother, not only up to the time of marriage as in the west, but up to the time when Providence shall ordain the end of their mundane co-existence. Thus the Chinese woman has throughout the ages prided herself both upon the glory of motherhood and upon her privilege and competence to preside over an enormous family. The power she wields in holding the family intact has exerted a tenacious, though indirect, influence upon the integrity of the nation as a whole, and it was not without reason that the imperial dynasties never lost an opportunity to honor their subjects upon the attainment of five generations under one roof.

With the advent of occidental civilization the responsibility imposed upon and accepted by the Chinese

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.