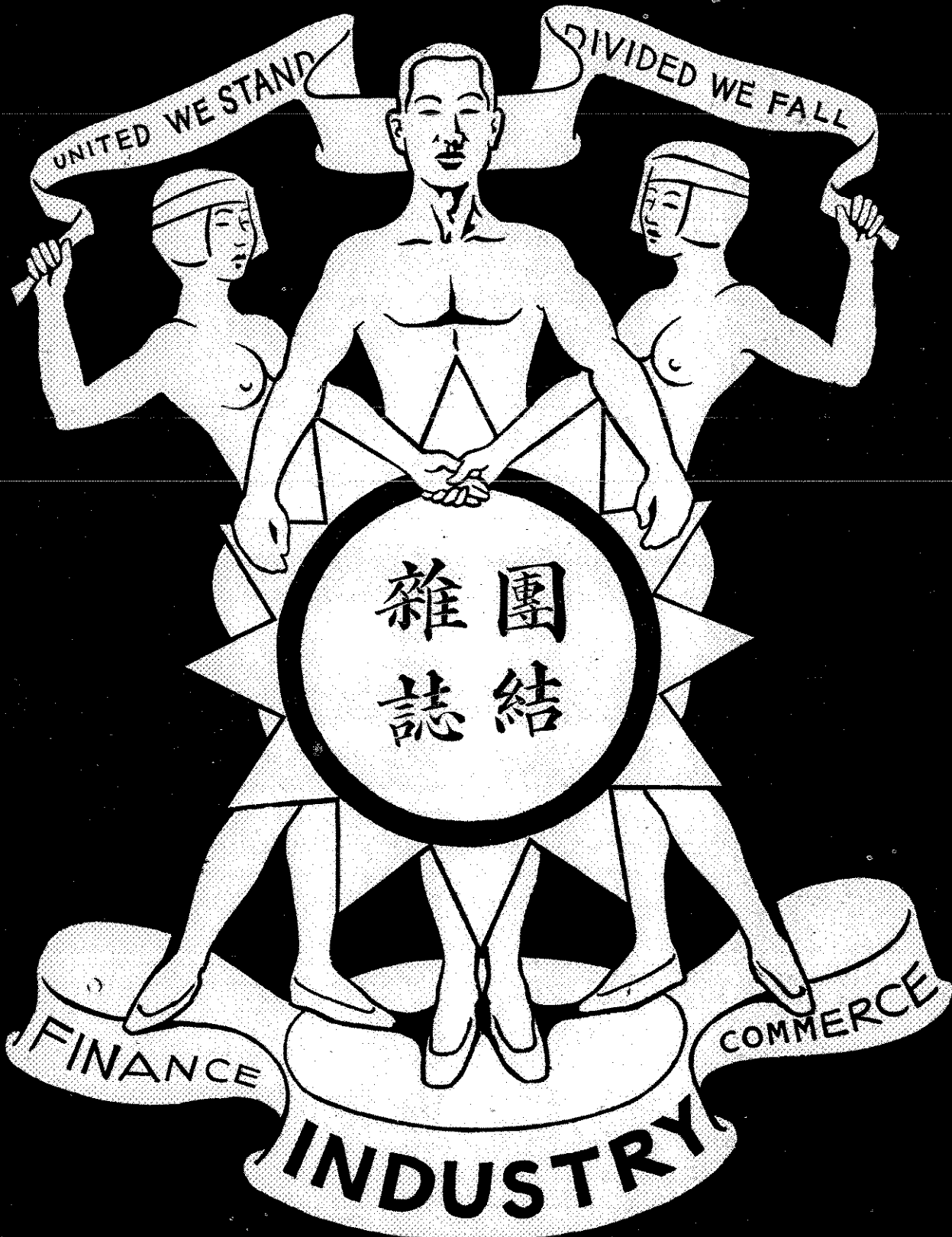


JANUARY 1932

TWENTY CENTS THE COPY

# UNITED CHINA

## MAGAZINE



# UNITED CHINA

*Maiden*



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# UNITED CHINA



## TO ARMS!

General Ma Chun Shan, with only a handful of his Heilungkiang troops, resisted the Japanese invaders until forced to retreat by the military superiority of the enemy. Though they did not succeed in their campaign to drive the enemy out of Chinese territory, Gen. Ma and his men have covered themselves with glory. China's four hundred Millions cannot desert them—this mere unit poorly clad and poorly equipped. We must rally under our standard in response to Gen. Ma Chun Shan, and march in millions, if need be, to the rescue of our noble patriots of Heilungkiang.

# UNITED CHINA

## MAGAZINE

V. Y. CHOW, (周成貴) EDITOR

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## The New Party Is Here

There are three major political parties in China, two of whom are intensely organised: that is, they are always in active operation. We refer to the Kuo Min Tang and the Communist Party. Both of these parties are eternally at variance with one another, and since the Revolution have spent their energies in seeking the overthrow of each other. They both claim loudly that they represent the people of China, that they abhor oppression, that they represent the people's liberty, ever seeking to protect their country from the imperialists, and preserving Chinese civilization against the world.

Alas, how the people have been disillusioned! Engaged in fratricidal wars, committing dark butchery against their weaker fellows, more famed for their infamies rather than for unselfish services for the public good, they have become anathema to the articulate millions of the vast Chinese Republic.

It is a fact and a stern reality that to-day the Kuo Min Tang stands discredited in the eyes of the Chinese people. Why should such a change come over the scene within the last few years? The reason is not far to seek. The high ideals and principles which gave birth to the original Kuo Min Tang and which earned the respect and love of thousands of Chinese patriots who gave their fortunes and their lives for the overthrow of the Manchu rule, have for years been brushed aside and ruthlessly trampled under foot by usurpers and charlatans.

The reaction to all this was the coming into being of various reactionary movements, principally in Central China, which were later dominated by the Communists.

Thus it is that we have to-day two contending factions, who, in the attempt to gain the mastery have sacrificed the nation's good name, millions of lives, and created untold misery.

Well organized and never quiescent for a single hour, these two political parties, when the occasion arose were not equal to the task of defending their country and were incapable of putting into execution any programme of national salvation.

In view of the miserable failure of these well organized bodies to present a united front to the enemy, the situation seems to be well nigh hopeless. Fellow countrymen, this is really not the case. The

real truth of the matter is that there is living to-day a new power—a new force—which will regenerate the country in good time.

That power is Youth. It is exemplified in the student movement. Strange though it may seem, it is the real Kuo Min Tang, the true party. Possessing the revolutionary spirit, bequeathed to them by countless martyrs of long gone generations: the students, though unorganized in times of peace, have never failed in China's hour of peril to rally to the standard and present some show of unity. Indeed, on many occasions of recent history, they verily saved the country from complete degradation and humiliating defeat.

If we read the signs of the times aright, the day has come when the students and intelligentsia of the country should realise their responsibilities and obligations as the enlightened leaders of New China and come together on a common platform to serve the Republic. The country is in sore need of their services, and their entrance upon the political stage would have a most steadying effect upon the counsels of whatever government that was in power at Nanking.

Moreover, it is most logical that there should arise, out of the morass of China's present disunity, a new Party with a new and more vigorous policy for the salvation of the Fatherland. Historically speaking, the new Party must emerge, because the cycle of success and failure which has attended the Kuo Min Tang and Communist Parties, has already outrun its course. First, in modern days, it was the secret society known as the Chinese Masonic Lodge, organised in Sydney, Australia, in 1850; this flourished mightily, but gave way eventually to the Teng Men Hui, organised in Malaya, in 1894; the outcome of the Teng Men Hui's activities was the Revolution of 1911 and the birth of the present Party known as the Kuo Min Tang.

It is quite in order that the new Party should be born today when it is sorely needed. The particular name by which the new party will be known hardly matters. It may be called New China Party, Young China Party, or even United China Party: but whatever its name, it will stand for a new enlightened class of students and businessmen, workmen and farmers .....in other words for China!

# Revolutionary China

## Statement of Chinese Masonry

### Who's Who and What's What

There seems to be an unaccountably vast ignorance both in Chinese and foreign circles about the origin of the Kuo Min Tang, and of the late Dr. Sun Yat Sen's relation to this Party.

Even the official Kuo Min News Agency, which ought to know better, repeatedly informs the world that Dr. Sun Yat Sen *originated* the movement that led to the overthrow of the Manchu Dynasty and established the Republic.

If a rose were known by any other name it would be just as sweet.

The title, Kuo Min Tang, is the modern name of the political Branch of a famous Chinese cultural secret society, known to Westerners as the Chinese Masonic Lodge. The great organisation, was reorganised by Chinese abroad, and grew to great power both at home and overseas. The Chinese Masonic Lodge has a grand tradition, with a history reaching back to the days of Tang, and even beyond. It certainly does not owe its existence to any man, or persons, or nations, for that matter, within the memory of men now living.

The Great Leader of the Australian-Chinese, one Loong Hung Pung by name, organised the Party which was to break up the Manchu rule and make China an independent, free and democratic country, in the year 1850, before the birth of Dr. Sun Yat Sen. Loong Hung Pung sowed the seed, and it germinated under the skies of Australasia, flowered in Malaya, and shed its fruits in California, Peru and in other remote parts of the earth.

Through decades of struggle and self-sacrifice, it built up a new tradition for the emigrant Chinese who, despised by their countrymen at home, rose, by sheer heroism and hard work, to the greatest heights in achievement credited to men of the Chinese race. In the year 1878, Stephen King Jung Sao, leaving the service of Scotland Yard, and forsaking the British Government service forever, took over the leadership of the Chinese Masonic Lodge, at the invitation of the Great Leader, Loong Hung Pung. The following year, Stephen King, as he was called, organised the "Chinese Independence Movement," the first active revolutionary secret society of the kind, since it was divorced from all other influences. Its symbol was a white sun, with twelve points (not representing the Chinese division of day as erroneously supposed) but embodying the principle of the twelve disciples or Central Executive Committee, of the Chinese Independence Movement of Australasia and the South Seas. Thus the white sun on a blue field is the emblem today of New China.

The high truth of the matter now follows:

The conception of the Party as a modern political machine grew out of the mind of the august Loong Hung Pung, exiled to Australia by the Manchu Court. Mighty Father of New China, Loong Hung Pung laid the foundation of that which later was called the Tung Men Hui, and which was still later re-Christened the Kuo Min Tang.

The most beloved of all Overseas Chinese past and present, Loong Hung Pung manifested the might of China's culture by organising, and which lasts to this day, an international brotherhood, probably the most powerful of its kind in world history. He interwove in the fabric of Chinese Masonry the great love of freedom, fairplay and a love of country devoid of all ignoble prejudices, and so brought about the complete union of East and West. The History of his Party reflects the passions of vilely oppressed and contemptuously despised Eurasians as they strove to erect the edifice of their manhood and to forge their badge of honour. From the crude mass organisation of gold-rush days, from the fury and hatred of racial conflicts, it passed to the era of iron discipline and grim resolution—an irresistible tide that swept

away the Manchu Dynasty and unfurled the White Sun in the Blue Sky.

The Kuo Min Tang of today, as manifest in China, partakes of the resolution of the Overseas Chinese ancestor, but lacks all the splendid discipline, loyalty, and progressive enterprise which distinguished the early members of the Party. More enduring than the empty fame of

The Publishers regret the late appearance of *United China* owing to the New Year Holidays. We take the liberty of again reminding readers that the whole of the letterpress in this issue was hand-set—a formidable undertaking for any printing establishment.

propaganda, the genius of Loong Hung Pung, Yeung Lee, Stephen King Jung Sao, and their Overseas Chinese comrades, has left its trace on the living face of intellectual and social China, and will survive and outlive every traitor and upstart as the new spiritual inspiration of the Chinese race.

The Kuo Min Tang is greater than any individual. It is the essence of Chinese culture that has survived thousands of years and still marches on.

Therefore, to violate the Party principles, laws, and ideals, in the name of any Chinese living or dead, is to challenge the good sense of Overseas Chinese and alienate their affection for the present administration which calls itself the Kuo Min Tang of China. If the so-called Kuo Min Tang leaders of present day China have anything to say in their own defence, the Overseas Chinese will be glad to hear it.

In the name of the Kuo Min Tang Party founded by Loong Hung Pung in the year 1850, the

(Continued on page 74)

# Peace Must Precede Unity

## An Editorial

No peace or progress can be made in the Republic of China until the people really take a hand in the Government of the country.

This statement needs no embellishment, for obviously the people do not share in the present system of government in this country.

All the reports and telegrams issued and circulated by the Kuo Min Tang members who hold power reek with hypocrisy and insincerity. How many times have these egotistic personalities recounted their personal differences and quarrels to the exclusion of their sworn duty? What of the sufferings of the people in China, what of the inequalities and intolerable humiliations borne by Chinese nationals all over the world? What, we ask, have the Governments in both Nanking and Canton done to alleviate the people's hardships, to eliminate the discriminatory and baneful activities of anti-Chinese organisations in foreign lands?

These government leaders of ours have spent years serving themselves and their families, not the republic. They have imposed upon the country many high salaried foreign advisers and others whose posts should be held by persons of the Chinese race. They have spent the resources of the land in carrying on senseless wars, in whose defence? China's? Emphatically not!

These members of the Kuo Min Tang are not of the breed of Sun Yat Sen. They are as far away from the principles of the Great Leader as can be. The Kuo Min Tang should be today a great revolutionary party; instead, it is reactionary and contradictory. Who were the pioneers of the Kuo Min Tang Movement? They were, we assert principally Overseas Chinese, patriots every one, who put into the movement their lives and fortunes, who prayed that one day China might be free.

What do we find today? The Kuo Min Tang ideals are great ideals, but they have been twisted and distorted out of all recognition. What are the use of emergency laws in a country like China? How can the execution of a few Communist ring leaders stabilise the seething unrest throughout the land? What does it mean when a country is governed by ignorance, when it has become the prey of ambitious self-seeking men? It means the downfall of all ruling tendencies both in national and family life: it means the slow but sure destruction of the worthless ruling class or classes, their puppets as well as their hirelings.

Surely it is patent to all Kuo Min Tang members, and in fact, to all persons of the Chinese race, that the country is now called upon to face facts and realities. These are days for the enunciation of basic plans for national salvation. If any Government, or Party, or individual endeavors to suppress facts, or cloak realities, that Government, Party or individual is courting disaster. Any attempt to hold up evolution, or to stay an inevitable revolt whose cause is maladministration, is bound to fail, and in failure, jeopardise the security and sovereignty of the country.

Citizens of the Republic of China! Will you remain passive while traitors bargain for peace with the invader? Arise in your rightful strength and oppose this betrayal of your birthright! The people who submit to dishonest governors are responsible for the country's misery because they are accessories before and after the act, and must be held responsible in law. The people have remained for years like a great herd of dumb cattle. They have, indeed, we assert, been treated like cattle. Their personal liberty has been flouted—in the name of great idealists and patriotic men and women. Any assembly of educated and enlightened Chinese, we furthermore believe, will unanimously condemn the suppressive acts which have so freely been visited upon the people since the organisation of Kuo Min Tang cliques in China. The procedure of the Kuo Min Tang Governments, we assert, is diametrically opposed to the Kuo Min Tang principles as enunciated by Sun Yat Sen. We cannot stress strongly enough the need for unity and peace within our own ranks, especially at this critical time when the nation is facing a national crisis and undergoing unprecedented national humiliation.

But, as we have stated, peace is impossible without unity and unity impotent without peace. We must have both. How can this unity be achieved? Only by and through honest statement and full and frank discussion of all differences, and the regulation of all personal quarrels to the background. The drafting of personal resolutions and circular telegrams must be abolished by popular consent; the nation does not wish to learn why Chen quarrelled with Chin and so on. The form which recent circular telegrams have taken, is, we are sure, most reprehensible to all all right thinking Chinese citizens. We should do our best, as citizens, to bring home to our Government servants, the fact that we are weary of their egotism and personalities. We wish to hear more about the reconstructive and administrative works with which they allege they have been so assiduously concerning themselves.

The methods of suppression adopted by both Canton and Nanking are also reprehensible and obsolete; they can no longer be tolerated; neither can they be modified. They must be abolished altogether. The people should accept the challenge thrown to them by forming people's rights' associations, and by amending, as much as possible, all social and family laws to bring them into line with the times.

This program may be difficult to enforce at first, but once started, there is no doubt as to its effect upon the national and district administrations. As a rule, Chinese fight shy of taking the risk of earning the militarists' displeasure. It is the hardest thing in the world to induce a Chinese to take up an aggressive attitude, but once persuaded, the Chinese are a remarkably fearless people.

It has been a common thing in China for a militarist to seize unlawfully and put to death without trial his political enemy. This survival of

(Continued on page 74)



# Only A Militaristic China Can Make The World Safe For Democracy

## A Republic Without Territorial Ambition

If no other issue will be decided out of the present conflict of national rivalries except that of surrender to force, on the part of China to Japan, then it is clear that only a militaristic China can make the world safe for democracy.

The world is faced with clear evidence. In fact, nothing could possibly be clearer than the defeat of the League of Nations; nothing could really be more pitiful than the hypocritical United States of America and that republic's fear of another world war. The Kellogg Anti-War Pact has been laughed to scorn: the covenant of the League of Nations has been openly ridiculed by Japan—but not only, mark it, by Japan. The Japanese were, and are, just the spearhead of the movement commenced as soon as the Great World War closed, to "make the world safe for democracy" or rather safe for exploitation of the part of the strong, of the smaller and weaker countries.

In a brilliant book, published in 1919, Signor Francesco Nitti, ex-Prime Minister of Italy, remarked, "It is beyond all possible doubt that without the intervention of the United States of America the war could not have been won by the Allies," that is to say the world "would not have been made safe for democracy." Following this line of reasoning, already proved correct by reason of the world history since 1919, it is obvious that only the intervention of militaristic China, "armed to the teeth" and "bristling with bayonets," can put an end to Japan, the present disturber of the world's peace, the latest "God and Our Right" nation aflame with the old, old ambition, territorial conquest.

It is clearer still that Japan, ignoring the teachings of history, the truths of science, has utterly failed to develop a national spirit compatible with the best traditions of Asiatic civilisation. The Japanese have failed to understand that, from the day they occupied Shenyang (Mukden), in which China's sovereignty was violated, thus determining New China's policy to kill or be killed, Japan the nation, if not Japan the people, has signed its own death warrant.

China, under the greatest humiliation in her long history, has been blandly told by the Great Powers at Geneva: "You Chinese should judge Japan with the greatest indulgence, for her intentions are honest and well meaning!" The Great Powers have not added, as they well might, any reference to the road which is proverbially paved with intentions of that description!

Are we Chinese to blame if we believe that Japan is nothing else but a swash-buckling, small-minded, insensitive, and violent nation, fond of directing her furious campaign against a disunited China, but who, opposed to a well organised, militaristic China would be as meek as a lamb?

The Kellogg-Briand Peace Pact, by the very terms of its existence, is already a dead letter. Like the late President Wilson, who sailed for Europe in the belief that he was going to bring peace and

harmony to a war stricken Old World, the Pact has only served to bring more confusion and war.

Now then. In the language of the same idealistic countries shall we Chinese also say: "The task (the militarisation of China) is a great one but the issue cannot be in doubt. To such a task we can dedicate our lives and our fortunes—everything we are and everything we have—with the pride of those who know that the day has come when China is privileged to spend her blood and her might for the principles which gave her republic birth, and the peace she has treasured. God helping us, we can do no other!"

For truly New China has set its face towards the sunshine of military power—the black shadows of defeat must fall behind.

There are people who will laugh these statements to scorn. China a mighty world Power! Ridiculous.

Comrades and countrymen, let them laugh, while we work solidly for the realisation of our dream. Dreams come true.....often. When we regard the Chinese masses, whom we know well, for are we not of them?—with their great qualities of endurance and perseverance, with their respect for learning and love for industry, we must indeed be filled with hope. Here is splendid military material! So long as we have the men, we can find the money, —and we can all unite and work solidly to make China the greatest Power on earth.

We can, and will, become a great military nation. At present no doubt the nation is gravely troubled and sore in heart. Can it be that our race is run, that we are going down into oblivion? some of our countrymen are asking. In History lies the answer. Read it and remember. China will pull through—but more than pull through, we know China will emerge triumphant. As it was given by the man Jesus, we do "inherit the earth." The ideals of China, and Chinese civilisation are the fulfilment of that prophecy. We Chinese are not a selfish people nationally. We have no territorial ambitions, we possess no lust for power.....therefore, we are the only people on earth who can preserve religion and culture, and thereby make the world safe for democracy.

No other nation, no other race, can ever take our place. This is not conceit, but the result of an incomparable history. No people, or religion, or foreign influence of any sort, has ever completely overcome the Chinese race. It lives to day, even foreigners admit, as much as it did two thousand years ago. Egypt, Babylon, Greece, Rome, Britain and America, they have all gone from the earth, or are on the decline. We, alone, stand by our civilisation, based upon respect for learning above respect for might.....we, alone, go on in fulfilment of History's decree.

The new spirit in the old race is but the old spirit in the young men of China. It is the spirit

(Continued on page 60)

## Young China Plans For War

### Students Are Determined China Shall Become Military Power

Ambitious Program Can be Achieved If Chinese So Desire

By Chang Si-mei

(Lecturer, Newspaper Management, Fudan University)

Any educational or sociological experiment or plan that knows exactly the end to which it is moving has never any real difficulty about the means. The more definite the end sought in education, the simpler and the plainer the path to it. If a country decides that its educational system must produce fervid patriots of the jingo type, it can easily marshal its resources and produce them in unlimited quantity. If it should determine in its wisdom that the chief desideratum of a sound state in these parlous times is a population thoroughly imbued with militarism and drilled in a certain type of aggressive theories, it can use the schools and forthwith, inside a decade, produce the citizens its soul craves for. If it is the goal of Young China, the Kuo Min Tang, and so on, to militarise the country from end to end, and fit every man for the task of defending his country, the narrowness of the end makes the process very simple and direct.

The students have again come into considerable prominence by reason of their opposition to the "non-resistance" policy on the part of certain leaders in control of the northeastern provinces, and, as in scientific experiments, one is constantly beset with failure to achieve even a modicum of success after most diligent application and research. However, the students are not new to the problem—they have a really considerable tradition—and, because they have definitely made up their minds to persevere, they will get what they want in the end.

Most of the criticism directed against the students in China comes from persons who have no knowledge of the real condition of China, and of what that condition imposes upon the student class. As Chinese worship the educated man, and regard learning as above soldiery, it must be realised that idealism suffers when confronted with hard realism, backed by military force. Indeed, it is difficult even today to show precise results and to tabulate them for the edification of critics or sympathisers. If a state should decide that safety is impossible without compulsory military training, it follows the whole national life and character will be changed, once militarism gains the ascendancy. The great number of troops and generals all over China is evidence of this, and whether well trained or not, these military people tend to become more efficient rather than the reverse, hence the fear of Japan that one day China will be strong and all-dominant in the Far East.

The Japanese invasion, instead of being a calamity, is really a God-send to the students and others who wish to militarise the country, for they

have such opportunities today which may never again exist, and which certainly we know, never existed in the past. The fact that such a huge territory has been virtually conquered by Japan, tends to perpetuate the military clique, ever factors of and believers in, efficiency and industrial power. Today we know clearly that world events have had their inevitable effect in China, especially when we are confronted by the discovery that Chinese are fast becoming an aggressive people, to whom all things foreign are anathema, and every country not a "friendly" one, a definite enemy.

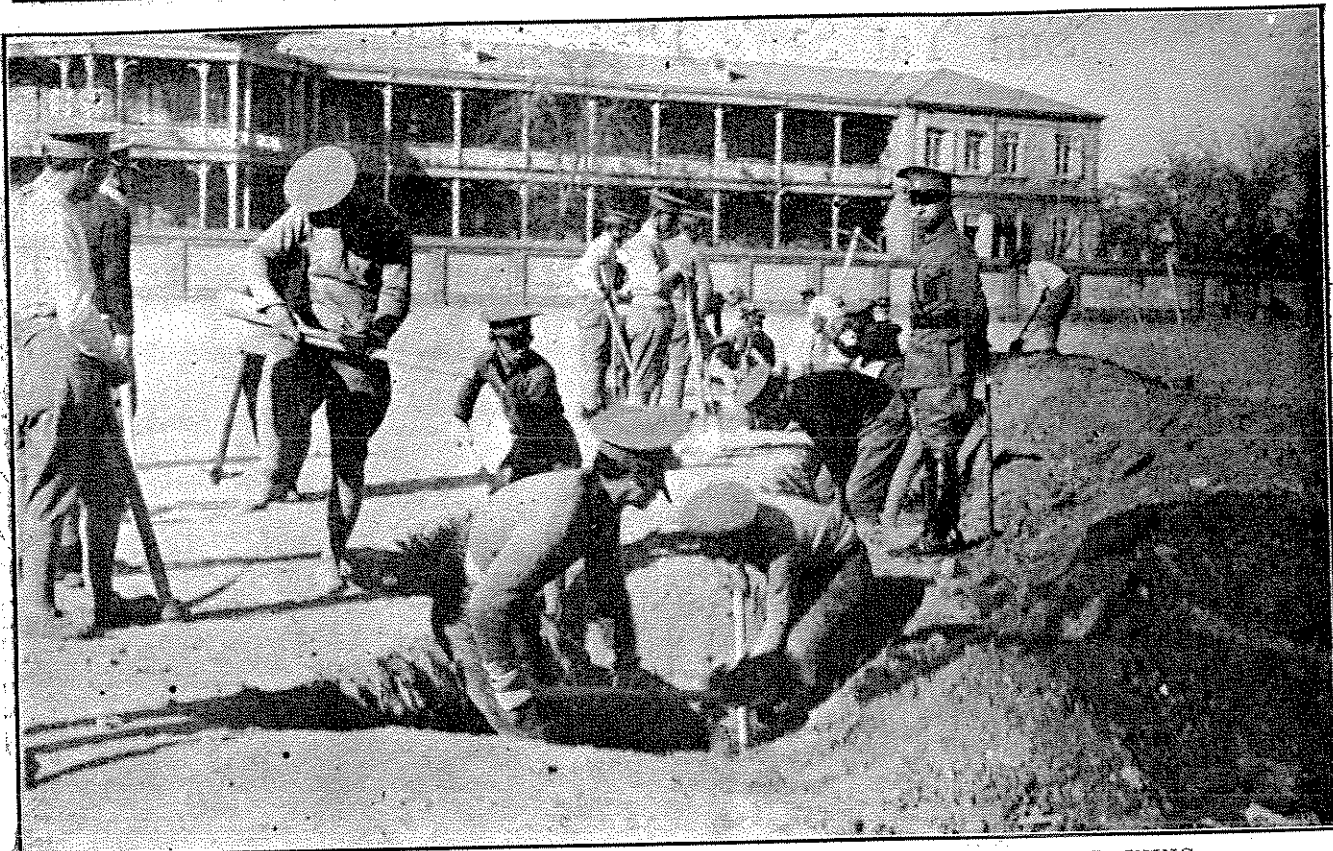
People who declare that Chinese are not and cannot become, a militaristic nation have not grasped the realities of the student movement. The student movement is the historic development of some thousands of years' respect for the learned on the part of the common people of China. When the students want war, the people also want it. So far, the students have conducted themselves with the utmost success: they have knocked over a government, and, more or less, stampeded the whole country into active resistance by tightening the boycott and calling for a declaration of war. So long as the students remain the greatest influence in the country, so long will China desire war. When the student movement, allied to the immense emigrant populations in the Malayan Archipelago, the South Seas and in other Asiatic states nearer home, are taken into consideration, the influence of "the learned" class is quite impressive.

Actually speaking, the students are the real masters of China, but they seldom have exercised their power. If, by taking advantage of the present invasion, the students point the way, all China will be actually in arms and prepared to fight. If the students say they will never surrender and set the example, all China will declare to that effect and follow in their footsteps.

With a highly trained student army as the spearhead of the movement, it is not unlikely that national salvation can be guaranteed within a decade, if not less. The country, once it has made up its mind, has no serious obstacle before it which cannot be overcome by hard work and perseverance. If, and as we know, the success of any experiment rests upon perspiration and not inspiration, China, has nothing to worry about. Modern war means, of course, the construction of modern implements of destruction, which in turn means huge arsenal and munition works, aircraft factories and steel works—and China is deficient in every one of these.







CHINESE UNIVERSITY STUDENTS DIGGING TRENCHES AS PART OF THEIR TRAINING

Nevertheless, as stated at the beginning of this article, the means of achieving success are at hand. The people of China must outwit the enemy until they can produce enough modern implements of war. The vast territory of China disposes at once of the possibility of the entire country being conquered at a blow. The Japanese today are not so very impressive, fighting best when well organised and in mass formation, with the assistance of heavy artillery, air forces, tanks and so on. They cannot crush China by mass attack, since Chinese forces will be in sufficient numbers to render this mode of war impossible. The Japanese "Steam roller" will be no more effective than any sudden storm, it will soon spend its force and be at the mercy of China's roving armies. Even if Chinese possess only rifles and machine guns, with no field pieces and air forces, they can hold out long enough to enable China to gain an economic victory, which will sooner or later effect also a military one.

discipline and lead them, division after division, to face the enemy. Once confronted with the enemy, and true to their ancient spirit, the Chinese will reassert themselves. This done, the war will be as good as over—in China's favor. With one victory chalked up on the wall, China will then begin to oust Europe out of Asia, the second phase of the movement to militarise China; French Indo China, Siam, Burma, the Federated Malay States, and so on will have to face the Chinese might, and will eventually yield. With Singapore in Chinese possession, the world will then be called upon to bargain for peace, or carry on the slaughter—and if this is resorted to, China and the world will undoubtedly learn to their bitter cost that when two strong men stand face to face there'd better be equality and peace!

The results of China's decision to militarise itself have been stated in advance of the program

## Sun Yat Sen's Place in History



The facts of history establish that Dr. Sun Yat Sen did not found the Kuo Min Tang, but the late Leader's family still insist that Dr. Sun originated that which was organised before the outbreak of the Taiping Rebellion—Read the article on the opposite page for further enlightenment.

# Who Engineered The China Revolution?

## Sun Yat Sen's Claims Challenged

### Australian Chinese Reveals Secret History of Party

#### Exciting Episodes in Hong Kong

*Editor's note: This article originally appeared in the Malayan Daily Express, published at Kuala Lumpur, Straits Settlements, under date of May 16, 1930, and should prove of great interest to all who have the well-being of revolutionary China at heart.*

Chinese regard Dr. Sun Yat-sen not only as the Father of the Republic but also as the originator of the Revolution which ultimately helped to establish that Republic. We had not heard the claims of Dr. Sun challenged until now when, through the courtesy of a friend in Hongkong, we have been placed in possession of an interesting brochure compiled by Tse Tsan-tai who claims to be the man who engineered the Revolution with the help of British Sympathisers. The names of

T. Cowen, Chesney Duncan (Editor Hong Kong Telegraph, 1895), Mrs. Archibald Little, B. A. Hale, Thomas Petrie, Sir Hiram Maxim and Colin M. D. Smart.

#### Autobiographical Sketch.

The brochure is almost entirely autobiographical and contains a large number of extracts from diaries kept by Mr. Tse himself, and copies of letters which he received from various sources encouraging the Revolution. Mr. Tse says that he was born in Sydney on May 16, 1872, his father being Tse Yet-chong alias John See, proprietor of Tai Yick, a firm of importers and exporters. Mr. Tse's mother was one of the first Chinese women to land in Australia. He was baptised and his God-father was Bishop C. C. Greenway. Mr. Tse's father was a leader of the Chinese Independence Party of Australia and when Mr. Tse was 12 he gave a promise to his father that when he grew up he would return to China and do his best to help in driving the usurping Manchu Tartars out of China. So in 1887 at the age of 16 Mr. Tse left Sydney for China and on landing in Hong Kong on May 20, 1887 he was struck by the "cramped pigeonholed houses, the narrow insanitary streets and the total absence of shade trees. Later he entered Queen's College preparatory to joining the Hong Kong Government service. At Queen's College he met a number of patriotic young Chinese and it began to dawn upon him "that the time was ripe and opportune for planning and organizing a movement for the reformation of China's millions and for the expulsion of the usurping Manchu Tartars from China." So he collected a band of sixteen and they used to meet surreptitiously at Ping Kee shipping office where his right hand man Yeung Ku-wan was the chief shipping clerk. So feared and dreaded were the Manchu Canton Officials and their spies and informers that the people dared not talk of revolution or associate with people of revolutionary tendencies. That was the state of public feeling during the years 1887-1895.

#### First Revolutionary Head-Quarters

The first Revolutionary Headquarters were established on March 13, 1892, on the first floor of No. 1, Pak Tze Lane. The party adopted as their motto *Ducit Amor Patrias*, and named their meeting place "Foo Yan Man Ser." In 1894 Mr. Tse says that he wrote frequently to the Hong Kong Daily Press and in the spring of 1895 they decided to join hands with Dr. Sun Yat-sen. New headquarters were established and the party had the active support of the late Sir Kai Ho Kai, Kt. K.C.M.G., Mr. Tse Tsan-tai met Dr. Sun for the first time on March 13, 1895 when they discussed plans for the organization of a movement for the capture of Canton. Three days later those plans

(Continued on Page 74)

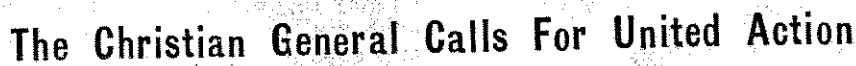


Mr. Tse Tsan Tai

One of the Pioneers of the Chinese Revolutionary Movement, whose own story appears on this page. Mr. Tse is at present living in Hong Kong.

the principal foreign helpers are given and they are: Dr. G. E. Morrison, formerly The Times Correspondent in China and later Adviser to the Republic, Dr. Timothy Richard, L.L.D., D. Warren Smith, Alfred Cunningham (Editor, Hong Kong Daily Press etc.), Thomas H. Reid (Editor of China Mail, Hong Kong),





The "Christian" General's Letter to the Associate Editor of "United China." The powerful personality of Gen. Feng Yu-hsiang is revealed in this reproduction of his letter.

"What is the area of the three provinces? It is three million and five hundred thousand square li."

"Such is the big population and large territory which has been seized, lost by China in less than half a month."

"In the north, the 'Non-resistance' policy is ordered: in Nanking they praise the League's 'Justice.'"

"With each other singing for temporary safety: ere long they will have given up all the territory."

"At the homes of the people there may be chickens and dogs; but are they not for watch service rather than for laying eggs?"

"It is a great pity for our poor people who eat nothing but vegetables and chaff, as saving."

"Many 'patriots' have they long fed: but they (the patriots) are helpless before the foreign invaders."

"Burning, looting and Killing, just as the enemy does; treating brothers like animals and insulting sisters."

"You, patriots, who have sensitiveness and are of conscience, how can you tolerate yourselves to be chickens and dogs?"

"If you don't want to be slaves for others, you must rise up and become 'tigers.'"

"Rise up by yourself, and do it yourself: appeal to sympathisers for a united force."

"Do away with those who have nothing but personal ends: let your sole duty be the safeguarding of the country and people."

"Should there be any one who would betray us and be a running dog, let us kill him and nip the trouble in the bud."

"Should there be any who dares to be a traitor, we must first of all beat him to death."

"Should any one fail to do his duty, we have also to kill him."

"The national affairs are at a most critical stage: we cannot possibly tolerate any one standing idly by."

"It doesn't matter what is the age or sex: all must rise up hurriedly."

"Hurry up, and hurry up, fellow countrymen: arm yourselves and go straight to the front."

"If you would ask what day is today, it is December seventh, in the twentieth year of the Republic (1931) Feng Yu-Hsiang (Seal)"

The Wuhan authorities have lately discovered that some Japanese have collected a considerable number of old Chinese uniforms, similar to those used by the cadets of the Central Military Academy in Hankow. The authorities suspect that the motive for the collection of these uniforms is to create trouble under the disguise of wearing Chinese uniforms.

We publish in this issue an interesting article from the pen of the Deputy Grand Master of the Chinese Masonic Lodge. The figure "29½" is the only appellation by which this official of the famous secret cultural society is known to the uninitiated.

## CHINESE NEWSPAPER MEN PROPOSE FRONTIER EXPEDITION

With a view to awakening the interest of the public in the economical, educational, sociological and strategical conditions as they exist in China's far-flung frontier districts, certain members of the Shanghai Chinese newspaper world are calling for volunteers, from among their own ranks, for an expedition to undertake the work proposed.

The proposal provides for the "covering" of all important frontier areas, especially those now under international exploitation, or threat from interested Powers.

In view of the urgent need for correct information on China's frontier districts, two well known Chinese newspaper men, Mr. T. T. Koo of the Sin Wan Pao, and Mr. N. H. Wang, have undertaken the preparatory work in connection with an extraordinary meeting to be held shortly to discuss the matter. Delegates from China's most important newspapers are expected at the meeting, and it is understood that the assistance of Dr. C. C. Wu, civil governor of Kwangtung, will be forthcoming when the expedition reaches the southern capital. The expedition, it has been suggested, will leave Shanghai as soon as possible after the meeting and arrangements have been made for its progress through the different provinces. The aim is to cover the southern, and south-western provinces first, the far west, and then the north west, to Peiping. In this way the present state of Yunnan, Sikong, Tihwa, Sinkiang, Chinghai, and Kansu, etc, will be examined and duly reported on.

The members of the expedition, it is further proposed, will write special articles and pamphlets on their findings and discoveries, for the instruction of the people and the formation of a strong public opinion on frontier problems.

The Chinese newspaper men assert that, if the true conditions prevailing in the northeast prior to September 18 had been fully known to the Chinese people, (or at any rate to enlightened section of them) the present disastrous national humiliation would have been avoided.

## AN AGED MARTYR

Pengpu.-At Chang Chia village, some miles from this city, an old farmer, one Chang Cheng-ping, aged 73, committed suicide in a fervour of patriotism. It appeared that a few days ago he paid a visit to the city on a shopping tour, and while here he learned from the anti-Japanese posters displayed, and from newspapers, that the Japanese had invaded the Three Eastern Provinces and mercilessly massacred his fellow countrymen there. He was so affected by the propaganda that upon his return to the village, he delivered a series of lectures before the people, urging them to sacrifice themselves for the country. After his speech, he was seen to weep bitterly. A few evenings later he secretly erected a gallows in his room, and hanged himself. When discovered, it was too late to save his life.

(The China Times.)

## Rex V. India

Mr. Gandhi, Indian Independence Leader, has again been jailed by his imperial rulers. Mr. Gandhi was reported to have received the warrant for his arrest with broad smiles. Happy Mr. Gandhi! The Chinese, at any rate, salute you!

Mahatma Gandhi is a patriot. A good patriot. His record is a great one: his life should inspire us, poor benighted Chinese under the heel of the Japanese Imperialist. We can feel with Mr. Gandhi the humiliation and the futility of oppression.

For the British oppression in India is futile.

It ever was, it ever will be.

Mr. Gandhi smiles: he has just cause to. He has humbled proud England more than once. Even if he dies in captivity: he will live forever in the hearts of all men who respect courage and nobility. He has achieved immortal fame: he can well afford to smile and to mentally snap his fingers at his jailers, at proud England, at all the peoples of the British Empire.

Mr. Gandhi has sown the seed that cannot die. India will achieve independence, never fear. Her road is rough, her way will be strewn with all kinds of barriers, of both foreign and native construction: but India, the people, will triumph.

Mahatma Gandhi is immortal. When he dies, and leaves us in the flesh, he will exert more influence than any other man in modern history.

The Chinese people rich and poor, ignorant or educated, have a spiritual kinship with India: we have more than this, however. We have suffered the same humiliations, we have endured the same persecutions and put up with same arrogant British Imperialism. We both, Chinese and Indians, must unite on a common front, and face the Imperialists, both British and Japanese.

We say to our Indian brothers: Take heart: do not lose faith: support your leader, Mahatma Gandhi: unite with us and form an iron resolution.

It will transpire: your freedom and ours is assured. We have long centuries of proud history which England and Japan have not, and never will, since they are already decaying from within. Their own people disown them: their own blood repudiates them: they are scorned in Australia; they are ridiculed even by Red Russia. The day of the Continental nations is here: the island empires are passing away. Proud empires built on armies and navies are going the way of all flesh—as Rome, Mightiest Power on earth at one stage, now but a memory to history itself.

We know that Mr. Gandhi, like the rest of India, will never surrender in spirit. The propaganda published throughout the Far East by Reuters News Agency is clever enough: but on the other hand the editorial onslaughts of the British press are not.

They are clumsy: they are crude: they are unimaginative. Blundering British methods, even their own critics say. Too true. But not good enough for this world. Blundering British ways are not good enough to beat the hot-footed American, the Red Russian and his proletarian program: the scientific German with his iron will to achieve success. The future of the British race is in the

soil of Australia and Canada, it is not in India. As a friend to our hardworking British brothers, the coal miners, the factory hands, but the opponents of the mill-owners, capitalists, and Imperialists, we say, "British citizens, seek your rewards in peace; migrate to the lands kept white for you by your farsighted Australian and Canadian brethren. Populate Australia, and make it the home of British people; free India, and save the world for democracy!"

But British India propaganda in its cumbersome way is at pains to convince us Gandhi is nothing but a poseur.

Probably Mahatma Gandhi deserves to be in jail from the viewpoint of the British law maker: for the Mahatma has cheerfully broken all the British laws designed to prevent the independence movement from gaining power. In its usual efficient way, British Imperialism has again jailed an Indian because he is an Indian. British "Justice", operating in the King's Name, regularly sends its quota of Indians to jail in Shanghai. They are "radicals," they are "Communists:" they love their own country—India. This is their crime: this is why they are punished.

And probably too, a good many Indians deserve to be in jail. It is certain the world loses nothing by the absence of those Indians engaged in the rape of Nationalist India—the spies and traitors. The world does not miss these bastard creatures. They are from no country, from no race: they are like some Chinese spies and traitors, merely from the land of greed, from the pit of their own hell.

We headed this editorial, Rex v. India: but this is really a half truth: it is India v. Godless England. The murderers in the Three Eastern Provinces and in India are loose again. Will Christian England and Buddhist Japan get to business, then, and tie up these mad dogs of their households?

Mr. Jay Ging, a Cantonese merchant of the Tongan Islands, South Pacific Ocean, recently delivered an interesting lecture before the Canton Chamber of Commerce, on "The Chinese People in the South Seas." He did this at the invitation of the Chamber, which is particularly interested in the South Sea Islands. Mr. Ging said that the Chinese merchants should have a much closer knowledge of these islands than has hitherto been the case.

A recent issue of a local American weekly, in commenting on Sino-Japanese affairs, declared solemnly that "Might is Right", and that no nation mighty enough to enforce its will by cannon could ever be wrong.

If the race is to the strong always, why did Great Britain and her Dominions pour out the treasure of their young manhood on the fields of Flanders when Mighty Germany, by abusing Belgium, must be held to have been wholly right?

And why did the democratic United States of America (the journal's own homeland) go into a war with "Righteous" Germany?



## "The Livelihood of the People"

### An Up-to-Date Interpretation of the Problem

"By 291"

(Deputy Grand Master, Chinese Masonic Lodge)

The greatest problem facing a united government of this country is to better the living conditions of the people. Our politicians are so busily engrossed in the art of throwing bricks at each other, and the stage has been so monopolised by them that even among educated, and, of course, fairly well-to-do Chinese, there is little or no realization of the intense struggle for existence now going on in their midst. It is useless to talk of army disbandment, the suppression of communism, and other problems until the general standard of living is raised. Certainly the Kuo-Min Tang cannot expect to elevate the mind of the nation while disease, opium growing, and mental and physical hysteria are rampant throughout the land.

The foreigner, perhaps, though aware of the fierce fight our people are having with poverty, cannot fully appreciate the bitter struggle that is being made to reach, and when it has been reached, to maintain, the high standard of living he has introduced. Nevertheless, it must be apparent to him that Western standards of living have become the standards of the well-to-do and better class families throughout China; and that the Chinese does not understand, except in rare cases, that these standards are the highest of Western standards and, therefore, possible of imitation only by the richest of his countrymen or others of fair incomes who can combine brains and initiative in maintaining a costly outward appearance and luxurious social life. The foreigner who resides in Shanghai, for example, generally concedes that he lives on a higher social and material plane than it is possible for him to attain in his homeland, where the same income he receives here would regulate him, in the higher living conditions ruling there, to a much humbler position, nor can credit and credentials in place of wealth, pave the way for admittance into high society. The average Chinese, however, cannot be convinced of these factors. The American movie is evidence that influences his judgment, and convinces him that all Americans, for example, live as the actors in photoplays.

The result of this misconception is too glaring to escape the attention of any social worker who can find time to delve into Chinese homes, where exist the most unsatisfactory state of affairs. Any interested foreign observer cannot but fail to go away from even the best regulated Chinese families with any other impression save that of confusion. He will decide that the Chinese have lost all sense of values where homelife is concerned, and we must admit with shame that he is right.

Among the men of New China he discovers that they save little and spend much: that, although they prate about reserves in business and are generally live-wires and "efficiency" enthusiasts, they have no reserves of their own independently of their businesses. They live in an atmosphere of careless extravagancy where there is always the prospect of a hopeless bankruptcy—a state of mind that is right against the development of initiative and business enterprise. The Chinese young man makes no attempt to alter his

mode of living, even when he knows that form of existence is costing him more than an out-and-out Western style or the old fashioned Chinese way of living. He is not indifferent, but lacks the character to change.

The whole educational system of New China since the Revolution has been fostering a love for luxury and betterment of social conditions. But the students have not grasped the idea firmly enough to show them it cannot be done sensationally. It takes time, millions upon millions of dollars, organisation, and energy—things which young Chinese of late give little attention to. And much of this waywardness must be laid at the doors of the foreigners who have aided and abetted in this revolt against Chinese living conditions, whilst neglecting to attune the minds of these young people to the true ideals of Western thought. Reformation can come only from cultivation and understanding of the inner spirit, and only in rare cases does this inner spirit move Chinese reformers. There are the missionaries of high purpose who imagine this blatant determination to live "Christian" as a necessary step to genuine conversion to the true church, but of what avail is this type of Christian man or woman if he or she lacks character?

There is no substitute for a clear reasoning. It is the distinguishing trait of all Chinese who possess the character either to live as their fathers did, or to embrace foreign standards completely. Anything, therefore, that conceives of a compromise between Occidental and Chinese customs as the basis of a happy and prosperous home is highly demonstrative of the lack of character. It must be foreign or Chinese living, it cannot be half of each, or both.

How, then, it may be asked, is the standard of living to be raised to better the community, when all attempts, as we now have them, of improving the standard, are detrimental to the people as a whole?

The answer must be confined to three points. First, there is the lack of proper instruction and character building in those who have embraced "modern living" conditions, second, there is the extravagance and waste so common among Chinese of this class which in Europe and America would be impossible in a well ordered home. The third and last point is a big one, with many sides to its solution: the modern Chinese wife. She is not equipped, as yet, either mentally or physically, to conduct a well ordered household on Western lines. The average Chinese wife receives no training for it, and her school life has been generally away from the influence of those who would tend to impress upon the young mind the need of careful domestic economy, whether she is the daughter of millions or of hundreds. These young wives are in no sense able to undertake the manifold duties of a modern Western society matron, nor are they as yet equipped by tradition or existing example to be the real companions of their husbands in social life and in sporting affairs. The modern Chinese wife is not an asset to her husband, as a Western woman is

to her man; on the other hand, she is an unceasing uncertainty for him, a liability that grows with the years. So, it can be seen that the standard of living depends as much upon the education and development of China's women, as it does upon the system that builds up the character of the men.

Perhaps it is here the advocate may be accused of voicing ideas which mainly concern but a small section of the Chinese people living in large cities, in the treaty ports and other points of contact with the Western world. The advocate's contention is that it is from these places the leaders of New China are emerging; that from these centres alone they receive whatever higher education they seek: hence, in time, they will dominate the educational system...a very important point when the reconstruction of the country is contemplated.

The advocate is one of those who firmly hold to the belief that the rejection of discipline is the greatest danger to a Chinese democracy. While not receding one hair's breadth from the broad principles of equality and fraternity, the intelligentsia must realise that it cannot build up national opinion without a national pride. There is no genuine pride in the modern Chinese. If there is a self-complacency it springs from indifference—a most degenerate state of mind. It is only a veneer of pride, and has no real substance, for the simple reason that the modern Chinese himself has constructed nothing of which he may be proud. As yet, he is too young to have accomplished anything worthwhile. He has contributed nothing towards the present era of civilisation, and knows it. The glory of his race

is in the past: let him not look back too often. The modern Chinese will never be anything of consequence until he learns to control personal feeling, until he is able to think in broad terms of public welfare. It is in this respect that Chinese as a whole do not understand Sun Yat Sen's writings. They think only of the literary, or of the historical, errors those writings may contain, and not of the spirit in which the essays were written. Of course every good Sinologue can point to errors in the Three Principles of the People, but what of the spirit underlying them? It will be a long time before Sun Yat Sen is fully appreciated.

In China, for many centuries, there has been a commonplace understanding of liberty, but nothing in the Chinese language can interpret the word "democracy." Yet it is a strange fact, that, basically, Chinese are most democratic. But the difference is one of major importance. The Chinese have not as yet fully grasped the fact that democracy does not mean license. Moreover it does not mean freedom, without obligation. It means responsibilities. Though ruthlessly levelling all barriers of caste and class the French Revolution by no means impressed upon the

French people a sense of responsibility. As the years went on it developed only a freedom of living, not a freedom in cultural and national life. It became license in a great many directions: in sex matters, in religion. It did not operate in the greatest field of all—in the country's relations to a common liberty with other countries.

With the revolt of the American Colonists against the rule of Britain, and later the same people's revolt against the oppression of the negroes and slavery of human beings, the world found a new freedom, which we now call democracy. The white Americans felt responsible for the welfare of their negro slaves—the beginning of the manifestation of that mighty word that has spread over the world, changing the face of hitherto unchangeable nations, and making the world a better and safer place without the shadow of doubt.

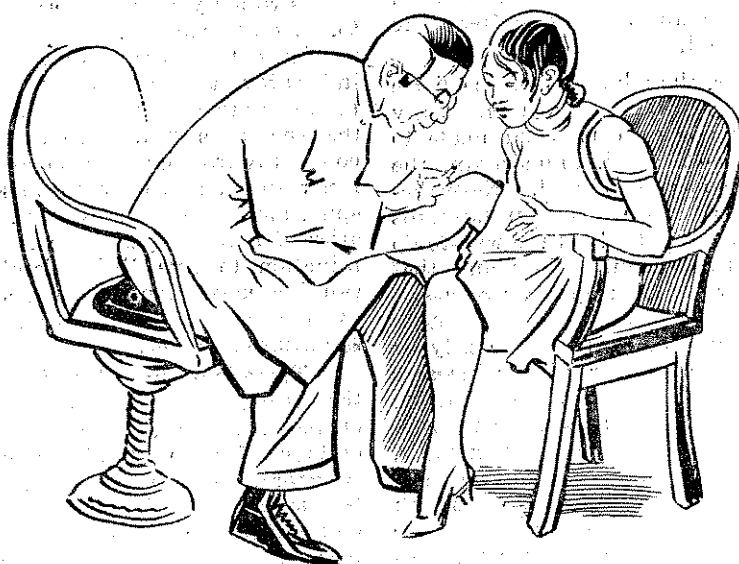
And now further along the road to the fulfilment of democracy, comes the the terror and fanaticism of the Russian Soviet. And it has been Soviet Russia that has really made the world safe for democracy, strange as it may seem . . . because it is ever a threat, a

formidable enemy reaching past mere armies and navies into the heart of other countries, appealing to the very flower and centre of the race, upholding the conviction that the worker is right and that his freedom must be safeguarded.

For there is no doubt whatever that Sovietism has produced a desire in the hitherto capitalistic and mercilessly inhuman machine that governs the world, to pay attention to the task of improving the working man's living conditions, and thereby the livelihood of the people. Soviet

Russia has stricken the conscience of many a capitalistic, soul crushing industrial nation,—and this fear is the power that will remake the world—and that is Russia's mission.

Here in China there are persons and parties who put forth the remarkable claim that they cannot give full rein to programmes designed to alleviate the people's sufferings until the unequal treaties are abolished. The extraterritorialised foreigner, perhaps, feels somewhat disgusted at the argument, but in fairness to the Chinese it should be duly examined in the light of international commitments and the latter's influence in turn upon domestic Chinese affairs. If a nation is prevented from using even one thousandth part of its sovereign power, it cannot achieve full self-governing status, nor can it merit the respect of other full sovereign states. It is deprived of that percentage of full national achievement, since it ever labors under a shadow of humiliation. That is logic, and as far as nations are concerned, sovereign power must be complete or national liberty cannot exist. On the side of sentiment, it is apparent that there cannot be equal treatment and equality before the law for a great



Vaccination: A reason why budding medical students no longer wish to study "old style" medicine.

number of Chinese, and some foreigners, simply because there is an anomalous state of affairs in existence which makes the practice of Chinese law impossible without corruption and intrigue. By the frequent recourse to so-called international law, all sorts of subterfuge and trickery are possible, whereas in sovereign states the evasion of responsibility cannot be said to operate for a moment.

In this connection, the domestic plan of life arrogates and usurps to itself all outside matters. It cannot be held that a nation's international commitments influence unduly the livelihood of people; foreign entanglements often retard, but seldom menace, the welfare of the common people. Material well-being, and a flourishing public opinion that supervises social affairs can only spring from an ordered society based on law which is enforced by the will of the people—and this is the only true liberty in the world. While China is impoverished by low tariffs, and encumbered for years to come by reason of the exacting terms of unequal treaties, with more or less foreign control of her essential services it is hopeless to expect any great effort either from the people or their Government, to ameliorate the unhappy state of affairs existing in China today.

When Chinese freely admit that discipline and the enforcement of, and respect for, law, are the keystones of a future happy and prosperous community, they must assert at the same time that without mercy and fairness tempering that discipline, stability is impossible.

Thus, if the desires of some foreigners were carried out, the Powers would discipline Young China along lines of merciless restriction, thereby making of their own and of China's freedom, a mockery and a scorn. Rather should the world's tolerance be extended, the Power's patience renewed, in the wise way of the sages. If China can steady herself, and feed her great population, what has the world to worry about? If the Powers come in and start "house-cleaning" on their own account, China as a nation will disintegrate and disappear but China, the race, cannot be sent into oblivion without great effort, and it might prove too big a task even for the strongest Powers. China, as a Power, will always be a market and a trade "absorber," but reduced to vassalage, the country will not flourish, except perhaps as a graveyard—as India today.

The spirit of unrest, therefore, which has infested our country for so many years, may be quietened by a generous offer on the part of the Powers to lift from

our shoulders a burden strapped there in such a manner that only the Powers themselves can expeditiously untie it. If we endeavour to loosen the burden ourselves, the effort involved will exhaust us for some time to come. It is not only the salvation of China which is at stake, but the salvation of mankind itself. Should any serious setback occur, should our hopes of a united China be dashed to pieces, civilisation must surrender to brute force, and verily the end of the world will have come. We do not appeal to the Powers concerned: they know full well what their plan should be: to spread democracy in our country and to spread it evenly—in this way alone lies national salvation and the betterment of the people's livelihood.

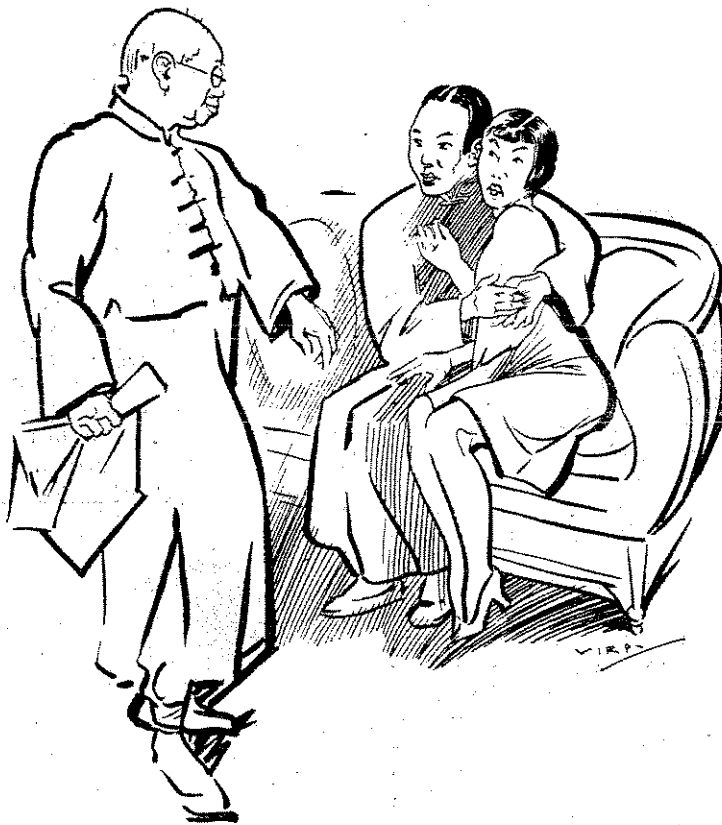
When once the political obstacles have been overcome, we arrive at the most stupendous task of all—the re-establishment of Chinese civilisation as one of the major influences in the world. The future greatness of our country is bound up in its successful commencement. A false move and our country is undone for generations. We have to re-establish the kindly nature and concern for others, which was the chief characteristic of our forefathers, but which we, as result of Western contact, have uprooted and spurned. We cannot afford any longer to ignore the claims of our culture, peculiar as that civilisation is, and of value to other men.

The uprooting of our ancient culture was the cause of disunion, and a continuance of the same foolish policy will but perpetuate the crime. It is only the principles of our ancient

culture which can impress upon our children that they must not be indifferent to their national dignity, that they must not ignore the claims of their countrymen abroad. It is the only thing which can teach the Cantonese not to despise their northern brothers: it is the only thing that can level all our countrymen in public esteem, even if they "do not come from our part."

It is, after all, obscure in our history when this clan spirit developed; and there is every reason to believe, that, during the centuries in which the country prospered, it was the greatest aid to provincial development and the growth of provincial prosperity. But we have come to a century in which the world is our field, and everything of a provincial nature must be cast out.

It is not a bit of use of any one province imagining that it may become a model province—that is an idea that is out-of-date. Chinese readers, especially, will be convinced of this if they know the early history of the Kuo Min Tang.



As the writer of this article points out, the influences of Western civilization do not always serve to build up the moral character of Chinese domestic life.

It used to be the ideal of some Cantonese to make Kwangtung the model province, and very likely, in many ways they have realised their ambition. But there have always been other Cantonese who could see farther than provincial boundaries, and who wanted only to share in the glory of a united China, with all provinces sharing in the great task. And the world well knows what these broadminded Cantonese have done for all China. They have been instrumental in raising the standard of living, imperfect as that standard may be, and they have really made efforts to make easier the life of the poorer people all over China. They have given the country labour unions, and so forth; they have shown the people the way to

of non-military nations in their practice of internecine strife. The world consequently reeks with slaughter and intolerance. The Christian West instead of being pacific and meek is aggressive and bold; the "honorable" East instead of being the embodiment of its own incomparable culture, is the refuge for all the hypocrisies and insincerities in the human race.

Therefore, when Westerners see only the wanton slaughter and malicious cruelty of certain Chinese, they forget that it is nothing but the dormant love of the military virtue awakening in the Chinese race after a long repose. The Chinese, no doubt, see in intolerance a fine training for the development of the so-called martial spirit which the Westerner so esteems. The

# 起來！中國的大衆！

(陸 詒)

現在，在中國，除了些具有頑冥不靈底頭腦底人以外，誰都會明顯地見到中國目前的危機。一方面帝國主義者爲了要彌補國內的經濟恐慌，而必然的向殖民地及次殖民地作猛然的侵略和壓榨，以圖作一度臨死的掙扎。日本帝國主義侵佔我東北，就是最明顯的序幕。另一方面，中國的統治階級，及希圖在帝國主義鉄蹄下苟延殘喘的高等華人，爲了効忠于眷養他們的主人——帝國主義，不惜除掉了他們原有的愛國愛民族的假面具，而毅然地在帝國主義，大聲喊殺聲中，儘量地表現着『不抵抗』『懇求帝國主義來直接共管中國』及『屠殺愛國民衆』『加緊壓榨羣衆』的把戲！

在東北事變以後的數月中，國內的士大夫階級及近視的國家主義派，也曾大聲疾呼的吶喊着：『中國快要瓜分了！我們快要做亡國奴了！』其實，環顧我們的周遭，那一處不是具備着次殖民地的條件？那一處不是充塞着亡國的氣霧？中國之被瓜分，淪爲次殖民地，已不自今日始；不過患着近視的國人，還沒有清晰的見到而已！昏迷着的國人，還希望一般德高望重(?)的黨國要人，及一般賢良的政治家，從速組織好政府，來共赴國難，解救人民的倒懸。其實，這種幻想，是和鄉下的一般愚夫愚婦，乞靈木偶一樣的可憐可鄙！

在這危險萬端的現在，偉大的變動的時代之序幕中，祇有我們自己的力量，才能解決目前的危機，建立新中國的基礎。

一切被壓迫，被欺騙，被屠殺的同胞們！過去，『香港海員罷工』及『漢口民衆自動收回英租界』的力量那裏去了！現在是時期，我們應當堅決地認識了自己的生死存亡，祇有把握在自己的手中，絕無天命之可言！起來！中國的大衆們！以大衆的力量，去解決自身的劫難！

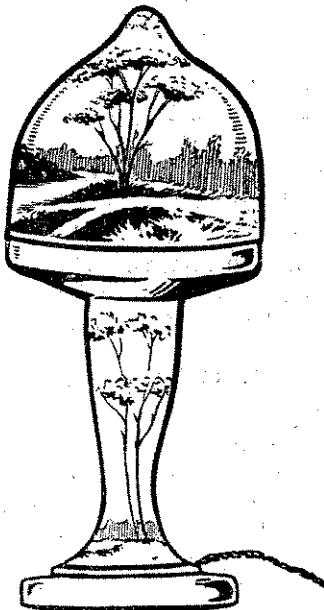
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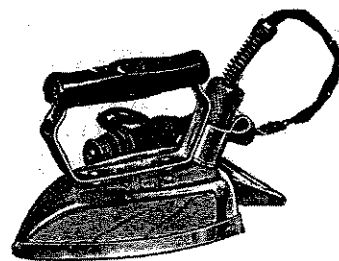
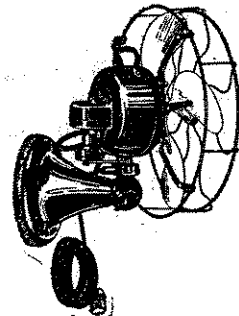
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## Captain Of Industry Passes On

Kwok Bew, Noted Australian Chinese, Honored by China at Home And Abroad

On January 3, 1932 a great soul crossed the divide, and New China rightly mourned the loss of one of her finest sons. After an illness of several weeks, resulting from a paralytic stroke, Mr. Kwok Bew, Director of the Government Mint, and Managing Director of the Wing On Co., Ltd. passed away at the age of 64 years in the presence of his wife, four sons, and four daughters at his residence, 19 Lucerne Road, Shanghai.

Born in the part of Kwangtung Province now known as the Chung San Model District, in 1868, Mr. Kwok, inspired by the tales of returned countrymen, decided to go to the land of golden mountains—the southern land of magic and fortune—Australia. Like many other notable Chinese Australians, Kwok Bew, beginning his career in the new land of opportunity at the age of 15 years, by dint of sheer industry and solid application, allied with the natural intelligence and honesty of his race, rose to the heights of success and fame. His name, and the business establishments he founded, became household words in Chinese circles throughout the Commonwealth.

Mr. Kwok Bew's life exemplifies the grand tradition of the Australian Chinese, enterprising merchants, benefactors, political leaders, and captains of industry, for Mr. Kwok was more truly a Captain of Industry than a capitalist. Though a veteran in the revolutionary organisations founded by the early Australian Chinese and later a staunch member of the Tung Men Hui and the Kuo Min Tang, Mr. Kwok possessed the true patriotic spirit, and kept aloof from sectional strife.

The fact that he arrived in Australia, a poor lad, without any worldly possessions to speak of, always coloured and guided the life of Kwok Bew. The sheer merit of the young business man evoked slow but sincere appreciation, which later led to the foundation of the well known Wing Sang and Wing On Import and Export companies. Mr. Kwok during his residence in Sydney, took a lively interest in public affairs, both national and racial. For a time he was Chairman of the Australian Branch of the Kuo Min Tang and the Sydney Chinese Chamber of Commerce. He frequently exercised his influence and raised large sums of money in aid of the needy in China as well as for Dr. Sun Yat Sen's revolutionary campaign.

Returning to China in 1916, Mr. Kwok distinguished himself in the same creditable way as he did in Australia. In business he successfully aided in the launching of the big Wing On Department Store on Nanking Road which, together with the Sincere Company, another Australian Chinese enterprise, will stand on Nanking Road, Shanghai, for many a decade to come. Mr. Kwok's successful undertaking is one of which both his family and his countrymen may well be proud. When the Australian Chinese, with Mr. Kwok at the head, established the now famous Wing On Cotton Mill Corporation, they enforced, for the first time in China's industrial history, the higher and more humane factory working conditions, modern man-

agement and skilful technical policy. The No. 1 Mill, located in Yangtsepoo, Shanghai, is admitted by all to be one of the best managed and most progressive mills in Asia. There are three Mills in operation today; the daily production of both yarn and cloth are higher; the wages and salaries paid to employees are also higher; the product is sold at a higher price, and the cost of production is lower than in any other Chinese owned mills in China.

Mr. Kwok, as Co-Managing Director of the Wing On Department Store, the Wing On Life Insurance Company, the Wing On Shipping Investment Company, etc., was in control of many other commercial and industrial enterprises with total assets of more than \$50,000,000, and hence he was always in the position to solve many knotty problems, resulting in the betterment of social and industrial conditions in China in general. For instance, it is not so well known that Mr. Kwok was instrumental in keeping many smaller concerns going, by utilising the idle or surplus capital of any one of the enterprises under his control. As a social work this was, and is, monumental, and as a sound business policy its efficacy is proved by the fact that seldom have any of the above mentioned companies or associated ones, received any financial help from outside in times of depression.

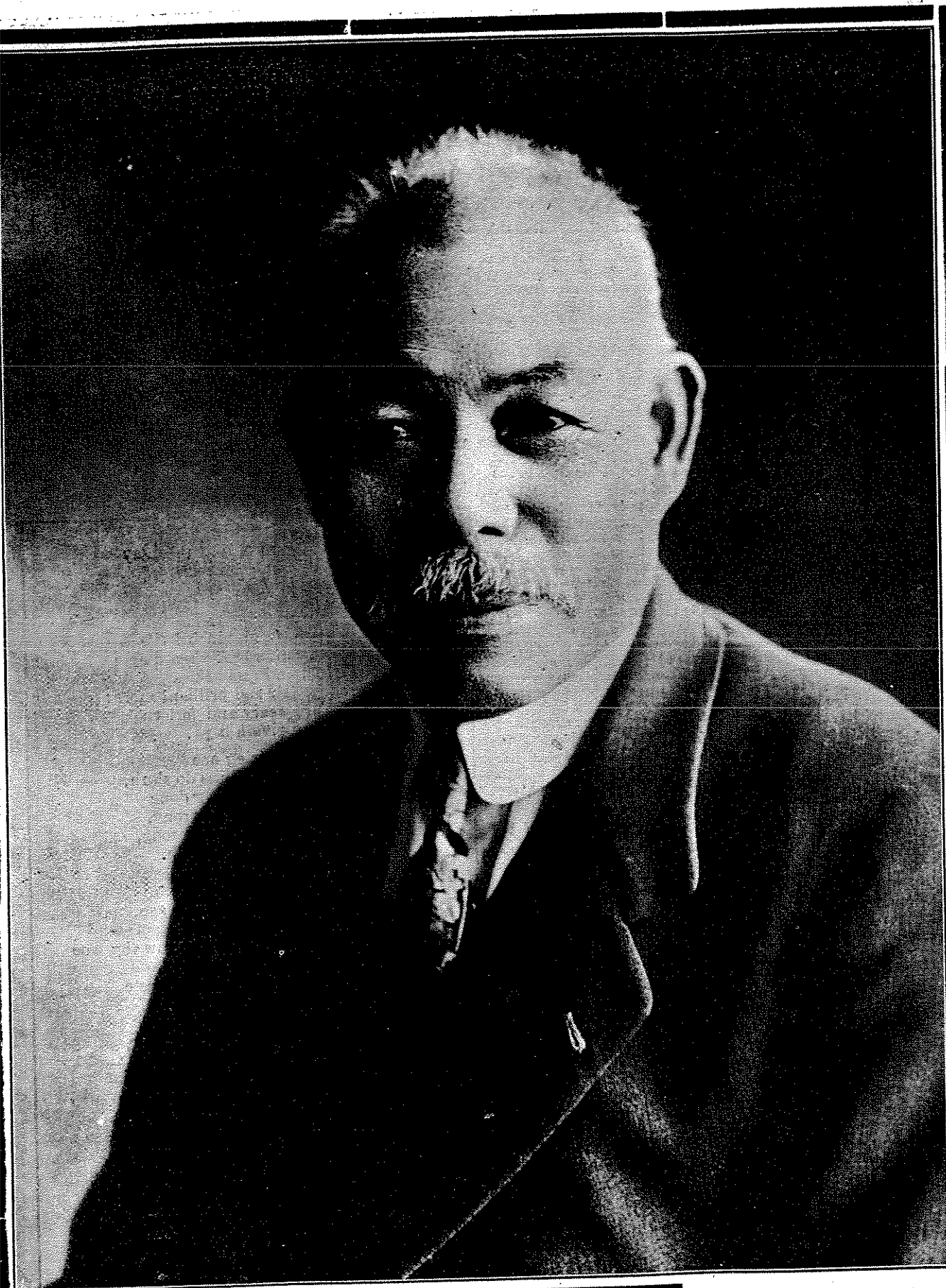
In addition to his interests and life-work bound up in the great Wing On concerns, Mr. Kwok was also a director of the Nanyang Brothers Tobacco Company, and the National and Commercial Savings Bank of Shanghai. But though a captain of industry, Mr. Kwok always remembered the little human touches that most great industrial leaders forget.

Mr. Kwok seldom sought the limelight of high society: even after he became Director of the Government Mint, his concern never to lose touch with the common people, of whom he was one, and for whom he ever labored, did not diminish in any way. Very often he could be seen, mixing with the crowds that thronged his store, enquiring of some humble, but in his sight, honorable purchaser, whether or not the correct product had been obtained, courteous service rendered. He paid strict attention to all the varieties of amusements on tap on the roof garden of Wing On's and nothing low or obscene ever got past his watchful eye.

Thus Kwok Bew the man served his country, giving back to the people the fruit of his labors, building the edifice not alone of the Wing On Store, but establishing, in a morass of disorder, the great systems of organisation and prestige—Shanghai's Department Stores.

For certainly the spirit of Kwok Bew can join its ancestors, and be content. Those he has left behind to carry on the work, can look with pride at the huge achievements of his life. In this connection nothing more fitting could be quoted than the tribute paid Mr. Kwok by the North China Daily News, regarded as the official organ of Great Britain in China.





KWOK BEW  
1868-1932  
A Patriot and a Man

By the death of Mr. Kwok Bew, one of the founders and the managing-director of the Wing On Department Store and associated companies, the cause of Sino-foreign co-operation and friendship loses one of its staunchest and most influential advocates; and the Republic of China and Settlement of Shanghai lose one of the finest of their citizens of the present generation.

The three big department stores on Nanking Road—Wing On, Sincere and Sun Sun—will long stand as a fitting monument to the memory of the man to whose breadth of vision they mainly owe their erection. Mr. Kwok Bew was a pioneer in a hitherto practically undeveloped field of Chinese trade when he started the then very ambitious projects of which the residents of Shanghai to-day enjoy the benefit. These schemes were the conception of clever men but their present-day success was not secured without the application of years of unrelenting industry and solid hard work. In this part of the programme, as in the foundation of the stores, the late Mr. Kwok Bew was always prominent.

Though closely associated with political leaders in China throughout the latter years of his life, and though probably very frequently requested to assume political office, Mr. Kwok Bew's interests to the end centred in the Nanking Road emporia with which his life was so closely associated. A year or two ago he was appointed Governor of the newly-established Mint in Chapei but this was his only government position; and as the Mint had not yet actually commenced operations he still devoted the greater part of his time to the Wing On Companies.

A big man physically as well as mentally, Mr. Kwok Bew made friends wherever he went and was beloved by all who knew him. Many friends, foreign and Chinese, all over the world will mourn his passing. In the Louza district and in the Wing On Store especially, he was known to all and sundry and his happy smile and cheery word for his many friends were invariably a wonderful antidote for any attack of melancholia. The "bigness" of the man in every respect was always most impressive.

Meanness or pettiness of any description was entirely absent from his disposition, while his straight-forwardness and honesty were known to all. It is not surprising, therefore, that, in addition to the large number of messages of condolence which have been received by the family from local friends, telegrams of sympathy have already been received from all over the world.

To his charitable and educational work, reference has already been made in these columns. It is sufficient here to write that he gave largely of his ability and time to the interests of his employees.

The writer of this appreciation would like to add to this the sentiments inspired by the examination of Mr. Kwok's life. The material successes of Kwok Bew are really insignificant; great destiny singled him out, as it singled out many another Chinese from Australia, to be the light in the Fatherland's darkness. For it can be truly said, "If you desire to see what Kwok Bew did for China, to see his monument, just enter the Wing On Store and look around you."

That is the material evidence; but the spiritual evidence, the writer believes, is the greatest and the most lasting. The immortal glories of his simple, true, and peaceful life are carried beyond the grave into the mortal life of New China, of whom he was a forerunner.

Certainly the name of Kwok Bew will rank with those other famous Australian Chinese who have served their Fatherland beyond national reward. He was the practical idealist New China sorely needed. The reborn Fatherland needs community leaders and captains of industry exactly like Kwok Bew. From beginning to end let their lives be similar to that shining example: that which possesses an unmistakable merit: that which defines the truly great: that intense determination of purpose, that iron will that never surrenders but fights on: that mighty spiritual tradition of the Australian Chinese—they who are incomparable!

We of New China do not lose Kwok Bew, our elder brother. We can never lose that which was so brilliant and lovable, and yet so humble and commanding. He is still our elder brother who is splendid and resourceful, so abundantly blessed with limitless initiative. True, the earthly life of Kwok Bew has closed, but his spirit lives on to play its part in the making of a new and better China.

No more magnificent words may adorn these poor pages in honor of our elder brother, than those which grace the tomb of another Chinese, Gom Chuen, who died in Australia sixty-one years ago, and whose ashes were brought back to Kwangtung by his faithful and loving son:

"He was the brother of all men."

Which truly speaks the mind of this brothers and fellow countrymen.

### The Dawn, the Sunrise, and the Day

(Poem, by Tso Mun)

#### The Dawn

O perfect sleep, from which I rise  
To gaze with rapt and freshened eyes  
Upon the cool and quiet skies  
That promise fair and brilliant morn:  
To all who are weary and forlorn  
Thy brightness giveth hope.

Listen, thou despairing one  
Whom all the early morns do shun,  
And fear to do, and having done  
What is noble, or what is wrong,  
And all thy days are one sad song,  
The Sunrise shall give strength.

#### The Sunrise

Thou didst not heed thee, long ago,  
To Destiny's imperious, "Go!"  
Thou answerest nought; and now thy woe  
Is over all the happy past,  
And maketh much of race and caste  
And careth not for love.

Here, open thy unwilling heart,  
Stifle pains, bind wounds that smart,  
Get thee aboard with compass, chart:  
Take sure command of thy Fate,  
And never henceforth close the gate  
That leads on to Adventure...

#### The Day

I would accompany thee, my lad,  
Protect thee from Temptation mad,  
If dire mistakes thou ever made—  
But since thou hast not braved the storm  
Or shouldered burdens, bent thy form  
In arduous effort brave—

So go your way: with courage go,  
And tread upon the trodden snow—  
Many before with hearts aglow  
Await thee with a brothers shout,  
Will welcome thee and never doubt  
Thou wert but ever true.

# 反對國際調查團來華

(陸 詒)

國際資本主義發展膨脹的結果，必然的促成各個帝國主義向殖民地瘋狂似的掠奪及壓迫，九一八瀋陽的炮聲，在近視的國人看來，好像是突然的，其實在稍知國際形勢者目光中，這次事變，原是意中事了！自從事變發生以來，素抱依賴主義的國人，還祈望號稱革命的國民政府，及以維持世界和平自命的國際聯盟，來替我們伸冤。其實，這種玄而又玄的夢想，和一般鄉下吃素老太婆，求菩薩保佑一樣的可憐可鄙！國際聯盟是什麼東西？！直截爽快的說一句，這是一個帝國主義分贓殖民地利潤的機關。如果我們去求國際聯盟出來主持公道，無異把錦繡的河山兩手拱奉于帝國主義之前，請他們來宰割瓜分我們！最近，他們居然應我國代表施博士之請求，派只調查中國內政不調查日兵軍事行運動的國際調查團來華了。在媚外狂的中國官廳及一切高等華人，也許已在積極標備歡迎掃徑以待了！但是我敢站在國民的地位上，大聲疾呼的叫民衆們起來，反對設計瓜分中國的國際調查團來華！進一步更要打倒國內媚外的官僚及一切買辦階級高等華人！

過去的事實，很明顯的告訴我們，每次調查團的來華，以及一切外國要人的來華，都是爲着設計瓜分掠奪我們國家而來的，雖然當他們光臨中國的時候，有一般媚外的外交官及一切高等華人的慇懃招待，熱烈歡迎，但他們決不因豐美的大筵恭諛的言詞而動搖他們所負的使命，當他們回國以後，不是把詳密狠毒的計畫貢獻給政府，便是把中國人罵得一個錢都不值。

國人們！在這國家千鈞一髮的時候，我們總該趕快的覺悟吧！

起來！認清我們的敵人及友人！對於敵人，我們毫不客氣的以我們羣衆鉄一般的力量，來回答他們的侵略。對於友人，我們當毫不遲疑的握着熱烈的手兒，同上革命的大道，共赴血肉橫飛的戰場！

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# The Spoilt Child of Kwangtung

## Mr. Wang Ching-wei's Intolerable Posturing

By V. Y. Chow

(A Cantonese from Australia)

As will be seen by the correspondence published elsewhere in this journal, *United China* has come into conflict with Mr. Wang Ching-wei, member of the Canton faction of the Kuo Min Tang, self-styled leader of the "reorganisationists," sometimes erroneously called the "left wing" leader of the Revolutionary Party (Kuo Min Tang).

As editor of *United China*, it was the writer's duty to censure Mr. Wang Ching-wei for his discriminatory act in segregating Chinese from foreign pressmen. The incident occurred at a recent gathering in which both foreign and Chinese newspaper men were invited. (This statement, has been denied by Mr. Tang Leang-li, Secretary to Mr. Wang). The editorial board of *United China*, were, however, convinced of the genuineness of the reported discourtesy, and ordered the placing of Mr. Wang's name on the roll of "disgrace."

It often happens that one child in a family usurps the centre of the stage much to the detriment of the other members. From the very beginning Mr. Wang, through his intimate relationship with the late Kuo Min Tang leader, Dr. Sun, endeavored to usurp the stage to the detriment of the country. As the self-appointed and self-constituted successor to Dr. Sun, Mr. Wang postured outrageously in the organisation composed of many much more brilliant and capable men than he happened to be. It was but natural that disruption should result, that while out of power Mr. Wang Ching-wei should sulk like a schoolboy because he could not plunge his self-assertive programme into the body politic of the young Republic.

### Idealism and Rebellion

Possessing an extremely idealistic mind, and fired by quite noble ambitions to be a leader of his country, Mr. Wang was at no time easy to manage. His re-

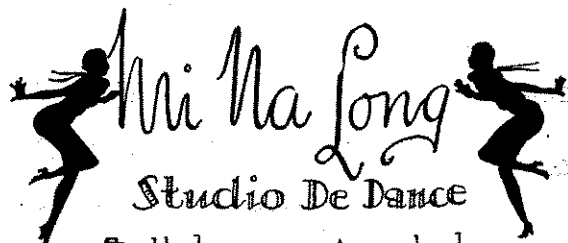
bellious and sullen nature led him to reactionary activities of the most disruptive (for the Kuo Min Tang) kind. Among all the alliances among Kuo Min Tang members, the most astonishing and perplexing was that entered into by Mr. Wang Ching-wei when he sided with Generals Yen and Feng against the Nanking Government. Personally the writer always felt that General Chiang Kai-shek's military dictatorship was a Kuo Min Tang betrayal, but Mr. Wang's alliance with the northern militarists was, and is beyond his comprehension.

In spite of this baffling alliance, Mr. Wang was allowed to return to Canton's fold. Now the truth must be told else the country will once more be saddled with an intolerable burden of self-assertiveness. In order to improve their position after the split with Nanking, the Canton provincials naturally decided to call in all the old members, especially those associated with the late leader during the latter's lifetime. At first, Mr. Wang was not offered an important or prominent position in the south, it being no doubt felt that he had better lie low until his reactionary activities disappeared in the progress of time. There were a variety of reasons why Mr. Wang did not at first play a leading role in the new Canton Government. With the return of Dr. C. C. Wu from Washington, Canton possessed a far more capable and respected diplomatist than Nanking, while the presence of Mr. Eugene Chen strengthened the south's foreign affairs. Mr. Koo Ying-fen, who passed away but recently, acted as a premier, really, and so Canton plainly did not need Mr. Wang Ching-wei.

### Reception in Shanghai

It was not until the Peace overtures from Nanking after the Japanese invasion of the northeastern provinces, that the talents of Mr. Wang were called into use. But even as a member of the Canton Peace Delegation, no great stress was laid on Mr. Wang's participation. The only popularity Mr. Wang has, strangely enough, is among the younger element of Central and North China. At no time have the Cantonese felt enthusiastic over his presence or become much interested in his schemes. Upon his arrival in Shanghai, the Chinese newspaper reporters were most anxious to give Mr. Wang a chance to place his opinions and plans before the public. For their courtesy, the Chinese pressmen received a rebuff, being plainly shown that the foreigner would be preferred to a Chinese. But still following its policy of fair play to all factions and individuals, *United China*, because of his presence in Shanghai, translated a lecture published in Chinese in the columns of a well known Canton journal. The editors even accorded Mr. Wang the place of honour—first after the editorial. The other fact that *United China* included Mr. Wang's name in the disgrace list, only goes to prove the independence of the publishers of the magazine.

It is most unfortunate for the Republic that men of the type of Tse Tsan Tai, a former Kuo Min Tang leader now retired, should be so scarce and so few. An



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Overseas Chinese patriot, Mr. Tse willingly gave over the leadership of the Party to Dr. Sun, even though he (Tse) did not wholly believe in his successor's sufficiency. Mr. Tse retired from active revolutionary work over twenty years ago, but no finer Kuo Min Tang patriot than Mr. Tse lives today.

### Kuo Min Tang Must Reform

With regard to Mr. Wang Ching-wei's future career even his closest friends will not gamble a cent. Possessed as he is, of a most attractive personality, especially pleasing to foreigners, Mr. Wang is capable of jumping to the fore at any time. It is not that he is so clever and good that he simply cannot be kept down. It is because of the peculiar social and political structure of the Party to which he belongs. In many ways the Kuo Min Tang is still a secret revolutionary party: it has not yet outgrown its classical and Overseas Chinese construction. The world has changed greatly, even during the last seven years: the Kuo Min Tang still remains the secret society of fifty years ago.

Of course there are members of the Party who wish to modernise the organisation: who wish to cast out the secrecy and the ceremony, but these reforms cannot be achieved overnight. Unfortunately for China, the recent crisis brought forth and displayed unduly for world edification, the worst elements of the Kuo Min Tang. It was soon apparent, even to the League of Nations' membership, that the governing party in China could not even unite to resist the invader. It was only too apparent that the Kuo Min Tang leaders, instead of making sacrifices for the country's salvation, were preoccupied with family affairs. Not until the voice of the enraged students gave vent to the people's displeasure, was it possible for the Party to sink personal and factional disputes, and attend forthwith to the business of governing the nation.

### People Disappointed and Disillusioned

The Chinese masses are daily becoming more sensitive to the nation's weakness internationally, giving rise to an ominous restive and unhappy situation throughout the length and breadth of the land. The people feel that the Kuo Min Tang has failed them. They are perfectly right. It has failed to achieve revolutionary reform: it must give way to something better able to secure the people's confidence. This does not mean that the Kuo Min Tang shall disappear, it only means that it must reform itself, and get down

and work with the people, for the betterment not of individuals or parties, but of the race.

The purpose of this article is not an attack upon Wang Ching-wei, that would be trite and worthless. The Kuo Min Tang, not the country, is at the parting of the ways. One leads to a perpetuation of feudal overlordship with its attendant abuses, the other to a firm and healthy state, and the elevation of China to equality and power among the nations. If the first, it means the retention of all such personages as Wang Ching-wei, if the other, the elimination forever of the personal and dictatorial attitude and the establishment of a sound system of democratic government.

It is but natural that Kuo Min Tang members of the stamp above referred to will feel vastly unhappy and thwarted. The nation must decide what it wants, and decide now. It is elimination of self-assertiveness and the establishment of national duty carried out by all the people, irrespective of class and education. The sense of inferiority which has gripped our younger generations will be swept away, never to return,—and this demands the creation of a self-respecting public spirit.

### Courage Alone Will Triumph

The Chinese people have paid heavily in blood and tears for the mistakes of Kuo Min Tang self-assertiveness, whereas the people have rarely become the recipients of the Kuo Min Tang's special notice. The people are conscious today, more than ever before, of the injustice of this condition. The Kuo Min Tang must realise that it is seriously on trial: that it has no right to feel resentment at criticism justly earned and deserved: that it cannot seek to evade responsibilities or escape the consequences of its misdeeds.

Not until the educated Chinese class lose their sense of inferiority and vigorously take a hand in the government of the country, can the nation rise above its difficulties, overcome its handicap, and replace the peevish and restless student class by a virile, well balanced youth movement which will guarantee the land against invasion from without or from disunion within.

The writer's sincere belief is a common one among all enlightened Chinese. Indifference to bad government, and toleration of corruption and self-assertive leaders in the Government Party, is the negation of liberty.

Liberty is impossible without personal, national, and racial courage.

To adjust the affairs of our country, we must first courageously face our traitors and evict them; then the foreign invader will be overcome of a surety.

### The Decrepid Young Man

*Poem by Lin Yuen*

I did feel sick to see such feebleness  
In one so highly born as that tall man,—  
—He who passed close by thee, mother, while  
You struggled with your burdens all...  
Why did he pass? Ah, not that he is weak  
In arm, or leg, or muscled back...  
His feebleness ariseth from fear  
Of being seen while helping you along:  
Do not mind, O mother dear,  
One day when he is old and worn...  
He shall also know what it is like  
To be left alone to fight great odds,  
While younger men... shall laughing, pass...

### JAPANESE ORGANISE TROUBLE-MAKERS

The Japanese Government recently enlisted a large number of ex-military service men and the unemployed, for the purpose of creating trouble in China. The condition for the "enlistment" is to finance those who have families in Japan while in China they are allowed a certain income. In case they render meritorious service to their country when returned they are entitled to monetary rewards and government honours. It is reported that several thousands have registered themselves with the recruiting office.



## The Death Sentence for Political Prisoners

### Murder of Political Opponents Must End

It is with intense disappointment that we learn from a Reuter report dated December 20 from Nanking that Gen. Teng Yen Ta, noted leader of the left wing of the Kuo Min Tang, was condemned to death by court martial. Gen. Teng, who was a native of Kwangtung Province, and 41 years of age, was arrested in the International Settlement of Shanghai on August 17 and handed over to the Chinese authorities.

It is generally believed in Nanking that Gen. Teng has already been executed.

We do not hesitate to condemn such an action on the part of the Government authorities in taking the life of a political prisoner. Indeed, we cannot find words strong enough to express our indignation at such a feudalistic manner of disposing of one's political opponent. Such a punishment could be nothing less than a reversion to the butchery that characterized the tyrants of the dark ages.

We sincerely hope that the new government had no hand in framing judgment upon this unfortunate man, who, Communist or not, has a claim upon the sympathies of all who cherish in any small way the ideals enunciated by Sun Yat Sen for the salvation of his country.

In this connection we refer to the recent declaration of Mr. Eugene Chen, Foreign Minister of the Nanking Kuo Min Tang Government, who assured the nation that it was the purpose of the party to do away with all feudalistic practices and to uphold freedom of speech, the press, assembly, and the rights and liberty of the people.

In the case of Gen. Teng, his indiscretions notwithstanding, we trust that if the report above referred to is not true the authorities will recognise the fact that in view of his past services to the country he is entitled to a civil trial and punishment, if any, in terms of the true Kuo Min Tang principles of justice and mercy.

If the present Government should disregard the humanitarian aspects of the case, not to mention the claims of civilized procedure, the Kuo Min Tang will have forfeited its claim to protect and safeguard the lives and liberties of the common people.

Political murders will never unite the country.

The case of General Teng Yen Ta is reported by Reuters as follows:

It is known that General Teng was tried by Court Martial on November 24 and that the further hearing of the case was adjourned until November 23, when he is alleged to have made a full confession of his activities.

In the course of this confession, General Teng is said to have made the following statement:

"We organised a secret Party in Shanghai known as the Chinese Revolutionary Party, or the Chung Hua Kebzu Tang. This party was organised in accordance with the teachings of Dr. Sun Yat-sen as the present Kuomintang does not follow the ideals of our late leader. In 1911, when many of the members of the Kuomintang joined hands with corrupt officials and imperialists, Dr. Sun organised a Chinese revolutionary party to continue the revolutionary programme. It was for the same purpose that I organised the party in Shanghai. A revolutionary body and an anti-revolutionary regime are antagonistic to each other. Dr. Sun tried to overthrow the so-called Peking Government, and in order to carry out our revolutionary programme it is only natural that the party I organised should be engaged in the work of overthrowing the present regime. The charge, however, that

I made secret agreements with General Shih Yu-san and General Sun Tien-ying is entirely unfounded. These two Generals, like other people, have a perfect right to believe in our ideas and to join our party."

Continuing, General Teng said: "It is unnecessary for me to give you details regarding the organization and working of our party for the documents and papers you have seized will supply you with much material. Our party is opposed to the Communist Party and we have no connection with other Communists."

When questioned regarding the personnel and plans of his party, General Teng refused to answer."

(Continued from page 41)

proclaimed at long last by General Ma Chun Shan of Heilungkiang. Let us to arms, then, and carry out the command of Destiny.

The hundreds of our martyrs—heroes ever more to revolutionary China—are watching us. We cannot fail them. We must die in order that New China shall live, as they, our martyrs, died for us. Now henceforth we shall not live unto ourselves, but for those who died for us—and this we cannot forget. Our martyrs rise again in us, and share our pain; we must be brave, on native and foreign fields, and shine forever as a brilliant example to oncoming generations. It is a stern process, and the way will be fraught with further humiliation and difficulty—but nothing can stop us except ourselves. No people can destroy China except Chinese.

Let us repeat, General Ma Chun Shan's men have fought for all China, in the name, of China, and under our national flag. Our martyrs, they died for all China. Now, we who live, shall not live unto ourselves, but unto those who died for us. We will never forget, neither will we be downhearted.

Let every Chinese boy, and every Chinese girl, swear before the tablets of their ancestors, a solemn oath, which will never be forgotten or broken; that will be passed on from generation to generation, ever green, ever glorious, and ever pregnant with national pride.

When we have solved our difficulties, we will have solved the world's. Our ancestors were correct when they called our country the "Middle Kingdom." We are today, as a matter of high truth, the centre of world interest. No prophecy can be too great. We must arm, and lead the world to the pastures of peace.

Then, Let us Swear:

By the memory of our martyrs, whose strong wills conquered our primal weaknesses and failings, and set free our wondrous heritage; let us vow by the red blood of our men shed for us in Heilungkiang, by the sufferings and tribulations borne by our brothers in lands washed by the seven seas, to love and cherish our country, and keep it free: that in this, our reborn land, liberty shall not be curtailed, freedom abused, nor national pride and power impaired; and that healthful understanding shall so overcome ignorance and provincialism that the Black Vulture Civil Strife shall never hover over our children; and we shall prove by our lives that Chinese are cheerful and generous, broad of outlook and strong of purpose, striving always and ever for the things that are worth while.



## "China Digest" On "United China"

### American Journal's Contemptuous View of China.

The United China Publishing Syndicate wishes to express its thanks to the "China Digest" which appeared on December 19, for their review of the first issue of this magazine.

Believers in publicity, we were agreeably surprised to find our contemporary allotting us so much space, as contrasted with its absence in other Shanghai journals, with the exception of the Shanghai Evening Post & Mercury. The editors of "United China" deeply appreciate the courtesy and magnanimous gesture of its opponent,

In terms of a fanfare before we enter the joust, we must boldly state that it is our opinion that the "China Digest" and "United China" stand as far apart as the poles in both policy and thought. Hence any discussion upon however trivial a subject would be coloured by such prejudicial factors as to preclude any agreement whatever.

The opening sentence of the editorial in our first issue, "The men of Han are heirs to an incomparable civilization. And they must preserve it," have formed the basis of our contemporary's attack. And the spear-head of that attack is couched in the following words:—"If to preserve Chinese civilization as it is to-day is the hope of "United China" we must say that the editor likes grandiose sentences more for the sound of them than for what they mean, or he is sadly lacking in knowledge of what Chinese civilization actually is and was. For information in this respect we can do no better than direct his kind attention to an article by "Islander" in this issue entitled, "The Future of China," where he will find, in measured parliamentary language, a clear-ringing exposition of fact that makes his own rhetorical gesture seem tintinabulant in contrast"

To be frank and honest, we were dumbfounded and amazed to read the said article by "Islander" and ever since have been filled with wonderment that the "China Digest" should support their contentions by appealing to Japanese propaganda disguised in such childish garb. Need we go any further than by quoting "Islander" as follows:—"It is regrettably true that China has contributed little or nothing to the sum of man's knowledge."

Well! Well! We may be a bit conceited, but our conceit can never overcome our modesty by referring "Islander" and the "China Digest" to those authorities of this and past generations to the part that China and Chinese culture have played in Man's upward climb. "Islander's" wide sweeping statement speaks for itself.

Now to a quotation from the "China Digest" review:—"So far as a people are indifferent to cleanliness, sanitation, comfort or to any of the things that go to make life less like the lives of animals, the Chinese fill the role. Is this the civilization that is incomparable and which must be preserved?"

All we need retort is, that if the above reasoning represents educational opinion in China Treaty Ports, then, Heaven help the foreign young people in China! For by such a display of mental processes

they would undoubtedly enter the category fixed by the "China Digest" to include ourselves,—sufferers from "self-deception if not sheer ignorance."

As we have mentioned previously, the "China Digest's" understanding of the relative values of realities is so divergent from our own that it is useless for us to quote any further from the arguments advanced against the claims of Chinese civilization. We know full well that in foreign countries such inspired articles as "Islander's" do China a great service in that the intelligentsia awake to the realisation of why anti-foreignism has been able to make such progress in a land whose people have always been known from the earliest days of recorded history to have had very little racial antipathy.

We can do nothing better than to append a few samples of what the "China Digest" calls "measured, parliamentary language, a clear-ringing exposition of fact that makes his own rhetorical gesture seem tintinabulant in contrast."

Read, therefore, what "Islander" says:—

"China is conspicuous in its failure to give culture to others, no less than in its resistance to the culture which the rest of the world has to offer it ..... It would appear to be an indisputable fact that it is now too late for China to attempt success in war. Her failure in war is no less certain from her lack of industrial enterprises easily convertible for war purposes, as from her lack of inherited fighting instincts..... Right of conquest has been human law since the Egyptian conquered Egypt 10,000 years ago, and doubtless for tens of thousands of years before then, and it is a forlorn hope if the Chinese delude themselves that this law has been replaced by one more convenient to themselves."

In reply, we must assure our readers that "Islander" is welcome to the contempt that our civilisation gives him, but surely his mentality is an extraordinary one in that he then proceeds to become serious and to endeavor to prove that Chinese never were, and never will be, soldiers. Some people find great delight in informing young children that fairies are "bosh" and think that by so doing they are making them wiser. We hate to disillusion "Islander," and therefore refrain from asking him to realise that the civilisation of Britain, Greece, Egypt and Rome do not make a history of Mankind. As Chinese we are not ashamed in any way of the part our race has played in the development of Humanity. It would, at this stage savour of conceit for us to give the details. Greater minds, we know, than "Islander," whoever he may be, have paid their tribute, so why should we begrudge "Islander" his beliefs?

## ADVICE FROM CANADIAN CHINESE

The Anti-Japanese Association at Vancouver, Canada, has wired to the Shanghai Press Association advising that the yellow salted fish from Canada is Japanese stock and it should therefore be boycotted. The Association further pointed out that the fish is poisonous and should never be consumed unless carefully washed.

# Race Hatred Must Be Faced—And Redirected

Contributed by an Hawaiian Chinese Pastor

This beautifully conceived and charmingly written message to the youth of China from a Honolulu born Chinese, is gratefully acknowledged by the editors of United China, who deem it an honor to publish the views of so firm an idealist with the sort of ideals which are sadly lacking in the Christian Church of the Western world.

A Chinese born in Honolulu must naturally have some sort of philosophy about life as it is lived in the great world of which he is not a part. I purposely say, "not a part" advisedly, for the person born of Chinese parents in an island like Hawaii, is very different both in outlook and in abilities, to the same kind of racial product coming to the surface, say, in China itself. Although Chinese, and always, I may say, very proud of the fact, I find that I am always a little more just in appraising others than my friend (also a foreign-born Chinese) who first saw the light in Victoria, B. C. For instance, he possesses many prejudices that resemble those harboured by Englishmen: he is intolerant of other peoples' feelings and does not care who gets hurt when he is out to do some brick throwing.

Generally speaking there is every reason why a Chinese born in Honolulu should be a sincere advocate of racial equality and union. Prejudice, we know, spreads because of distance. In the Hawaiian Islands we are so very near: nothing is very far away. Every day we rub shoulders with persons other than Chinese: and it might be said that others are continually rubbing against us. Contact breeds affection and trust, not contempt and mistrust. When the Hawaiian (and he may be Chinese, Japanese, Hawaiian, or percentages of all three racial units) goes to the American mainland he discovers that though by law he is an American citizen, in fact and in practice he is not, cannot be, and never will be.

And you'd be surprised to be told that the genuine Hawaiian doesn't mind this discrimination in the least. He knows he is the object of a traditional dislike: he would hesitate to call it a natural hatred. He knows better than that. He can look around and study the thing from his own and their angle. I don't think he is half as intolerant as his compatriot in China: in fact, to all intents and purposes, he is the broadest minded man in the world. He has simply got to be that.

Now I would like to see my fellow countrymen, I mean Chinese, maintain themselves as the broadest minded people in the world—because we are that, you know. When the "outside" races came to Honolulu and Hawaii, which race first broke down the barrier of caste and intermarried with the Hawaiians? There were three races: the Chinese, Japanese and Americans. It was the Chinese element which first mixed the blood of Han with the blood of Hawaiians. Today, what do we find? We find all three races easily mixing and remixing, and not without any trouble, as in the days gone by.

The Americans assert, and they ought to know, that the real backbone of Hawaii is the Chinese element: they base their decision upon very solid

reasons. Whereas the Japanese population of Hawaii easily outnumbers the Chinese, the latter are very strong in the moral and spiritual sense. One might say the Hawaiian Chinese is the most loyal of all... not to America, but to China; and the Japanese, a people who are traditionally loyal, are the most anxious to break away from their motherland: the latter is not so curious as it seems, since the Japanese are merely an offshoot of Chinese, and have no really stable racial instinct. Japanese are inclined to revolt against their race standard because that standard has been built upon prejudice only. The Japanese merely say that a Japanese must marry a Japanese and no one else. There are no reasons given, nor are any very often asked.

In the case of the Japanese element in Hawaii, they commenced to intermarry through economic reasons: the surrender is, of course, not yet complete: but it is just a matter of time.

Personally I have no interest in the marriage problem between Chinese and Japanese in Hawaii, as I happen to be one of those who have remained loyal to ancestral sentiment. But I can understand what it is that actually actuates the race discriminators. It is isolation and the vegetable fed mind.

People, like the Japanese, who live in confined areas, where meat is scarce and who depend upon vegetables for food, are nearly always narrow minded, ungenerous, and taciturn to a degree. They harbour prejudices because they have very little else to hold close. Life to them is very mean, hollow and quite uninteresting. Quite by accident, it so happens that island people, or island-bred people, have dominated the scenes of life for many centuries, with the result that today we have race prejudice. We know how it is that the island influence of America has worked up the Anti-Asiatic sentiment throughout the United States: but as that influence dies out so will the agitation. One can see today that the people of America have become much more generous in spirit since the Great War. It is the old tale of one influence being worked out by others.

But it will be many a year before race-prejudice has been worked out to some kind of impotence in other parts of the world. There are few countries today without it. Those with it in the most advanced form are very anxious to excuse it—economic necessity they say. They really possess no power over their minds other than the desire to limit. To expand is quite beyond them, for expansion is the result of racial emancipation. They are held in the vice of stunted nationalism—and in this, present day China may be as mad and as bad as the rest. The cause of war is prejudice, the cause of unhappiness is again intolerance: we must learn to befriend, and to respect.... then war will be no more.



This fine pen study by a young Chinese artist vividly illustrates the happy results of the fusion of East and West—Race Hatred, the writer of the article on the opposite page believes, must be faced—and redirected. Eurasia has too often without cause, been the object of scorn. Chinese, it is pointed out, are not wholly without racial bias, but other races are far more intolerant in this respect than the Men of Han.

In my life work I have specialised on the subject of finding the way to better understanding: I will briefly analyse the points, as they appear to me, which are necessary in reorganising mankind to keep the peace.

The only way to resist the forces which have produced race-hatred is to redirect them. Our need is for a steady, gradual, yet perceptible conservative reform. The process must be equally distributed by all nations and races, so much indeed as the criticism of others will allow it to pass. What is at stake is only the survival of habits and customs which many have elected to impose upon others for selfish reasons: seldom are they imposed out of sacrifice or love.

Even as national loyalty is wider than communal or parochial loyalty, internationalism is less self-centered, not only because it does away with the narrow viewpoint cherished by restricted national and geographical boundaries, but because of its affection to culture rather than to its worship of militarism: thus when the mightiest states recognise that the scholar is indeed above the soldier, war as the final means of national arbitration will have been relinquished for ever.

In economics it is even clearer, for men are bound to be preoccupied with home products if they have never been abroad, and though conscious of other things, nothing exists as a policy which fearlessly states the products of other nations to be as good, if not better. In education the view is wider, but the same prejudice very often exists and nullifies any attempt to instal the pacifistic program. True love of country is a duty of course, but that duty should be to the highest, and not to the lowest passion, or to distrust. Moreover, the object for which patriotism is demanded must needs be more spiritual than physical: on that plane there can never be a moral or national setback provided the nations cling to cultural rather than to military traditions.

There is also the widening influence of sport, a force which is essentially international from whatever angle it is viewed, and which we hope, will replace racial competition with pride in manly exercise. Tolerance itself is first of all a sentiment having roots of its own imbedded in psychological factors: where these roots cannot find congenial ground, the sentiment cannot grow—even so, such people have advanced further, and can therefore embrace internationalism without any loss of moral or physical structure. Because loyalty and love to the highest is a duty, we must see to it that conditions are created which make possible the fulfilment of that duty. It will not do for those whose environment have fostered it only to yield to a policy of inaction or by repelling and repressing those whose conditions have killed it. Nor may we be justly impatient with those whose standard of life compels a preoccupation with baser matter and with physical or exterior views. For they are necessarily drawn into a current that will, in after

The modern world actually consists of nothing more than a variety of human beings drawn from the same source of life, owing their world an equal duty. When they are confined to their respective spheres of influence, as animals tied to poles driven into the earth and unable to move any further than the length of their respective ropes, race consciousness is the result. Naturally the Chinese feels more at home in China, the Briton in Britain: naturally both are more friendly to those nearest home—or should be. This is the law from the scholar angle, the pacifistic program of government.

How trite is it to confess that in a militaristic state those nearest our domain are our bitterest enemies, as present day Japan to modern China. Nevertheless, it is contact that breeds affection: conflict, and it may only be second hand or second rate, breeds only contempt. Sincere thinking is to live the full and finest life: dogmatism and jingoism is the way of eventual decay and certain death. We must ever be on our guard against those nations who roam abroad merely to feed their jingoistic appetites. It is human nature to mistrust those who have in the past seized the opportunity to oppress those weaker than themselves. We are pardonably prone to the belief that might so far as the aggressor goes, is right, and that the strong is bound to oppress the weak. We become aggressive because we fear to become pacifistic: we incline to militarism because we are afraid of greater militarism.

Will my own country, and our Japanese brothers, also take note?

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# The Concubine

## A Story of New China

By Chao Yung-hsiang

She was the most charming woman he had met in many a year. A young woman full of life, possessed of spiritual and natural beauty. She had come into his life like to the answer of prayer, for Sunchao Yee had led a lonely, introspective life until that great day when he met her by accident. All his young life he had been looking for just this kind of woman, this type of ideal companion, but it seemed to be an irony of fate for him to meet her when she had come, at a disadvantage.

For Sunchao was not wealthy: he was just well off enough to be able to take vacations now and then. His first meeting with her had taken place on an American liner, he a graduate of a wellknown American college, she a tourist on the way home. They had exchanged cards; walked along the moonlit deck; played bridge as partners opposed to an elderly American couple; danced in the ballroom to the strains of the ship's orchestra. In Shanghai they arranged to meet at tea dances in the Majestic Hotel; they did; in the summer season they were together at Tsingtao..... she could afford to go to many places; she came of a wealthy, proud, intolerant northern family.

Increasing acquaintance convinced Sunchao Yee that this was the woman he had been destined to marry. There was no hidden violence in her nature, which was unlike the average Chinese woman. She was well born yet worldly wise. Yes, Grace Zia was a woman in a million.

And unlike other emancipated Chinese women, Grace took her freedom reservedly. Yet she was not the clinging vine, the old fashioned sort. Grace had never been in bondage, Sunchao told himself on a glorious summer night as he rowed their courtship boat on West Lake, Hangchow; instead she had always been as free as the very air, loving life; and without a single care.

Manlike, Sunchao exulted in his victory. The whole world would know that she was his. He would possess her completely: her body: her soul. This was old-fashioned thinking. But Sunchao was only modern superficially. Under the surface of his newness he was as conservative as the oldest diehard of his race. Yet, as she sat there before him gaily contemplating his efforts to row in a straight direction, he shivered inwardly at the thought of ever losing her. She meant so much to him: he loved her. But above even affection and all that, she was "face" to him. He could climb now, if never before. She would have to cling to him. They never would be unhappy: they never could part.

They came of the New Order in China. They were Christians descended from Christians: not the variety of "rice-Christians" begat of poor parents who had embraced the faith merely for a job. Grace's family was among the best respected and most widely known families in Central China. Her father's interests, moreover, were bound up in the

International Settlement of Shanghai, where he was a well-known comprador for a foreign firm. Sunchao boasted Shanghai connections, though for years, like other students, he had come to regard the comprador class as a sort of denationalised Chinese. Life in a big city where Chinese and Westerners came into close and oftentimes unpleasant contact, were bound to prejudice him at any rate.

Sunchao's father had been a magistrate under the first president of the Republic: he would have served under Manchu or Republic, for that matter, since he cared only for the classics and philosophy. Thus Sunchao regarded himself as a forerunner of New China under the Kuo Min Tang. In addition to this, his people had always been persona grata with the foreigners: his people possessed, after all, a certain distinction and reputation. When a lad at the Shanghai Municipal Schools, Sunchao had distinguished himself: it was a record to which he was given to much boasting about, though in a quiet manner.

And this night, too, recalled to Sunchao his college days in America. He thought, and it seemed only yesterday, of all the fine things he had imbibed at college: his ambitions, his hopes, which had always been extravagant, but now seemed puny and without significance now that he had returned to China. Yet he had kept his vision: he had aimed high: he had done what was right. To marry an intelligent and beautiful wife, was but a schoolboy's ambition. There were worthier goals in life than that. Had his ambitions been hitched to a star bright and shining enough? He doubted it. From henceforth he would strive all he knew to make himself better, greater; so that he would be Sunchao Yee married to Grace Zia and not Grace married to Sunchao.

Yet it was a delight to have his foreign friends and others seek his favor, to know her—his wife: to ask to dance with her at the fashionable hotels and cabarets.....that was life. Thus Sunchao had proposed foreign-style; and a good deal more gracefully and passionately than he realised. The woman had been swept off her feet. She had yielded, and his life was the better organised.

They spent their honeymoon foreign-style, with all foreign appendages: golf and tennis in Japan, surf bathing in Honolulu, nightclub visiting in America, and sightseeing and dressmaking salon hunting in Europe. Eventually they came back to Shanghai in a white blur of happiness.

What was there to see but themselves? What was there to think of but themselves? They seemed so affectionate; so perfectly content: so ideally matched: they shone, indeed like well-matched pearls in Shanghai's social set.....for a time.

And then came the change. Discernible at first to only a few intimate friends, it at length developed to the proportion where it could be called



common gossip. In Chinese circles it was a scandal: even in foreign circles it was the talk for a week. There was, however, no talk of a third party, nothing but gradual and certain widening of the breach.

Six months after they returned from their honeymoon, there came the expected baby—a daughter. At the time of the birth Sunchao was living in Shanghai, but separated from his wife. Even after the advent of his child, he did not visit his wife. A month passed, then he went to make a call. The servants whispered about a big, bitter scene: but no one knew what exactly took place. Their old Chinese friends said it was scandalous; the foreigners were interested and mystified. As usual, the younger set got busy finding things out.

Their constant elucidations finally had the effect of forcing Sunchao to make a statement. He declared to some friends that he contemplated divorce. On what grounds? He would not say.

The next step was a declaration on Mrs. Yee's part, and it was that she, too, would seek to have the wedding knot untied per the assistance of the new regulations formulated by the Nationalist Government. But reasons? Again the questioners were foiled. Running true to her type, Grace talked a lot about her troubles, but no secrets came forth. And nothing escaped her husband's lips to give the show away. Grace's gift to her intimate friends was only an enigmatical smile which seemed to imply, "One day you'll know, but not today." A foreign lady friend asked, "But, my dear, what will become of the baby?" To which the fond mother replied, "I love my baby." A mother's tale, that's all. The father also expressed his opinion in simple terms, "I hope the judge will give me the baby." It was those words which held an ominous ring. It got round that the woman was guilty. Who was the man? The grounds for divorce on his part? Try to get information, that's all!

"I am sure they loved each other very much, probably still do," said a friend of both families, "Sunchao never talks of her without showing some emotion. Of late he seldom talks of her, it is true, but when he does, it is without any bitterness. And he wants the baby."

The only impression every one got from the husband was that of a man tired of discussing an unpleasant topic, and who had argued too much. Some said it was owing to Grace's decided political views, and others that it was because he hated his father-in-law, because that worthy was a com-pradore.

For a time it stood at that.

But of course it came out at last, and purely by accident.

It happened during a tiffin in honour of a famous overseas Chinese. The honored one was a rich, fabulously rich, merchant from the south: he was proud, and spoke grandly about everything: about China, about the trade conditions, about the people of China. Sunchao was moved by the great merchant's eloquence: in return the great merchant was moved by intense curiosity.

The introductions over, the merchant asked.

"I saw your beautiful wife the other day at the reception.....what, you say are going to divorce

her? Good gracious! Astonishing.....you amaze me....."

Sunchao lost his temper.

"You don't understand," he declared scornfully, "I am a modern Chinese, educated in America.....I am civilised, I am not a heathen....."

"Not a heathen?" asked the merchant, further astonished, "What has that to do with your wife?"

"Everything," replied Sunchao bitterly, "she's got silly ideas. All her friends' husbands possess concubines.....it's good for face, she says..... she wanted me to get one....."

The Overseas Chinese merchant grinned.

"And so you refused?"

"Absolutely!"

"But who wanted, I mean who was to pick the concubine?" asked the merchant, as an afterthought.

"She did.....and the girl was as ugly as a Shantung pig!"

"I see.....I see," observed the merchant, "well, my boy.....here's some advice for you..... why don't you select the concubine.....get the most attractive girl you can find, and take her along to show the wife. Then I'll lay you a thousand dollars to a copper your wife will declare for monogamy.....and that'll let you out."

Which Sunchao did.

And what the fabulous, widely experienced merchant said, actually happened.

# Lisiang Y. Sun

Attorney and  
Counsellor-At-Law

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# Faith Overcometh the Grave

By A Chinese Christian

This is a remarkable document, and it comes at a most opportune time. It is, perhaps, nothing more than a human philosophy simply, powerfully outlined, yet it possesses such haunting beauty and poetic fire, as to instantly evoke appreciation and sincere sympathy. It deals in direct fashion with the most tender beliefs, and sentiment must respond to the excellence of a life, which, as the writer himself establishes so clearly, has been dedicated to the building of a faith, so great that it "overcometh the grave." China, the nation, has suffered a loss as great as that sustained by the writer of the article hereunder: may China the nation, and China the individual, carry on undaunted, in pursuit of Destiny's decree.—The Editor.

At first, of course, I would not believe it.

I was so far away from the scene. There was no physical evidence of it. Yet I knew it must be true. But I would not believe it.

The days passed slowly: a period of torture: a period of wonder. Then, I had to believe. Yes, finally, for a time, I believed. But now, a year after, I am an unbeliever. I do not believe what they said. My best friend would probably lay his hand on my shoulder, and say, "Don't take it hard, old man." But I would startle him by laughing in his face.

For I do not take it hard. Not now. My best friend thinks she is dead. I don't. Of course not. The friend of my youth, the girl I loved, dead. Ashes, dust! Of course not. I do not believe it, I won't believe it.

I know very well she has gone from this earth, but what of that? That's nothing. That's not death. There is no such thing. I loathe the word. It should be abolished, it should be made a crime to use the word. It is against Christ, it is against wisdom. Better for us to say of our departed friends that they have "gone on." That's decidedly better. The word, the horrible other word, has done more to produce unhappiness on earth than all the natural sins of man combined. It is a soul-destroying word, a heart breaking belief.... and very foolish really. In my opinion, hence forth, profuse use of the word will denote ignorance....

My friends are all very good to me. They sent cables. They felt I would be prostrated. I was. They guessed right. But I wouldn't have been if they had used the right words. They wanted to destroy me, body and soul. They wanted me to languish and weep and mourn.... not intentionally, of course, but they thought if I cared enough, if I really loved the girl, it was the correct thing to do. That lovely being I loved gone forever! Impossible.

I hate to see the fuss people make about their departed friends, relatives, and so on. I suppose it is natural for a time, but for God's sake don't keep it up any longer than you can help. When I think of the girl I wanted to make my wife here on this little earth of ours, I feel the loss, and I feel miserable; that is, if I am thinking as my friends want me to.

But now I am thinking just as I used to when I was with her, for, you know, I love her still, and, I suppose, she loves me still in the same way. Why should I change my education, philosophy and religion just because she is gone from me for a while? Am I such a fickle person? Then I do not deserve, and have no decent right, to her love. I used to believe, and I was taught by the very persons who now want me to deny it, that I have

faith, that I believe in God the Father, and God the Son, and God the Holy Ghost, and in His Comfort and Joy. I was told that in my Father's house there are many mansions. And I still believe it is so. Why? Because it not only is a beautiful thought, but a sensible one. Yet they want me to feel hopeless. To realise how empty and awfully lonesome my life is to be from hence. I wonder if they think for a moment about the things they taught me.... the things they want me to forget.

And what is there in store for me? A limited, unproductive life? Hardly. There is more than a vista of lonely years, ahead. I shall look down the years that are gone with a glad heart, realising that I should think like this, since it was in my power to distribute so much happiness.

I want to live on as a beautiful example: with my spirit shining through the darkness, and, on my old face, as it wrinkles and becomes ugly, the redeeming glow of a pure and holy flame fed from the fires of the finest emotions. I look forward to writing, night after night, the things I had planned before she went. I look forward to recording our life together in the spirit that I know some day will be realised in the flesh. But I do not want to actually relive the past. That is trite.

I believe in the immortality of human life, the life which is to itself love, and love to me is also immortal. Let the years roll on. Let them uncoil over me. Let those who hate revel in their ghastly work, it shall not affect me. I am not broken hearted; that,.... would be ignoble, unfaithful.... and I am a man of great faith.

I do not mourn. I cannot mourn. I will not chafe at my imprisonment. Some have to suffer for the righteous cause, but not me. No. I do not lounge back into an armchair and weep. I stand to sing. I raise my glass in joy. For all is well. Let me be brave, witty, and polished, to the last. There is enough crudity in the world without my adding to it. Still, I am above laying down my life for nothing. I will hold grimly to life, for the Creator meant me so to hold it. I go on to do some great good. I go on to help the bruised and the broken. I can hardly say there is nothing to live for, and nothing to do.

This Magazine stands in need of more advertising support. The position is not acute, but we do not hesitate to state our needs. The Magazine is edited and otherwise "put to-gether" entirely by voluntary labor. The "Staff" members, having their ordinary jobs to hold, (out of which comes the pay for the printer) have little time in which to canvass for advertisements. The interest and financial help (in the form of advertising) would help *United China* greatly.

## China's Export Reviewed

Native Industries Must Be Encouraged if Improvement Sought

By "Industrialist"

We already have a revised tariff enforced against all sorts of imported goods, thereby encouraging and assisting our home industries.

Every true Chinese realises the need of helping in the progress of his own country by supporting all Chinese ventures.

This article is humbly dedicated to the infant industries struggling into existence in our country, and the writer hopes that all Chinese, both at home abroad, will show the real strength of their patriotism, by buying, wherever possible, nothing except goods manufactured in the Fatherland.

Even after the Japanese occupation of Manchuria, Chinese have not yet fully awakened to the menace of Nipponese economic power. The only way to permanently defeat Japan, is to break her economically by effectively prosecuting a positive policy, instead of our silly negative one. Of course there are many ignorant Chinese with no love of country at all, who needs must be bullied into some sort of realisation of national duty, but really we must adopt the positive policy of aggression, to wit: "Buy Chinese Made Goods."

In another issue the problem of China's inferior home products will be discussed, and what means and remedies lie at hand for its solution. But it is safe to assume that if China's export is to increase, it can

only come by better distribution of Chinese goods abroad, better publicity and, of course, salesmanship.

The easiest and most logical approach to China's export, is the one associated with a new and not much encouraged line—the export of China's handicraft work, such as ivory carving, porcelain, brassware, carpets, trinkets, ornaments, etc. All these are no doubt insignificant items, of little importance to the big trading and export companies, but because they form the highest quality of our export, as well as constitute the least, the writer elects to deal with them first.

It is a foregone conclusion that China's handicrafts have a wide appeal Overseas, and recently the reviewer was fortunate enough to discover this for himself. In the South African field, for instance, there is room for much improvement; Chinese merchants report favorable opportunities, but as yet few Chinese trading companies are exploiting the field. In handicrafts the Chinese variety can compare most favorably with the British, Indian, American, and Japanese. In export trade of all kinds it is first the cardinal rule to interest the market by the exploitation of one line, preferably a high class, yet not expensive, one. The necessary period of "introduction" over, the period of negotiation and propaganda will begin and the companies

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# 讀書救國，非其時矣！

(陸 詒)

『偉大的事業，建立於高深的學問。』這句話在原則上講是不錯的。因此，在我們老大的中國，就有一般自命爲先知先覺的名流學者，板起前輩先生像煞有介事的面孔，向一般後進的青年，如『父兄之教子弟』般的說：『偉大的事業，建立於高深的學問，所以你們要救中國，一定要埋首書堆，用功的求學！』前輩先生訓誡青年的誠意，固值欽佩，同時，青年也深願有書可讀。現在我們先要問，我們所需要的學問，是死的，還是活的？我們讀了書以後，將走入古色斑斑的元老院中去，還是將學問運用於實際的救國工作？我國過去不是有許多儒家學者，爲何中國至今尚不能自救？現在的教育，是造成奴才的，還是造就人才的？在言論不自由思想不自由的中國，連社會科學的書籍，尚目爲反動邪說，而加以禁止，試問在這種狀況之下的中國，尚有何書可讀？這是從過去的事實，來證明讀書救國，非其時矣！

再就目前的事實，來作一觀察。自『九一八』事變以來，迄今已三月有餘。以『自有辦法』『下最後決心』『忍耐』『鎮靜』爲民衆之誥誡的政府，其辦法，仍始終依賴他們的太上政府『國際聯盟』的『正義』和『公理』。對日的外交，非但沒有絲毫的進展，反又將天津及錦州兩手拱奉於帝國主義的手中。我想當日本帝國主義未出兵東北之前，決沒有現在這樣大的企圖。等到大軍浩浩蕩蕩殺奔東北以後，眼見他們豢養多年的走狗——我國的邊防長官——竟這樣的慙慙退讓，肅靜迴避，不覺使他們展着勝利的誇笑，道一聲『好走狗！』這種不抵抗的結果，促成各帝國主義者瓜分中國的決心。再環顧國內，不要民衆不要民族的統治階級，一天一天地暴露着賣國求榮的真面目，對於愛國的學生，施以屠殺，綁架，拘禁。對於民衆的抗日運動，拚命的壓止。販賣日貨的奸商，可以高踞主席的尊位，無恥的流氓，可以大做其公安局長。國內的同胞，一天一天的走向破產貧困的道路，而貪官污吏的美妾洋屋，也成正比例的一天一天的增加！秉着純潔的意志，熱烈的血忱的學生們，在這種烏煙瘴氣的狀況之下，試問那有心緒來談讀書救國更何況事實告訴我們：現在的時代是無書可讀。

說到此地，也許有人要以『法國的學校，當敵軍的炮彈，打在教室上的時候，他們還是鎮靜着讀書。』的事實，來和我辯別。但是我可以說，法國有的是負責任的政府，有的是有抵抗的軍隊，試問中國有嗎？！革命的學生們！起來！現在是時候了！我們今後應當不做無意識的請願要求等把戲，我們要到工農及一切勞苦大衆的隊伍中去！努力訓練羣衆，團結羣衆，鼓勵羣衆，自動的起來救我們垂亡的祖國！我們要拿血的犧牲來憑悼東北死難同胞，及被統治階級慘殺的同學。光明的勝利，也祇有在血的犧牲中才能得着。

concerned can look forward to sound business that will increase with every fresh order.

It is of paramount importance to "put across" the idea that Chinese manufactures are handicraft, instead of mass production, as are the Japanese. The psychology of the South African field tends to look askance at mass production, and so here our opportunity lies. The tutelage period over, the knick-knacks will vanish, and the more remunerative products put on the market.

There is no doubt that the time is ripe for active propaganda and field work in such prospective markets as the South African one. In Malaya, Java and India, the field also promises well for those companies with enough capital and enterprise.

It must also be borne in mind that there can never be a saturation point in those items we have specified, since the decorative instinct of man is never absent from any age, and in any and every depression the student of business will find that department stores suffer little from the prevailing tightness of the public purse.

Leaving the novelty field, the tea trade, or rather what was left of the tea trade, comes under review. Strictly speaking, China's tea trade has

been virtually conquered by Ceylon, only Russia remaining at all favorable to us. The recent idealistic regulations drafted by the Nanking Government served as a further blow to the revival of our ancient prerogatives in this direction.

Those interested in, and conversant of, the methods of tea culture must admit that agriculturally China tea has suffered. The merchants are not to blame, and neither is the Government. The fault lies with the old systems of culture, innocuous today up against the scientific methods of the British competitors. We have even rich Chinese persons indulging in British grown Ceylon tea in preference to the native product. It seems trite to record that, unless China radically reforms the growers' system of tea culture, thereby producing a better quality tea for export at a lower price than our rivals, we stand very little chance of ever regaining our once premier position.

Many lads of the Kiukiang educational institutions are Boy Scouts, and they worthily upheld the traditions of their organisation, by their effective rendering of relief to the flood stricken residents of their city during the floods which swept down upon the district in the latter half of 1931.

## THE FAMOUS YELLOW PAPER INDUSTRY DESCRIBED

(Translated from Commercial Daily News, Tientsin)

With a very limited area for agricultural purposes a large part of Chuche district in Chekiang has been devoted to the "Yellow" paper industry. In Fengchao, the centre of this industry, the district is hilly practically in all directions; and on these hills grow immense bamboo plantations. The bamboos are a small kind, known to the Chinese as "hairy" bamboo. Before the invention of "Yellow" paper, the product was used only for building purposes, fuel and certain domestic utility articles. Since the invention, the demand for such material has, of course, greatly increased, which certainly has had a most beneficial effect on the people in that district.

The manufacture of "Yellow" paper is described as follows:—

**Bamboo Cutting:** Early in the Spring the farmers first cut down the young bamboos, remove the green bark and leave them on the field for drying. After a fortnight or so, the dry bamboo is collected. The dried bark is collected for fuel and the dressed bamboo taken to the mill for manufacture into "Yellow" paper.

If the owner of the bamboo is also a "manufacturer", the bamboo goes direct to the primitive paper factory; otherwise, the material is sold to the "professional" manufacturer. The price is usually quoted at \$73 per 10,000 catties; but of late the price has jumped to \$100. As bamboo plantations do not need much care or fertilizers, the farmers usually consider it a profitable enterprise; naturally, the well-to-do people prefer to have their money invested in this undertaking rather than in agriculture.

By the end of the year, or when the New Year is at hand and the land owner finds himself in financial difficulties, he usually goes to the manufacturer for a loan. He may first ask him to go to his bamboo field to assess the value of the yield. With his experience, the manufacturer generally is always able to forecast the forthcoming crop, and so he calculates how much money is to be lent to the landowner.

**Soaking:** Having been exposed in the hilly districts for a considerable length of time the semi-dried bamboo is brought back to the factory for further treatment. It is first cut into pieces and then plunged into a pool of water mixed with lime where it is kept for some time till a chemical reaction is developed.

**Washing:** When the bamboo is treated with lime water there develops a kind of fermentation. It is then taken out from the "paste" and treated with clean water. The bamboo is finally chopped into small pieces. This work is generally carried out by women.

**Cooking:** Among the numerous procedures, this is the most expensive and requires much experience and skill. The bamboo crumbs are put into a large steel receptacle for cooking purposes; and are covered with an air-tight layer of yellow clay. The bamboo is then cooked over the fire for usually 48 hours continuously. Since the cooking requires experience and skill there are men specialized for this business. In

Fengchao there are over 100 families specializing in this business.

**Discharging:** When the cooking is done it is then poured into a mortar usually made of marble. The discharging is more or less an art and requires patience and experience. The work is usually entrusted to the women.

**Scooping:** In the mortar the bamboo is in a state of paste, ready for paper making. With a sheet of bamboo screen, the skilled manufacturer plunges in his machine and scoops up quickly and carefully, and on the screen there appears a thin and wet layer of the fluid. This is turned over and placed on a heated wall. When dried it is the paper required. The paper is then placed in a press one after the other for pressure, thus rendering packing more effective and transportation easier and safer.

Nobody is qualified for this job unless he has been trained for two years. A skilled worker often gets more than one dollar a day and in addition the management has to supply him with three meals a day.

The color of this paper is yellowish; and it is so brittle that it is not fit for writing purposes. It is only used for joss paper. As the people become more enlightened there is little room for superstitious activities, and the use of joss paper is getting more and more limited. The "Yellow" paper industry in Chekiang would have long been extinguished had it not been due to the Communist menace in Kiangsi, which has destroyed most of the important paper industries in that province.—(The Commercial Daily News, Tientsin.)

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## EXPORT TEA REGULATIONS OPPOSED

The tea merchants of Hunan, Hupeh, Anhwei, Kiangsi and Chekiang have recently sent a joint petition to the National Government for the abolition of the tea test, which has been enforced by the Government for the purpose of safeguarding the export quality of Chinese tea. The contents of the statement reads in part, as follows:—

"We are surprised to read the order issued by the Ministry of Industries, together with copies of its regulations governing the export of Chinese tea; should the new rules be enforced our trade will be at an end.

"As is well-known, tea is the best of our export. Unfortunately, with their dominating capital, the British, the Japanese and the Ceylon tea merchants compete with us, with the result that our export has been limited. Under those conditions, the Government should help the merchants to solve their difficulties but, much to our surprise, the authorities are trying to impose restrictions on us such as the tea test, recommended by the Ministry of Industries.

"It should be noted that tea, as well as other merchandise, is classified according to its quality. In self interest, merchants first of all discover what their customer likes. As a third party, the authorities cannot intervene and direct the business of merchants as to which is good and which is bad; it is a matter to be decided between merchants and their clients.

"Moreover, in the course of keen competition the merchants well know that unless they improve the quality of the tea outside help is of no avail. It is clear that the Government examination is absolutely unnecessary.

"The Chinese tea from Hunan, Hupeh, Anhwei, Kiangsi and Chekiang is manufactured and packed in the place of origin, before it is conveyed to Shanghai for export; if the Government thinks that it must be improved in quality and packing etc., its officials should go to the place of origin for inspection. Why should the government officials demand a test when the tea has already been properly packed and sold to the foreign exporters? In the event the tea does not come up to the quality required, the tea merchant in Shanghai cannot return it to the original producer far up in the interior, nor can they sell it locally on a profitable basis as the packing is different. Is not all this to be borne in mind by Chinese merchants in Shanghai? In addition, the foreign exporters in Shanghai will demand from the Chinese merchants for losses sustained through the fluctuation of exchange, the expenditure incurred on packing, and non-fulfillment of contract obligations, etc., How can we bear all these losses?

"Besides, the standard of quality can never be absolutely fixed. The good one is often overlooked and the inferior kind passed. Since there is a fixed standard the test will serve as an excellent chance for the opportunist to make profit therefrom.

"Finally, according to Article 2 of the Regulations, tea must be examined before it is packed for shipment. It is unfair for the Shanghai export. This is not only contrary to the regulations but has much to do with the merchant's reputation, inasmuch

(Continued from page 45)

prosecution of modern warfare, to be trained and financed to carry out experiments, as well as carry out extensive research work and compile data from all foreign and native sources. The best mathematicians and others with skill in tactical operations to study the tactical operation of war: these latter also to include industrial organisers, labour leaders, distributing agents, merchants, and others whose services may be utilised in time of war. The General Staff will be independent and organised to supply information, as well as to investigate all military problems arising out of the actual results of war. It will receive orders, obey instructions only from the Government authorities, but will not command or direct the operations of the armies at the front.

**The Centralised Command:** Will be composed of all the most experienced field leaders and commanders in the country. The council will direct operations and supervise the organisation and numerical strength of all forces at the front, receiving help in this direction from the General Staff. When tactical operations have been decided, the Centralised Command will call for the executive services of the General Staff: though not necessarily obeying each others' orders, these two separate organisations are one in working for the success of the country's military campaign and the common cause.

**Student Armies:** The strength of student armies will increase as the war progresses, and these will constitute the shock troops, serving as an inspiration to reserve forces composed of workmen and other classes of the people. The unit commands will be invested in student bodies whose duties will include the teaching of other units not so well informed as to the art of modern warfare. In other words, the student army will act as the rock to which all other forces may cling.

**Organised Workers and Farmers:** These bulky units will be duly organised to constitute the reserve armies, and will be effective in all kinds of open warfare, and guerilla operations. In their initial engagements they must be led by student officers, but eventually they will develop their own leaders, and thus establish an equality with the student armies.

If there is no immediate war, the above plans will be carried out in a specified number of years, say, five. At the end of that time, it is estimated China will have 16,000,000 students, workmen and farmers trained in modern warfare, ready to take the field at a moment's notice, and another 20,000,000 reserves.

The foregoing are on doubt grandiose in conception, but it cannot be denied that the time has come for China to become a military power. Only by keeping the young men of China constantly alive to their country's danger, can the nation reform, turn over a new leaf, and raise itself—if necessary in a life and death struggle with Japan.

as the foreign exporter will hesitate to take such a cargo.

"In our humble opinion, the Government should send experienced men to the interior to tell the farmers how to reform tea growing and manufacture: meanwhile, tests, conducted on the way out, should be prohibited."

(Ta Kung Pao, Tientsin)

## China's Iron and Steel Industries

### Attempts to Improve Them

In order to carry out the late Kuomintang leader's Industrial Plan, the Government must have enough materials; of these iron and steel are of fundamental importance. For the construction of 100,000 miles of railways in China, which was Dr. Sun's plan, the Government must first of all have iron and steel works to facilitate the construction.

According to investigation made by the Ministry of Industries, there are in China 980,000, 000 tons of iron ore available, a considerable part of which is under Japanese influence.

The Hanyang Iron Works was the first and largest of its kind in China, established by the late Viceroy Chang Chi-tung, in which there are two 75-ton foundries, two 250-ton, seven 30-ton and a few small ones. The works is able to turn out 230,000 tons of cast iron every year. During the Great War the Han Yeh Ping Iron Mine opened at Taiya a new works with two 450-ton foundries with the object of increasing its products to meet the great demand in Europe. But it only flourished for a short while. In 1916 the Lung Yen Iron Mine Administration established an iron works in Shih Ching Shan, near the old capital, with a 250-ton foundry; but before work was started the establishment had to be closed on account of lack of capital.

In Liaoning there are two iron works, one in Puchihui, and the other in Liaoyang district.

Nominally, they are under Sino-Japanese administration, but in fact the Japanese monopolize the whole industry.

The Yangtze Iron Works in Hankow owns a 100-ton foundry, which was loaned to the Lohokow Coal Company, but the civil war in 1925 rendered transportation impossible. The works has been closed since that time.

In Shansi the Yanchuan Company owns a foundry with a capacity of 20 tons; in Honan, the Hung Yee Company has a 13-ton foundry of its own.

From the above, it is clear that China's iron and steel industry remains in an infant state. Most of her supplies are imported.

In view of this, the Ministry of Industries holds (1) that special regulations should be drawn up to limit the exportation of iron ore, and that the Government should do as much as possible in taking over the private mines so that iron may be reserved for government purposes; and (2) that steps should be taken to restore all the mines that have been lost to the control of foreign subjects; and that every effort should be made to encourage the people to re-open the mines.

*(The Social Affairs Miscellany, Shanghai)*

Mr. Chien Ling-san, a prominent local real estate dealer, and Mr. Yeh Ming-shing, noted banker are contemplating the establishment of a commercial savings bank in Shanghai with capital of \$5,000,000.

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**SOUTH AUSTRALIA**

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were further elaborated. The attempt was to be made with 3000 picked men. The secret support of the Japanese Government was forthcoming. The design for a flag was adopted—a white sun on a blue ground. This is Mr. Tse's first impression of Dr. Sun:—

"His look and speech did not favourably impress me, and I had the strange feeling that it would be wise to keep away from him."

The following are further impressions recorded in Mr. Tse's diary:—

"May 5, 1895—Sun Yat-sen appears to be a rash and reckless fellow. He would risk his life to make a name for himself. Sun proposes things that are subject to condemnation."

June 23, 1895—Sun has got revolution on the brain. and is so occupied at times that he speaks and acts strangely! He will grow crazy yet. I for one could not trust him with the responsibility of the Movement.....I believe Sun wishes every one to listen to him. This is impossible, as, so far, his experience shows that it would be risky to rely solely upon him."

### First Attempt on Canton

The first attempt to capture Canton was made on October 26, 1895 but owing to the plans leaking out to the Canton authorities the attempt ended in failure. Dr. Sun escaped to Macao and thence to Japan. Later he was kidnapped in London on October 11, 1896 but was rescued by his friend Dr. James Cantlie. There then occurred a split in the Revolutionary Camp, one party being in Hong Kong and the other in Japan (Tung Meng Whui) under the leadership of Dr. Sun. In November 1899 Mr. Tse planned a second attempt to capture Canton and to establish a commonwealth Government under a Protector as he thought "that the Republican form of Government was too advanced for China and the Chinese." In January 1900 Yeung Ku Wan returned to Hong Kong from Japan and told Mr. Tse that Dr. Sun had demanded that he (Yeung) should resign the leadership of the party in his favour, which he later did on Mr. Tse's advice and in order to prevent a split. In February Mr. Tse was invited to join the new Revolutionary Party organized by Dr. Sun but he declined and disapproving Dr. Sun's methods he decided to act independently. The second attempt to capture Canton was not more successful than the first. The offensive was to have been launched on Jan. 28, 1903, which was Chinese New Year's Eve. On Jan. 25, Hung Chuen-fook and Mr. Tse's brother Tse Tsi-shan left for Canton to direct operations. Soon after their departure the former's headquarters in D'Aguilar Street were raided by the Hong Kong Police and a number of arrests made.

This second failure apparently hit Mr. Tse badly for on April 1, 1903, on the establishment of the South China Morning Post he became the Company's com-pradore. He says: Owing to the failure of the attempt to capture Canton City and the death of my father, I decided to allow Dr. Sun Yat-sen and his followers a free hand.

In view of the number of students arriving in Shanghai from all parts of the country for higher education, the necessity arises of establishing a central organisation where the newcomers can receive advice and where their activities may be effectively supervised. It is primarily a matter for the student organisations themselves, since they have their hands on the pulse of the newcomers, and can avail themselves of the latter's abilities, thus establishing a unity of action the thought.

(Continued from page 39)

lie direct is hereby given to the statement that Dr. Sun Yat Sen founded either the Tung Men Hui or the Kuo Min Tang. The continual statements which appear giving Dr. Sun Yat Sen the sole credit for the revolution of 1911 is nothing else but the gesture of a family bent upon winning an empty fame by means of falsehoods which are utterly beneath the dignity of members of the Chinese Independence Movement.

The Australian-Chinese who made the first attempt to capture Canton in the name of Revolutionary China, still lives. His name is Tse Tsan Tai. With Yeung Ku Wan, this patriot led the Party which Dr. Sun joined and promised to serve with his life, honour and property.

As a matter of Masonic Policy, the silence of eighty years is now broken. The official history of the Independence Movement of Chinese in Australasia and the South Seas, which is concurrently the history of the recent activities of the Chinese Masonic Lodge, is now running serially in a local American weekly.

"All within the four seas are brothers."

Issued with the Approval and by the Command of The Order of the Lotus, Chinese Masonic Lodge, on the first day of January, nineteen hundred and thirty-two.

V. Y. Chow, Official Historian  
Chinese Masonic Lodge.

(Continued from page 40)

feudalism cannot be tolerated any longer. Then there have been the annual excursions of the warlords, and these, having at last secured a stamping ground, hide themselves behind a policy of "Kuo Min Tang discipleship." Could anything be more hypocritical and ghastly?

There have been definitions, political and legal, with regard to reactionary activities against the Kuo Min Tang. But what can be held as a consequence of "reactionary" activities we have never been able to ascertain. We are fully aware of the precedent in which each and every critic or opponent of the Kuo Min Tang lives in danger of assassination or worse. This is not the fault of the Kuo Min Tang organisation or of the Party principles: it is the reality of the surrender of the Party to militarists and their feudal-minded hirelings.

It has been set out that "reactionary activities" may include anything from writing a simple letter of criticism to the corporal punishment of a hooligan whose family may actually possess a friend in the ruling clique. Shades of Sun Yat Sen!

Generally speaking, the peoples' rights' associations should proceed along lines which promise protection for themselves and for their civic liberties. Only by the people themselves demanding and taking part in government, can a representative government be established. We must reserve our energies at first for the pacification and reorganisation of our own household. Then we may decide in what terms and by which means we shall express our plans and proceed to recover our lost territories.

## WANG CHING WEI REPUDIATES OWN LECTURE

### Secretary's Letter to American Newspaper Scores United China

Angered, apparently, because of the *United China's* championing of the cause of Chinese newspaper reporters in their fight to gain equal treatment from their own Chinese officials, Mr. Wang Ching-wei caused the following repudiation to be published in the *Shanghai Evening Post & Mercury*, December 15, 1931:

#### A REPUDIATION

To the Editor: (of the *Shanghai Evening Post & Mercury*)

I beg the hospitality of your columns to call the attention of the public to the fact that Mr. Wang Ching-wei has never contributed, nor authorized the publication of, an article entitled "Government of the Party under Political Tutelage," appearing under his name in Vol. 1, N. 1, of the *United China Magazine*, published by the China United Publishing Syndicate.

The authorized English version of Mr. Wang Ching-wei's recent articles appeared in Volume No. 1 of the China United Press Series, entitled "*The Chinese National Revolution*," and in various numbers of the *People's Tribune*. Only those articles which appear in these publications, or reprints thereof, may be considered to represent Mr. Wang Ching-wei's ideas and opinions.

Further, in your editorial today (December 14) you quoted a paragraph from the said magazine to the effect that "at a recent gathering in which Chinese and foreign newspaper men were invited Mr. Wang Ching-wei, of the Cantonese delegation, endeavored to segregate the Chinese from the foreign pressmen. Mr. Wang wished to talk to the foreign pressmen first and asked the Chinese newspaper reporters to

wait.....each and every Chinese reporter considered Mr. Wang's attitude to be insulting....."

In this connection, I would like to state the fact that on no occasion during his present stay in Shanghai has Mr. Wang Ching-wei invited, for a press interview both Chinese and foreign newspapermen. He once invited, after the adjournment of the Peace Conference, the responsible heads of the foreign newspapers and the foreign correspondents at Shanghai to tea, for the purpose of making their acquaintance. Most of the invited paid Mr. Wang the courtesy of a personal call: others sent subordinate Chinese staff members on an errand. But all those present were treated as honored guests and with the utmost consideration.

This repudiation is made with the object of protecting Mr. Wang Ching-wei's reputation against irresponsible translations of his articles, or speeches, by unauthorized persons, and against malicious statements by people who for some obscure reason have felt themselves slighted.

T'ANG LEANG-LI,

Secretary to Mr. Wang Ching-wei. Shanghai, December 14, 1931.

In reply, and in defence of Chinese newspaperdom against the assaults of the "official" class who seem to take a delight in humbling the Chinese newspaper reporters before the exalted foreigners, the Editor of *United China* wrote as follows (to the Editor of the *Evening Post*)

#### "UNITED CHINA" ON WANG CHING WEI

Judging from his secretary's outburst in tonight's (December 15), *Evening Post*, it is apparent that Mr. Wang Ching-wei desires to emulate the conduct of those Kuomintang followers whom he wishes to replace. For several months, Mr. Wang has been loudly denouncing those Kuomintang officials who enforced the censorship of the press, who opposed free speech, who took "reprisals" against any Chinese not powerful enough to defend himself, who saw in every honest reproach from any Chinese citizen the very center of a "Red" plot.

Therefore, it is with great surprise the *United China*

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Magazine finds itself censured in a foreign newspaper from the source of the individual who supposedly supports free speech, for upholding the people's rights of liberty, of assembly and freedom of the press. The United China Magazine made a frank and strong statement, couched in no mincing words, it is true, but certainly not libelous. Permit us to requote in full: (in consideration of space, we refer our readers to the first issue of our Magazine, issued December last—Editor, U.C.M.)

It will be noted from the above that we also strongly denounced the procrastinating attitude of General Chiang Kai-shek. If this fact does not prove our independence and honest desire to impartially criticize the actions of our Government officials—our servants, after all—nothing can.

With regard to our straightforward and open-handed charge that Mr. Wang Ching-wei discriminated between foreign and Chinese pressmen, we can only repeat that we stand by this and courteously invite Mr. Wang's attention to the fact that a secretarial explanation is not exactly to our satisfaction.

Unfortunately, for Mr. Wang, his secretary's zeal and excited frenzy has added a rather ill-deserved bias to what otherwise would perhaps constitute a perfectly justifiable protest against the article in question. And fortunately for the United China Magazine, the syndicate responsible for its publication held a meeting prior to publication, and drafted the new paper's policy, so that as far as the United China is concerned everything printed is backed up to the hilt. The Magazine, unfortunately for Mr. Wang's secretary, is not run by "malicious" and "irresponsible" parties. The syndicate consists of a number of Overseas and native born sons all at present employed in the Chinese newspaper world and holding responsible positions. They finance the publication, "United China" out of their own modest incomes, and claim to be entirely independent, standing for freedom of speech and assembly, and upholding the true principles of the Kuomintang. They claim the right to criticize each and every Kuomintang official, who, in their (our) opinion, have failed in the execution of their sworn duty. Because the editorial board of the United China is formed of seasoned and experienced newspapermen, it does not take umbrage at the ebullitions of those jealous of its privileges and experience.

The editors of the United China Magazine, if they so desired, could prosecute Mr. Tang Leang-li for the use of the words "malicious" and "irresponsible." But since we sincerely desire by frank and full publicity, wherein the actions of all Kuomintang officials are revealed in the public interest, to reunite our fatherland, we are passing over this libelous comment, actually damaging to our reputation, and which in no way constitutes a legal defense. We can only request the liberty of suggesting to Mr. Tang Leang-li to refrain from such libelous accusations in the future, for the dignity of our race and party.

It is with keen regret we come to the exception taken by Mr. Wang Ching-wei with reference to our publication of one of his lectures. This article was translated by us from a well-known Canton journal—we might say most accurately and fairly translated,—and the case looks very black against us indeed. It is the fashion of those people not big enough to accept the censure of their own mistakes, to instantly deny the published version of their views, citing the time-worn excuse that they have been misrepresented. Since Mr. Wang Ching-wei desires to place himself so definitely in this class, our defense must perforce take the form of a challenge. It is up to Mr. Wang to prove that the said article is not accurately and fairly translated.

Since Mr. Wang's knowledge of the English language is meager we presuppose that Mr. Tang Leang-li will be good enough to cover with us, character by character, and sentence by sentence, the article, "Government by the Party Under Political Tutelage." We only ask that a disinterested adjudicator or adjudicators be chosen, to deliver judgment for or against us as the adjudicator or adjudicators shall decide.

In effect, our stand on these two matters may be crystallized as follows: On the first charge, that of Mr. Wang's segregation of Chinese and foreign pressmen, we offer the word of the representatives of the leading Shanghai Chinese newspapers to wit: Shun Pao, Sin Wan Pao, China Times, Eastern Times, Republican Daily News and Shanghai Evening News. It is the word of these six experienced newspaper reporters against Mr. Tang Leang-li. On our part, we leave readers to decide whose word they will accept. And if the Chinese newspaper reports were not invited, as Mr. Tang asserts, why were they all admitted to Mr. Wang's house? And how comes it that six seasoned reporters turned up, uninvited at one place, to hear the views of one man? If these questions can be answered satisfactorily, Mr. Wang's

secretary will have gone a long way in justifying some part of his attack upon us.

On the second count, that of not securing the permission of Mr. Wang to reproduce his article, we can again only ask the public to judge.

The editors of the United China Magazine are not exactly amateurs in the game of journalism, since it is our daily task. We are fully aware of the dire consequences which follow a newspaperman's assertion that his verbatim report is correct in every detail, or that he has carried out his duties uninfluenced by official intimidation, etc., etc. In this case, the newspaper reporter is always wrong, and the "injured" party ever right.

And might not the stinging, open handed blow dealt Mr. Wang by us for his discriminatory attitude to the Chinese reporters also have a great deal to do with his secretary's letter of repudiation?

Finally, if Mr. Wang Ching-wei will take up this matter with us personally, he will find us ready to listen to him, because we have confidence in our impartiality. Should Mr. Wang consider that it is beneath his dignity and importance to deal with us on a basis of equality, our retort must be obvious.

V. Y. CHOW,

Editor,

United China Magazine.

Shanghai, Dec. 15 1931.

Of final interest to our readers should be the fact that shortly after the appearance of the above letter, Mr. Kwei Chung-shu, columnist for the Evening Post (and Managing Editor of the *China Critic*, Shanghai, a Chinese weekly journal) reviewed the dispute in a most impartial manner, and agreed with the stand taken by *United China* in behalf of the much abused and despised Chinese reporters. We regret that, owing to considerations of space, a reprint of Mr. Kwei's article in this issue is out of the question.

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## ANKUO DISTRICT, A HERB CENTRE IN NORTH CHINA.

The Ankuo District is 120 li from Paotingfu, to the south of the former provincial capital in Hopei. Though only a small district, comprising 86 villages, Ankuo is one the richest parts of the province. Under the Manchu regime the district was much coveted by the officials, but with the taxes all going to the provincial government now this magistracy is no longer considered a profitable one. However, the district remains a rich one, being a centre for the herb business.

### The Herb Trade

The herb business centre is at Nankuan, at the southern gate of the district city. The season generally lasts one month in the Fall and one month in the Spring. During these seasons merchants from all parts of the country, such as Szechuan, Kuantung, and Manchuria, visit the district and the turnover amounts to about \$1,000,000.

### Currency.

There are about 40 banking institutions in this small district city, and their business is much greater than that in Paotingfu. Apart from herbs, cotton forms another commercial commodity and onions are also another big item in exports. The value of land is estimated at an average of \$200 per mow.

### Commercial depots.

Besides the district city there are four commercial depots known as Hsi-Pah-Chuang, Wujenchao, Taiwuli and Hsuehuan. In every depot the population numbers several thousand families.

There are a good many factories and workshops in these commercial centres. Hsi-pa-huan is noted for cotton business, where there are numerous stores; during the cotton season merchants from other parts of the country come to buy or sell their stock. Wujenchao is the centre for the onion trade; and during the season the dealers with their stocks line up in queues miles long.

### Customs.

The people live a very simple life; but they remain a superstitious people. In spite of the Tang Pu's agitation against superstition most of the images and temples remain intact in the district city. Gambling is another bad habit that can hardly be swept away.

### Communications.

As the district is situated far up in the interior, the means of communications are certainly very poor. Fortunately, there is now a motor road leading from Paotingfu to Ankuo and it takes a half day for the whole distance. Cargo is transported by native junks on the Tang River, which empties itself into the River at Tientsin.

### Education.

In the city there is one normal school, one girls school, one library and several primary schools. On the whole education in this district is fairly satisfactory.

## CHINA'S LOSSES THROUGH THE DISASTROUS FLOODS.

According to a statement issued by the Statistical Department in Nanking, China's losses by the recent disastrous floods amount to: grains, 5,000,000 tons; refugees, 8,000,000 families; and area inundated 1,417,000,000 mows. The details of the statement are as follows:—

| Provinces | Areas effected    |                 | Per-centage |
|-----------|-------------------|-----------------|-------------|
|           | Cultivated areas  | Flooded Areas   |             |
| Shantung  | 1,107,000,000 mow | 140,000,000 mow | 13%         |
| Honan     | 1,130,000,000 "   | 238,000,000 "   | 21%         |
| Anhwei    | 488,000,000 "     | 234,000,000 "   | 48%         |
| Kiangsu   | 917,000,000 "     | 367,000,000 "   | 40%         |
| Hupeh     | 610,000,000 "     | 146,000,000 "   | 24%         |
| Hunan     | 466,000,000 "     | 118,000,000 "   | 25%         |
| Kiangsi   | 416,000,000 "     | 94,000,000 "    | 23%         |
| Chekiang  | 422,000,000 "     | 80,000,000 "    | 16%         |

Totals 5,546,000,000 mow 1,417,000,000 mow 26%

The flooded areas mentioned in the above are limited to eight provinces only, those in other provinces less seriously affected have not been taken into account, which amount to 400,000 square li.

| Provinces | Famine Refugees     |                   | Per-centage |
|-----------|---------------------|-------------------|-------------|
|           | Total Population    | Families Aff-cted |             |
| Shantung  | 5,918,000 families  | 772,000           | 13%         |
| Honan     | 5,062,000 "         | 1,020,000         | 20%         |
| Anhwei    | 2,682,000 "         | 1,397,000         | 52%         |
| Kiangsu   | 5,057,000 "         | 2,136,000         | 42%         |
| Hupeh     | 3,960,000 "         | 1,154,000         | 29%         |
| Hunan     | 3,900,000 "         | 873,000           | 22%         |
| Kiangsi   | 3,292,000 "         | 683,000           | 21%         |
| Chekiang  | 3,165,000 "         | 544,000           | 17%         |
| Total:    | 33,036,000 families | 8,579,000         | 26%         |

The total losses in agricultural products in the eight provinces are as follows:—

|                      |                       |
|----------------------|-----------------------|
| Grains & Cereals     | 8,942,000,000 catties |
| Cotton               | 146,000,000 "         |
| Kiaoliang and millet | 1,407,000,000 "       |

Converted into foreign weight, and measurement, the total losses in grain and kiaoliang etc. amount to 5,000,000 tons of flour which are enough to feed a population of 18,000,000 for one year. What is to be imported from the United States is only 450,000 tons of wheat or approximately 360,000 tons in flour. It is only 7.2 percent of China's loss in foodstuffs.

### Military police

The police are well trained and armed, and are scattered in the city and the four commercial depots. The police service is so effective that since the Republic the district has never been once invaded by troops from outside districts and they are efficient enough to cope against banditry. It is only fair to say that the military police in Ankuo is the best in China, whose efficient and faithful service should be copied by others in the country.

(The Ta Kung Pao, Tientsin)

## THE EIGHT CHINESE COTTON MILLS IN NORTH CHINA

The Yue Yuan, Heng Yuan, Peiyang, Yue Tai, Hwa Hsin and Pao Chen Cotton Mills in Tientsin, the Hwa Hsin in Tangshan and Tai Shing in Shihchiachwang form the eight big Chinese cotton mills in north China. They constitute an important and powerful influence over the trade there. Since the adoption of the "Two-grade" tax system by the National Government, coupled with the recent silver slump, these Chinese cotton mills have sustained considerable losses. Unless the Government gives up the "two-grade" tax system in favour of the old practice, the "four-grade" system, the above mills may not be able to recover their lost position.

The cotton production and consumption tax was originally levied under the name of special consumption tax, and the latter derived its designation from the special cotton tax imposed by Gen. Tu Yu-pu, while he was governor of Hopei province. Under Gen. Tu the tax was \$2.60 per picul, but later on this was reduced to \$1.20. When the attempt to impose a cotton production and consumption tax was first made it met with strong opposition from the merchants and the tax authorities had to drop the matter for the time being.

Although the cotton production and consumption tax has been abolished temporarily, which necessarily means the lowering of cotton prices, the price of cotton yarn remains high. In every bale of cotton yarn produced, the mills have to sustain a loss of \$5. As it would not be advisable for them to suspend their work for the time being, they have to continue manufacturing at a considerable loss. Hopes are being entertained that if the Government is to refrain from incurring further illegal impositions the industry may revive again.

Following the temporary abolition of the cotton production and consumption tax every effort is being made to reinforce the mills for additional production. According to latest investigations, the strength of the mills is as follows:—

|                               | No. of<br>workmen | No. of<br>spindles |
|-------------------------------|-------------------|--------------------|
| Yue Yuan, Tientsin ... ..     | 5,598             | 71,000             |
| Heng Yuan, Tientsin ... ..    | 2,600             | 35,000             |
| Peiyang, Tientsin... ..       | 1,550             | 27,000             |
| Yue Tai, Tientsin ... ..      | 1,750             | 35,000             |
| Hwa Hsin, Tientsin ... ..     | 2,092             | 27,000             |
| Hwa Hsin, Tangshan ... ..     | 2,000             | 29,000             |
| Tai Shing, Shihchiachwang ... | 1,500             | 24,000             |

Then new "two-grade" tax system is more favourable to mills handling finer yarns; but owing to various reasons the Chinese mills are obliged to produce the coarser yarns, leaving the Japanese to reap the benefit. In view of this handicap the Chinese mills sent a joint petition to the Ministry of Finance for the abolition of the new system, but it was refused by the financial authorities. Another effort is being made to convince the Government to alter its decision, and to revert to the old tax system.— (*The Commercial Daily News, Tientsin*).

## PRODUCTION OF TOBACCO LEAF

Shanghai.—Tobacco leaf is produced everywhere in the country but that from Shantung is the best. In 1913 the B.A.T. opened a small factory in Shantung with the object of encouraging the farmers there to raise good tobacco leaf with seed obtained from the

States. The scheme proved a success within a few years, and the scope of activities was extended. The Nanyang Brothers Tobacco Co., and the Tao Tobacco Company also sent their agents to Shantung to collect tobacco leaf which they despatched to their Shanghai factories.

Hupei comes next in production. The annual output amounts to 300,000 piculs. The leaf from Chun Chow is considered the best; and though of small size is of excellent taste.

With the development of the industry, the Chinese government considerably benefited in the form of additional revenue with less expenditure by means of the consolidated tax system.

The following figures are obtained from the customs returns for 1928 and 1929:—

### Imported tobacco leaf and cigarettes:—

|                       | 1928       | 1929                |
|-----------------------|------------|---------------------|
| Tobacco leaf Hk. Tls. | 34,682,502 | Hk. Tls. 26,799,199 |
| Cigarettes "          | 25,126,445 | " 20,745,619        |
| Cigar "               | 760,607    | " 549,488           |
| Total "               | 66,596,554 | " 48,094,306        |

### Export Tobacco leaf & Cigarettes

|                       | 1928       | 1929               |
|-----------------------|------------|--------------------|
| Tobacco leaf Hk. Tls. | 3,383,758  | Hk. Tls. 2,840,151 |
| Refined tobacco "     | 1,738,999  | " 1,611,668        |
| Cigarettes "          | 20,220,944 | " 12,359,655       |
| Total "               | 25,343,701 | " 16,731,447       |

(*The China Times, Shanghai*)

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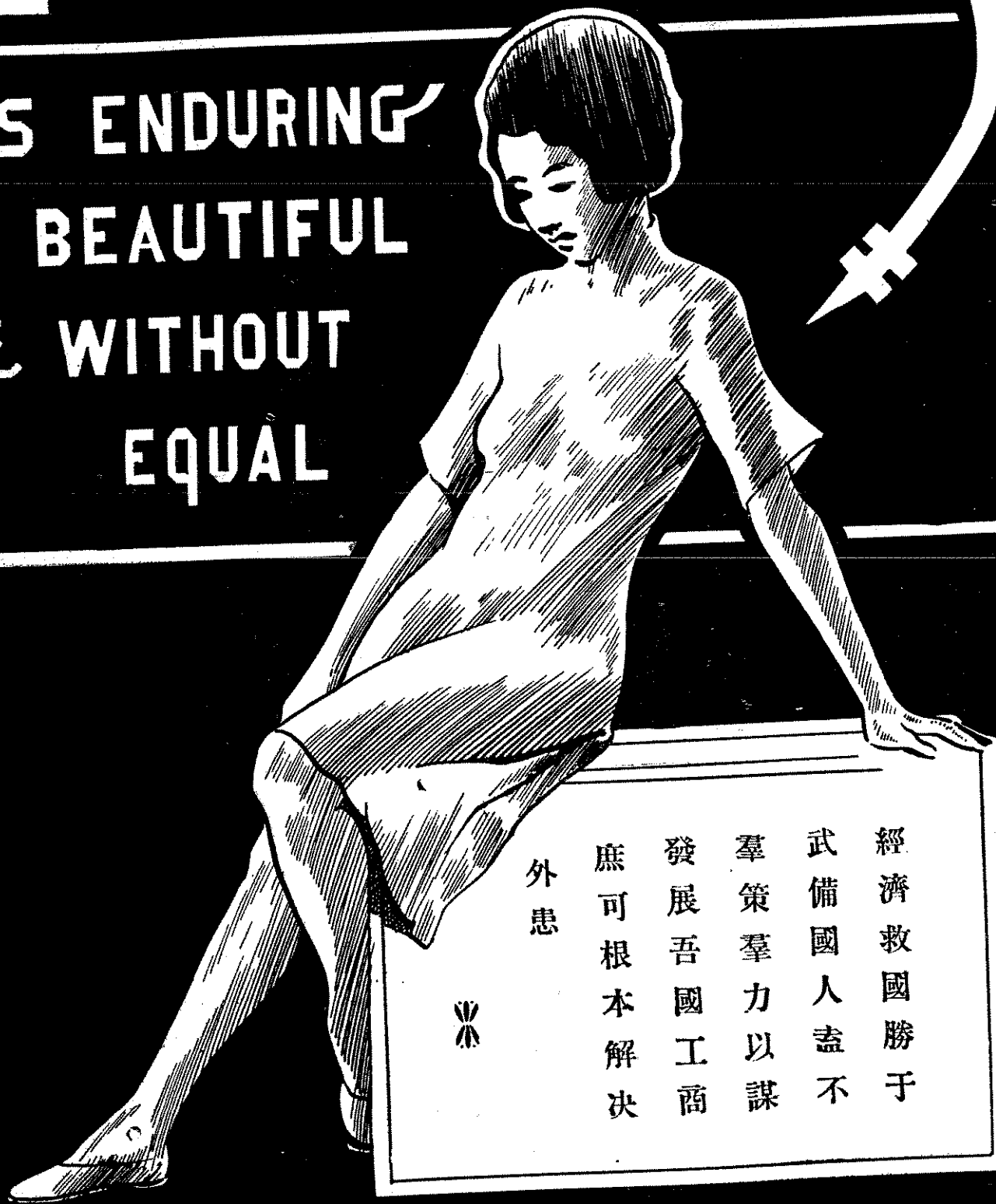
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