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. Often times 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 recollects 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
Chinese Women's Activities

By Mrs. K. S. Wong-Shun (孫王國秀)

At the present time, before the law, Chinese women are placed on the same level with men. They are free to enter into political, judicial, educational as well as financial fields. They are no longer fettered by conventions and rules. In theory, our women have gained their emancipation.

However, observations tell us that reality is quite different from theory. Our women's emancipation movement is still in its infancy. It is true that a few women who have the opportunity of receiving high education are either doing some educational work, or are sharing some kind of intellectual activity. But their number is so limited that one can easily count them on one's fingers! To this list, one may also add several of the