

FOR AUGUST 1932

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UNITED CHINA

MAGAZINE



UNITED CHINA

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Who Said Non-Resistance Pays?

<p>EDITOR: V. Y. CHOW</p> <p>ASSOCIATE EDITORS: T. T. KOO S. M. CHANG</p> <p>BUSINESS MANAGER: G. W. CHI</p>	<h1 style="text-align: center;">UNITED CHINA</h1> <h2 style="text-align: center;">MAGAZINE</h2> <p style="text-align: center;">Official Organ Institute of Journalists of China</p> <p style="text-align: center;">Published by the United China Publishing Syndicate 9/129 Avenue Haig, Shanghai P. O. BOX 1612 <i>All Communications to be Addressed to the Publishers.</i></p>	<p>編輯 周成貴</p> <p>名譽編輯 顧執中 章先梅</p> <p>業務主任 郝晉五</p>
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AUGUST, 1932

20 Cents

The Historian's Task.

MANY years ago, while the writer of this personal editorial was still merely a student of "journalism," he came across the following quartet in a musty old book in the college library.

God found this pen, and gave an ink to me,
That by its liquid clearness I may write
To record the will of Eternity,
To measure all life, and report it right.

Chinese newspaperdom loses, temporarily, a gifted son in the departure from our shores of Vivian Yung Chow, first editor of this journal and a thorough pressman from "the toes up." It is still too early to appraise the good work accomplished by our worthy co-worker, friend, and comrade, nevertheless it is permissible for a fellow-worker and professional associate to pen a personal appreciation of the man who organized and served faithfully, the Institute of Journalists of China.

Vivian Yung Chow came to this land of his fathers from the perfect calm and peace of a southern land. He found China in turmoil and constant eruption, but he did not turn back as many others of his type have done. He took his coat off and got to work. Though his labours for China have been little appreciated and practically ignored by his fellow-countrymen, our first editor never despaired—instead he fought on with an increasing determination and relentless energy. Those of us who have been his comrades and friends, —we alone are the adjudicators of his artistic and literary talents,—and we say with pride that he deserves well of his country. Nowhere else in the world has such grim resolution evinced itself than in present day China where Vivian Yung Chow has laboured and aspired. Now it is with feelings of irreplaceable loss and regret that we bid him bon voyage to the land of his birth.

But we are assured that our editor and friend will return to us in good time, that he will come back and labour once more for China, and Chinese people when his task is finished. He leaves us to better China—to compile and edit the Official History of the China Revolution, so that the true story of the great movement shall not be lost to China and the world. And it is a step of great wisdom for the historian to leave China to undertake this important and epoch making work. He will be able to rest in healthful and peaceful surroundings in the land which inspired and nurtured the Revolution. It is not sentimental to say that, quietly becalmed under the Southern Cross and inspired by the "stars of the south" that he depicted so brilliantly in the unforgettable story, *What Happened to Riley*, he will be able to sanctify himself in the vast

domain of freedom, and thus fit the instrument to the grandeur of the music set before him.

Therefore, it is with sincerity we wish for his success and final return, for the achievement of the great reputation and fame which his abilities, and splendid character, deserve. We hope that these puny offerings will compensate in some measure for the disappointments and distractions which have clouded his life,—and indeed the life of all China—for many years. That the enthronement of truth by his gifted pen will be as a balm to his humiliated and disunited country, and that the unquenchable and unchangeable spirit of Vivian Yung Chow will some day—be the spirit of a reborn and better China.

Quite apart from personal feelings, it is the mission of this article to record the bare facts of what may be termed, by his enemies, an ordinary achievement. From the day of his arrival in China seven years ago, our first editor offered himself for active service—with all his personal belongings. Now he leaves us the poorer personally, but the richer spiritually. He has served China, for he came to serve. Greatly is it to his honour, that he leaves an absolutely penniless man, having spent whatever emoluments that have come his way, in the cause he has so loyally cherished. In the opinion of the writer, there cannot be penned a more magnificent compliment than the setting down of that salient fact. Working for foreigners, and using his artistic ability, Vivian Yung Chow could have made himself rich and influential. He spurned these opportunities to enrich and gratify himself for the sake of no petty ambition to become a "hero" or a "martyr." Instead, he worked uncomplainingly, and remained in obscurity, for nearly seven years, and it must be said for him that he never desired notoriety or social fame—in fact he shunned both—ever seeking the company of his fellow workers of the press, and finding his social life sufficient in our humble circle. The faith which we repose in him is such that we know he will return to us the same true comrade, possessed of the same degree of personal wealth!

In one of the writer's favorite volumes of verse, the following lines taken from a "Sonnet to a Baby", are well worth quoting as an epitome of the Destiny which brought to us, from the fresh southern continent, the first editor of *United China*.

Thy genius, an old romance born of old,
Into the black, misty nights of yore;
Cradled to the dawn of flushing, bursting, gold,
Thy mother made immortality sure.....

(Continued on page 330)

THE TRUE STORY OF THE CHINA REVOLUTION



Because The Sovereignty And Independence Of China Is Now At Stake, China's Real Liberator Has Sanctioned The Publication Of The Facts Of The Revolution. This History Will Prove The Charges Levelled Against Messrs. Chiang, Sun Fo, T. V. Soong, And Others Who Have Spread The False Story Around The World That Dr. Sun Yat Sen Founded The Revolutionary Movement In China. This Will Be History—Backed By The Affidavits of Neutral Foreigners Of High Standing Who Helped To Organise And Who Encouraged The Revolution.

IT is good news to all who love truth and who cherish the honour of China. There should not be any cause for panic among the constant admirers of Dr. Sun Yat Sen—his place is indisputable in China's history.

The Revolution, founded by Tse Tsan Tai in China, grew to full importance under the Party leadership of Dr. Sun, and the new name which he gave it—the Kuo Min Tang—was generously recognised by Chinese all over the world, and loyally supported.

Because the Kuo Min Tang became the barometer of Chinese growth, Tse Tsan Tai remained in retirement, and made no real effort to claim his proper place in the national esteem. But from now on, owing to the falsity and chicanery of the present followers of Dr. Sun, Tse Tsan Tai has made the decision that is to affect the very foundations of Modern China.

What Tse Tsan Tai reveals is History: it is amazing to think that the truth should so long have remained under a cloud. If China is to be saved, there must dawn for us a new day of knowledge, when the past will be clarified and the present impostors shown up in their true light—for it has been these impostors who have betrayed China to her foreign and native enemies.

The idea of staging a revolution in China first came to one of Old China's greatest scholars, Loong Hung Pung, exiled by the Manchu Court more than eighty years ago, for his opposition and criticism of the Mandarins and their hirelings who were wrecking the security and happiness of the Chinese people.

Loong Hung Pung wandered to Australia, and there, among 400,000 Chinese miners and adventurers, he sowed the seed of revolt.

As a result of his ministry, and as a product of his teaching, there arose, in 1878, one of China's finest leaders, Stephen King Jung Sao, who, following the plans formulated by Loong, carried on the good work.....some years later, there came to China

a younger, but equally determined man.....Tse Tsan Tai.....born in Grafton, New South Wales.....filled with the mighty resolve taught by his father, Tse Yet Chong, a well known merchant of Grafton in the seventies.

Tse Tsan Tai organised the revolution in China, and obtained the co-operation of a man who was to become China's first Revolutionary Martyr—Yeung Ku Wan.

Together they worked and planned the overthrow of the Manchu Tartars. Years afterwards there came Sun Yat Sen, a young foreign-trained medico, who wanted to join the Revolutionary Party. He was permitted to do so, and made several tours to Oversea countries in search of financial support.

Upon his return from one of these, he demanded that Yeung Ku Wan, who had been elected the then leader of the Revolutionary Party (which was secretly meeting in Japan) resign in his (Dr. Sun's favor) else he (Dr. Sun) would wreck the party. Upon Tse Tsan

Tai's advice, Yeung Ku Wan resigned the leadership in favor of Dr. Sun, and worked loyally under Sun for the national cause like the real patriot and good man that he was.

Those facts, in brief, constitute the truth which has been long suppressed. Every statement is backed up to the hilt by British persons in responsible positions in those days, and by their letters and documents.

Therefore, this incontestable statement makes, at one stroke, every so-called history of the Revolution previously written, invalid and misleading.

All such histories will have to be rewritten or scrapped altogether. For most of the "facts" contained therein are errors, and this statement serves as well to challenge all such histories, and to warn historians the world over that no true account of the China Revolution has yet appeared.

Arrangements are now under way for the publication and presentation to the world of the real history of the China Revolution.

Did Sun Yat Sen really organise the Chinese Revolution, and if not who did? It is perhaps difficult for the world to perceive, at this late hour, any other figure than his, but his position is only one of sufferance—the patriotism of the real organiser, Mr. Tse Tsan Tai, of Hongkong. The Real Story of China's Revolution is now to reach the world, so that truth can achieve for China what arms and armies cannot—unity, peace, and a right perspective.

Great is Truth---And it Will Prevail---It Must and Shall Save China!

MY DISCIPLESHIP

By V. Y. Chow, Editor.

AFTER a sojourn in China extending over seven years, I am returning to Australia—where I was born—firmly convinced that the revolution started by the Kuo Min Tang in 1925 has failed, and that the methods employed by the Party members in the fight for individual and group power have betrayed the Overseas Chinese and thoroughly discredited the Party organisation throughout the Republic.

The exaction of excessive taxes, levies and general extortion by the militarists has seriously affected China's international relations, because internal chicanery is ever the invitation to outsiders, to invade a nation's territories and to inflict the worst varieties of national humiliations.

In addition, the spirit of cowardice which permeates the whole nation, more or less, is directly due to the lack of honesty, honour and true democracy in the so-called leaders, *not one of whom* has ever told the truth about the Revolution.

Not one of these Kuo Min Tang members has adopted the real Revolutionary spirit, not one observes the strict Party laws which for sixty years were most generally adhered to by the Overseas Chinese who founded the revolutionary movement.

Instead of developing the qualities of self-reliance, initiative, and integrity, they have each and every one relied upon foreign support, trusted to policies of intimidation and force, discouraged the "forward" spirit in the army, and air force, and made the civil service a paradise for relatives and those relatives' friends.

I am going back to my native land to tell the Chinese, there the truth, the whole truth, and to request their aid in fighting the native and foreign enemies of the Chinese people.

I am only a newspaper editor, and possess no power. But I have the firm conviction that what I have to say will in some way help my country—China.

I am going to busy myself, as I always have busied myself since the time of my arrival seven years ago, in the task of promoting the cause of democracy and true liberty in my father's country, and to organise and endeavour to inspire as much as I am able, the Chinese abroad to rise with all true patriots at home and set China's house in order.

I am going to advocate the supreme penalty on all the present "non-resistant" warlords and exile for their political hirelings, so that justice, though long delayed, may be meted out to the traitors who have sold the country and caused the moral, physical and mental degeneration of China's millions.

I shall advocate the policy of universal military training, the formation of citizen volunteer armies and the rule of China by the enlightened Overseas Chinese and intellectuals at home.

I shall make a special appeal to the Overseas Chinese to devote their lives as well as their fortunes to this great and noble task: I shall do my best to bring home to them the real condition of China and of the Chinese people.

I shall go on, fulfilling and rounding out these ambitious schemes for the good of China and of the Chinese people, while I have God's breath in my body and the physical and mental strength to carry on.

I have written this in no sense of egotism or to be sensational. I have to write thus because I see that every loyal Chinese is needed for China's salvation, and I am announcing my intentions to the general public like a man, and not an imitation, of that sex. If Fate ordains that I fail, I appeal to my comrades and countrymen to fill my place, and to carry on, until the victory is won.

II.

All my fellow-countrymen know that I am going back to Australia not for a holiday, but for the purpose of collecting material for the compiling of the Official History of The China Revolution, in which I shall collaborate with Mr. Tse Tsan Tai, of Hongkong, who was the organiser of the Revolution in China.

I have known all my life the truth and the true facts of the Revolution, but I promised my father not to reveal those facts unless the situation demanded it. My father was a patriot and served China his life-long, if I, his son, am the only one to say it.

It is known all over the Overseas world what my father, who is now dead, did for his friend, Dr. Sun Yat Sen. These my ancestors, are worthy of my every respect and admiration, but neither can claim to have organised, or founded the Revolution in China.

That was brought about by Mr. Tse Tsan Tai, many years before the advent of Sun Yat Sen. My late father was a leader of the Chinese Revolutionary and Independence Movement of the Chinese in Australia for *sixty years*, as was Mr. Tse Yet-Chong, father of Tse Tsan Tai. When Dr. Sun met Tse Tsan Tai they met as applicant and revolutionary leader, and Dr. Sun was the applicant!

However, I must state, in immediate judgment of my late father's intentions, and also of the action of Mr. Tse in not revealing the truth to the world and to China, that their patriotism got the better of their judgment, and, thinking to aid the cause, they refrained from unmasking Dr. Sun, who, fired by imagination, told the world that he (Sun) was the real organiser and father of the Republic.

By this action of theirs they paved the way for the charlatans and impostors who have now invaded and who now adorn the so-called Revolutionary Party—the Kuo Min Tang.

Therefore, it is high time the truth of the Revolution was told. It has been hidden from the Chinese people intentionally, both by those who live to exploit and by those who desire to be "above party strife."

No greater fiction has been spread round the world than the story of Sun Yat Sen's "founding" of the China Revolution, the revolution which led to the downfall of the Manchu Tartars.

Because the Chinese people, being for the most part uncaring, and illiterate, did not know the truth,

the Kuo Min Tang leaders, (relatives of Sun or his followers) presupposed they could put over any kind of tyranny, or perpetrate any sort of outrage against the people of China, simply by using Sun Yat Sen's name.

These charlatans have spread these false and wicked lies throughout the Republic in textbooks and pamphlets, until today every Chinese child believes that Dr. Sun founded the revolutionary movement itself; and not a paragraph, or even a sentence, is devoted to the exploits of Tse Tsan Tai, and Yeung Ku Wan, the first martyr.

There is nothing greater in this world than truth. No man or nation is strong enough to suppress it for any length of time. Men will fight for it longer and more fiercely than for any other illusion. For truth is that which is nearest the Divine, and when truth is clouded, or suppressed, the whole world suffers and is the recipient of discipline by the Omnipotent Will that rules the Universe.

Only when the people of China know the truth can the country be united. Only when the present charlatans are known for what they are, will the foreign invaders be repulsed.

The dawn of a new day for China will be that day when the truth is known to every man and woman in the Republic, and when the Governments and peoples of all nations are put in possession of the true story of the China Revolution, and Dr. Sun Yat Sen's true relation to the Revolutionary Party founded in China by Tse Tsan Tai and Yeung Ku Wan.

III

Personally, I had, and still have, a great admiration for Dr. Sun Yat Sen. His life was interesting, and should be inspiring to all Chinese. He knew how to express himself, but not well enough.

He had the will, and the spirit, but not the real ability to carry out and realise his dreams, which is why his so-called last will and testament has often been queried as to its authenticity. He needed some-

informed, or misinformed. He was too jealous of his own power and importance, and in these respects he was not a people's leader.

All the interrelations of Party and Revolution were clear to his mind, but not to his followers and supporters. Nobody knew exactly where Sun was leading, and, in fact, nobody had the sense to demand to know.

Sun neglected to instil a religious fervor into the Kuo Min Tang, but tried to socialise and level it to his whims. There were no economic and political problems in his mind which could not be met by "assistance."

He did not have the breadth of view, nor the intelligence, to know that economics is a world problem, and must be dealt with accordingly. He foolishly ascribed most of China's ills, as the foreigners say, to "the unequal treaties," and tried to make the modern Chinese self-conscious without supplying the cogent reason for that self-consciousness.

He hammered away at "humiliations," and insisted on the "inferiority" of China's state, forgetting that the mind of the nation needed elevation, not degradation. He could feel no superiority, because he had lost all faith in his country and in that country's institutions, and only at the last, when it was too late, did he realize his mistake.

Thus Sun helped to spread the "poor benighted China" slogan. He elected to show all over the world the Sun Yat Sen type of Chinese.....a character so self-conscious as to be ludicrous and absurd, a character that earned abuse and ridicule, and which was characterised by the foreign press as "misguided."

Did Sun Yat Sen suppose for a moment that his self-consciousness and superficial learning constituted an infallible wisdom? It is true that his political philosophy, copied from the writings of the great Loong Hung Pung, was begotten in illegitimacy, and so has ever been despised by the real Chinese revolutionaries. The latter frequently made common cause with him in reaching the common goal, but how long their co-operation will continue with his successors, is

The Province of Jehol

Characteristics of the People in the Province Menaced by Japanese

Editorial note: The following interesting and informative article, translated from the Chinese magazine, "Social Affairs Miscellany," published in Shanghai, is a sociological review written at a time when Japanese invasion was an undreamt of thing, but its value is now enhanced by the significance of recent events taking place in the Northeast.

JEHOL province is situated in the north of Hopei province, south of Outer Mongolia, east of Liaoning and west of Charhar. There are only 16 districts in this province.

People's characteristics: besides the Chinese there are the Manchus and Mongolians living together in this province. The Chinese and Manchus are very similar to each other, as far as their natures, professions and habits are concerned; but the Mongolians cling to their nomadic life.

As the people there usually live an agricultural or a nomadic life, they are busy in Spring and Autumn but free in Summer and Winter. It is during these long vacations that they arm themselves with spears, rifles, swords and pistols for "hunting" in highways, forests and rivers; but their real aim is to "hunt" for persons of good financial standing so that they may hold them for ransom. As they know the locality very well the local police and military authorities find it very hard to handle them. With their booties they return home and settle down to their profession.

The provincial capital is Chenteh or better known as Jehol. Under the government there are four main divisions, the civil, financial, constructive and educational. Besides, there is the police department charged with the duty to safe-guard the whole province. The revenue is enough to meet the expenditure; but with the abolition of likin duty, there is a great deficit.

Financial conditions: the annual income is only \$2,000,000. Since the land there is by no means fertile for agricultural purposes the Government depends mostly on revenue from opium. If the National Government's order to suppress opium is to be enforced in this part of the country the financial condition there will be much worse.

The Industrial Bank of Jehol is the only banking organization of note. With this as the head office there were, several years ago, branches in Peiping, Tientsin and Kalgan; but owing to unfavourable business they were obliged to close down.

Apart from notes issued by this bank there are the "Kuantas" or the government notes circulating in this province.

Charhar was originally part of Inner Mongolia with Jehol in the east, Suiyuan in the west, Shansi and Hopei in the south and Mongolia in the north.

There are 16 districts in this province with Chinese and Mongolians living together, two thirds Chinese and one third Mongolians. The Chinese here are mostly farmers and the Mongolians shep-

herds. Inter-marriage is quite common among the two races. Since Gen. Liu Yu-fei was inaugurated chairman of the province much reform has been introduced. Special schools have been established for the Mongolian youths and equal treatment accorded to those who enter Chinese educational institutions. In the capital there are the Republican Daily News and the Hsin Ming Daily News; the former is private and the latter official.

The government is divided into four departments, financial, educational, civil and constructive. Apart from these, there are the bureau of policing and the bureau for Mongolian affairs.

The annual income for the provincial treasury is only \$2,000,000. The fur trade yields the largest revenue; next to which, there are the taxes on Mongolian salt and green salt, both extracted from wells.

The province is rich in minerals, particularly iron and coal. The most famous coal mine is that in Chikung Mountain, the output of which is not only enough to supply the whole province but also to meet partly the demand in those districts along the Peiping Tientsin Railway.

Trade with Outer Mongolia: Kalgan is the post of trade with Outer Mongolia, but since the Soviets are in power Charhar's foreign trade has almost come to a standstill. On the other hand, the province imports most necessities from the Soviets. The Charhar provincial authorities are planning to enter into negotiations with the Mongolians for trade, but since those in power in Mongolia are themselves Communists it is feared the Chinese attempt will fail to materialize.

L. K. Tsao, who contributes to this issue, is one of Shanghai's best known reporters. Quite recently he was on an assignment—a very distasteful one—at the Japanese Consulate General, Shanghai. While waiting for one of the Consular spokesmen to come, a pretty Japanese miss sidled up and addressed him in Japanese. The reporter, dressed in foreign clothes, was mistaken for a Japanese! He turned red in the face, and stammered something in English, whereupon the girl observed, "Oh, sorry, I no know you belong Philippine." This literally knocked L. K. off his feet. Stuttering, "I am a Chinese," he backed away, with the girl saying sweetly, "You very brave come here not many Chinese!" L. K. doesn't think he'll go again if the Japanese "man" their Consulate with Japanese girls not when he is told that it is a brave act for a Chinese to be seen in the vicinity of the Nipponese Consulate General!

Why Japan Is In Manchuria

Nippon's Schemes in Northeast Examined by British Labour Newspaper

The real trouble about Manchuria is that it is a Tom Tiddler's ground. And the temptation of Tom Tiddler's ground is always a hard one to resist.

A generation or so ago, when Russia got permission to push her Siberian railway across Manchuria to Vladivostok, and to run a line south to Port Arthur, no one realised what wealth lay in the "Three Eastern Provinces" of China (says a writer in the London "Daily Herald.")

There was timber certainly in the Highlands. There might be minerals. But the great Manchurian plain seemed as valueless as Canada or Siberia or the American Middle West had seemed to earlier generations.

Count Witte, the father of the railway scheme, was hinking only of access from Siberia to Pacific ports.

But exploitation follows the train. It was a quarrel over the rich Manchurian forests that brought Russia and Japan to war.

And the big coal deposits made South Manchuria a rich prize for the victor.

Still nobody worried much about the North until Manchuria's agricultural possibilities began to attract notice; and particularly until the possibilities of the soya bean were discovered.

The soya bean had been for centuries a staple food in North China. But it was only at the beginning of the twentieth century that its value as a source of oil was realised.

On the soil of the Manchurian plain the soya bean yields fabulous crops—the basis of a huge and growing export trade.

The Russian built railways and the branch lines that followed gave the means for developing that trade.

So into Manchuria, formerly neglected, thinly inhabited, flocked millions upon millions of Chinese peasants, seeking relief from the pressure in the overcrowded provinces. The population to-day is 25,000,000—mostly peasants, nearly all Chinese. The Japanese, too, started to try to colonise this fertile land. But Japanese colonisation was a failure.

For it is all nonsense to talk of the Japanese being pushed into Manchuria by a relentless pressure of population.

To the annoyance of their rulers they will not be pushed. They lack the colonising spirit. And in particular they will not settle in northern lands, beyond the rice-belt.

There are still only about 100,000 Japanese in Manchuria. So the tactics were changed. And into Manchuria were pushed great numbers of Korean coolies, working for Japanese masters.

These are the Japanese subjects that have now to be safeguarded against the Chinese. Chinese in Korea, when they in turn get beaten up or murdered, get no protection.

The Korean immigrants are mostly in the South. But in order to protect them Japanese troops are being pushed right into the North right up to Tsitsihar.

Why?

Because here lies the real agricultural wealth of Manchuria. The Nonni River valley is the centre of the richest district of all the rich provinces.

General Honjo has gone to Tsitsihar because Japan is determined that the profit of exploiting all Tom Tiddler's ground shall pour into the banks of Tokio.

Japanese Ambition Through The Years

Editorial Note: The following leading article from the Sydney "Sun", one of the leading and most influential Australian newspapers, though published in the issue of July 7, 1919, shortly after China's refusal to agree to the terms of the Peace Conference's proposals with regard to Japan's position in Shantung, is illuminating and provoking of much thought—both for China and the Powers. It will be noted that the Australian paper stresses why Japan has long coveted Manchuria—for the great mineral, agricultural and other wealth of that territory—which was given up by the traitorous northeastern warlord, Chang Hsueh Liang, without the least resistance, in spite of the fact that he was well informed as to Japan's intentions.

Shantung To Sydney

China is squealing that Japan has nefariously forced her way into Shantung, and that she is the helpless victim of political aggression. Japan complains bitterly that the new Triple Entente ought not to press for trading privileges in her new and rich hunting grounds; while the Triple Entente asserts that Japan is greedy, and China addicted to a dog-in-the-manger policy. But what after all most concerns Australia is that Japan has gained firm and final foothold in the fairest of the eighteen provinces of China.

The Peace Treaty has not been signed by the Chinese legates because they feel aggrieved about Shantung. They entered into a treaty with Japan, giving the latter rights previously enjoyed by the Germans in the province, but they firm that they only did this under threat. The Big Four, however, could do no more than recognise the undertaking given by China, and Japan is now in possession of the privileges accorded to the Germans in 1898, which gave them the power to build a great railway, and exploit the mining and commercial possibilities of a fabulously wealthy region.

The war has taught the Mikado's Government that it must have wealth to support its policy of permeating Asia, and that it needs coal and iron to sustain its army and navy. These are the metals which more than gold hypnotise Nippon

at present, and they exist in Shantung in tremendous quantities. Above the soil it is not a very fertile province, though its 55,984 square miles—about one-sixth of the area of New South Wales—carries 29,600,000 people. But beneath its cotton, peanut, fruit and straw fields are coal mines capable of yielding one million tons a year, and iron deposits estimated at 100,000,000 tons.

The province is the natural outlet for the densely settled areas drained by the Yellow River, and Tsingtao its port, which is free from ice all the year round, is in the same latitude as Tokyo, San Francisco and Gibraltar. It is midway between the most important port of Central China, Shanghai, where the Germans were amazingly entrenched in trade, and lovely Nagasaki, the great port of Southern Japan, which hums with productive industry.

Most important of all, perhaps, the Shantung coolie is accounted one of the cheapest—if not actually the cheapest—and most efficient worker of his kind in the world. He was the plodding laborer who helped develop the low grade minefields of South Africa, and the military roads of France and Flanders were kept in win-the-war condition, with tens of thousands of these hard, slow, but reliable toilers. Every year he goes out to other countries to assist garner the harvests. He moves north to Siberia. He drifts south to the Pacific Islands. He is, in short, the prize handyman of the Far East.

There are packing and meat and other large industries in Tsingtao. Seventeen new factories have been opened in the last two years. Japanese cash and Japanese brains will convert this territory into a great industrial centre, and may usher in the awakening of China, so long anticipated, and so long delayed. Immediate political advantages accrue to Japan, but these are little compared to the commercial and financial benefits which will ensue. Though the latter follow the treaty just as trade follows the flag, it is upon them that Japan will build her ever-expanding, ever-restless, ever-resistless, prestige in the Orient.

Shantung is just 7000 miles, or 21 days' steam from Sydney. With it in her control Japan comes right into the very centre of Pacific problems. It is the watchtower from which she can survey the broad ocean without herself being under surveillance.

The Great Wall of China

Its Part in the National Scheme of Defence

By S. P. Wong

THE recent threat of the Japanese to invade Jehol, and thereby menace the provinces south of the Great Wall, brings to mind the valuable heritage we possess in that ancient but magnificent structure, for, make no mistake about it, the Great Wall is still capable of holding back the enemies of China, no matter how modern their equipment.

It will be recalled by students of history that the Great Wall has not been manned or utilised in national defence for more than five hundred years, and if it is repaired and manned now by Chinese defensive volunteers and armies, it is quite capable of stopping the advance of any invading force.

Few Chinese today give much thought to the Great Wall as a barrier that will effectively serve the nation as a great standing army—but in reality, if we only had the sense to realise it and act upon it, we have already in the Great Wall a regular standing army, which only needs manpower and a few million dollars of machine guns, rifles and trench mortars to make it well nigh untakable from without.

The question may be better understood today if we examine the history of the Wall, why and how it came to be built. In my possession I have a Chinese magazine with a history of the historic work, which I translate as follows:

The Wan Li Chang Ching or The 10,000 Li Wall, or better known as The Great Wall, is one of the seven wonders of the World. In reality the Great Wall is 1,650 li or about 500 miles long taking the Outer and Inner Walls.

This colossal historical relic has its starting point at The Dragon's Head near Shanhaikuan, from where it goes westward passing the provinces of Hopei, Shansi Shensi and Mongolia and ending at the Chiaku Pass in Kansu. The Wall is of double construction, the Outer Wall and the Inner Wall. The wall is built in a zig-zag line, like a great snake lying along the northern boundary of China.

Although Emperor Chi Huang was responsible for the construction of the Wall, he was not the one to take the initiative. Far back in the period of "Spring" and "Autumn", when China suffered most both internally and externally, the kings and feudal warlords had long suggested a substantial measure to check the invasion of northern barbarians. Soon after the national unification under the regime of Emperor Chi Huang, he ordered Gen. Moon Ten with an army of 300,000 to start construction of the Great Wall.

In the 33rd year of his reign, corresponding to 214 B.C. by the Christian era, Emperor Chi Huang asked one of his "prophets": "Who will take the Kingdom after my death?" The "Prophet" gave him a very ambiguous answer and only said "Hu". In the Chinese characters, the word "Hu" means the barbarians, but he quite forgot that his son's name was also Hu, different characters with the same sound. He immediately ordered Gen. Moon Ten to lead an army of 300,000 strong to build up a great wall to guard against the "Hu" or barbarians.

The work had been in progress only four years when the Emperor died. His son Hu succeeded him on the throne and it was he who lost the kingdom.

According to Chinese history the Wall was built by the troops and press gangs at night, as the soldiers had to guard against the barbarians during the day time. Under these conditions, it was impossible, according to scientific calculation for the Wall to be built in a period of four years.

From Chinese historical references we note that a large section of the line was built with earth; thus there was the expression of a "Green Wall", but from our investigation the wall was bricks. Therefore we come to the conclusion that the wall was first built with mud and later on strengthened with bricks.

At Patailing, the Wall is about 20 feet high with a base slightly greater than the top. At the top of the wall there are holes at regular spaces serving as watch places for the soldiers on duty. At regular distances watch towers were erected. If we carefully examine the construction of the wall we see that the front part facing the barbarians is very much different from that within. This is important for defensive purposes.

At Kiyunkuan Pass the Great Wall and the Pass form an important strategical point, the importance of which was well defined by the famous Chinese book "The Country's Strategical Position-Advantageous and Disadvantageous," in which it says:—

"Speaking of the strategical positions of the present capital (meaning Peking) there is Kiyunkuan Pass in the north, Kupeikow in the east and Tsechingkuan Pass in the southwest; the distances ranging from 100 to 300 li. The Kioukuan Pass is our back and the Tseching Pass is our throat. If we are unable to hold these two points we will be in the position of being held by the throat and the back,

DEVELOPMENT OF AIR LINES

Questioned on the Government's plan for air services in China, the director of the Air Service Bureau under the Ministry of Communications, said that owing to financial difficulties the Government is unable to set up a sufficient air service to facilitate communication between the principal cities in the country. However, the authorities concerned will secure data as to where this service is mostly needed. For instance, the northwest is practically denuded of all modern means of communication, and since that part of the country is so important to us, we can definitely assist by operating a regular air service.

The Nanking-Hupei line was surveyed last year by the China National Aviation Corporation, and duly approved by the Administrative Yuan.

The China National Aviation Corporation have ordered new planes from the United States for the Nanking Peiping service. The air service between the new and old capitals will be maintained regularly and, we hope, to the satisfaction of the public.

Chinese Silk Industry and Boycott of Japanese Goods

By T. Z. Kao

WHILE the people all over China are plainly ready to co-operate in establishing an effective boycott of Japanese cotton goods, little has been done to help the Chinese silk industry to recover its former strong position.

The manufacturers are partly to blame themselves, and also the Government. When the manufacturers persist in keeping the price of silk high, the output naturally slumps when the foreign market fails to rally to its assistance.

From time to time we have heard or read in the papers, of many ambitious schemes to improve the silk trade, but little has been achieved and, I believe, very little thought given to the matter. This, indeed, is a serious state of affairs. Silk is China's ancient and most famous industry—in fact, it is China's finest product. But just by being an ancient and famous product won't help the lagging industry much.

It will be recalled that last year, the Chinese silk merchants of Shanghai and the Chamber of Commerce jointly petitioned the National Government to prohibit the buying of Chinese cocoons in the interior by agents of foreign countries. This is a practice which has been going on in China ever since the establishment of the Republic, in spite of the fact that it is a trade against the law and seriously affects the silk merchants business.

Nanking promised to look into the matter, but that's all. When the Administrative Yuan instructed the Ministry of Foreign Affairs to enforce the law, we knew the whole thing would drop into the limbo of forgotten things. What has the Ministry of Foreign Affairs of all Ministries got to do with China's silk trade? The enforcement of the law should be the duty of the Ministry of Industry!

The weak demand for Chinese silk in foreign countries is due to poor organisation and absence of advertising, it is not due to the superior quality or otherwise of Japanese silk. The foreign product cannot compare either in colour or manufacture with the genuine Chinese silk. Now, in view of this, the high cost of cocoons in Shanghai which paralysed the industry last year, was directly due to the foreign buying of cocoons in the interior. Why was no embargo placed on the export of this precious Chinese material?

When the Shanghai silk factories suspended last year, there was much talk of reorganisation and better publicity campaigns in America and Europe. There came a Government loan of some four millions, called Silk Improvement Bonds, and for a time the local factories seemed in a flourishing condition once more. This was but a flash in the pan. The conditions today are as bad as ever they were.

The silk industry in Shanghai has reached the lowest level in history. Of the 160 silk factories in this commercial port only 36 are working, the majority being suspended, ostensibly on account of the hot weather, but really because there are no orders to fulfill. Even the 36 which are running are only partially occupied. The condition of the industry can be better imagined than expressed.

The cost price of one picul of raw silk is from Tls. 900 to Tls. 950 but the present market price is hardly above that. It is evident that manufacturers cannot make much out of even the local market. Export to Europe and America has dwindled to almost nothing, and under the circumstances, there remains large surpluses in the factories.

In order to bolster up their plight, the manufacturers are endeavoring to raise capital with stock as security. But the state of the financial market is such that they get only Tls. 700 to Tls. 800 per picul less Tls. 2. commission. This means a considerable loss in working capital.

It is estimated that a certain factory needs a turnover of 50 piculs of raw silk per month, which would require an outlay of Tls. 20,000 for two months. There are not many silk factories in Shanghai able to finance themselves to such an amount, and as a matter of record, a great many of them are financed with Tls. 4,000 or Tls. 5000 only and the present conditions spell bankruptcy for them.

Today the circumstances of the local market are such that the silk manufacturer is in danger of being forced out of business. As the members of this ancient trade have declared, there is something we must do to prevent it.

In some form the silk merchant must be assisted. Ultimately (unless a miracle occurs, and the people boycott foreign cloths and buy silk once more) that assistance must come out of the pockets of the general public. Bounties, guaranteed prices, and all other artificial means adopted to keep declining industries going are inevitably paid for either by the poor farmers or other primary producers or by the consumer.

While the city dweller buys foreign cloth in preference to native silk, he is robbing himself of a great share of national wealth. The person who buys foreign cloth does so under the belief that he is buying a cheaper commodity. He pays what after all is an artificial price for almost every thing foreign which he purchases. Does this type of man realise that China's silk industry is facing complete annihilation? He does not. The Government should now be required to build barriers to protect the silk industry from such disloyal and unChinese tactics on the part of the buying public.

In a purely Asiatic market the foreign cotton goods manufacturer enjoys greater profits than he can reap in his home land. There he has none of the unequal treaties to back him up. He has no such privileges as those accorded him here, because in his home country the hours and working conditions are fixed by law.

In China he is able to do practically anything to increase his output at the expense of the workers. His costs of production are less in China than in any other country. Even in India, that browbeaten land, his privileges are fewer. In future let us see to it that these privileges he now enjoys are gradually withdrawn.

(Continued on page 325)

Tighten The Boycott!

By Woo Nam

THE realisation of the Anti-Japanese Association's Boycott of Japan goods must depend, in the end, on the attitude of the Government toward the movement. It is clear, however, that no Government which opposes the will of the people can last very long, and the better elements of the community are for the boycott and absolute severance of economic relations with the enemy.

The Government, we noticed, once threatened the Powers with the recognition by it of the Soviet Government, and the resumption of diplomatic relations. It hinted that, overnight almost, it could transform itself from the present hibernating animal into a real revolutionary, galvanised China.

A contributor in a Canton paper suggests that a new national committee to tighten the boycott and exterminate the traitors, should be encouraged and supported by the Government. The idea is a laudable one and must meet with approval everywhere in China, but we do not think it has any chance of realisation under the present Party dictatorship of the Kuo Min Tang.

Last year, it will be sadly recalled, there was much fervor and perfervid enthusiasm for the enforcement of the boycott, but the Government promptly squashed the movement. The betrayal greatly shook national confidence, and not until the 19th Route Army's defence of Shanghai, was the situation improved. Of course the members of the present Government will derive little consolation from the negative results of its efforts to subdue the popular and patriotic movements aimed at the economic strangulation of the enemy.

The Government, we believe, is anxious to pacify and settle the Manchurian incident, if it can avoid open warfare with the Cantonese faction, which is championing the patriotic and popular cause. The South has not failed to make political use of Nanking's treachery against the Anti-Japanese Association of Shanghai.

Superficially, Nanking appears to be the last Government in China to approve of an increase in anti-Japan sentiment, but appearances are usually deceptive. We believe Nanking is anxious to encourage, though unofficially, the tightening of the boycott, and if this is so, we are glad to chalk it up in Nanking's favor.

Most people think that the generals in our "non-resistance" army do not care for battle with a foreign foe, preferring the suppression of bandits in Kiangse, and that they have rejected every petition from the people to launch an expedition against the Japanese invaders in Manchuria. The warlike utterances of Chiang Kai Shek also cause a smile of understanding and sympathy. The circumstances explain all this, if the issues are not already clear.

More than any other people in the world the Chinese are at all times prepared to help themselves. There is no benevolent Government to protect and watch over their lives and interests. Should they

wander abroad, they wander at their own risk. If they suffer injustice and persecution, there is no Government proud enough to demand that these things cease. Every Chinese Government, as far as we remember, has relied upon the people helping themselves, as the Government helps itself to all the revenues collected from the people, and which seldom come back to benefit the people as do revenues in other countries.

So in this matter of the Boycott, the Government leaders do not take the lead, because for a Chinese leader to actually lead is an unheard of thing in China! They are waiting for the people to organise themselves. Preposterous to suggest that a Government leader or Minister soil his hands in such a plebeian task!

TO THE SHANGHAI FEDERATION OF CHINESE CITIZENS

In spite of all your patriotic feelings and messages, will the Government do anything? Can the government do anything? Can we fight Japan? Now I would like to ask you a question. What is the root-trouble with us? We cannot stand even to defend our country; we see our land being taken away from us bit by bit, *Well, What are you going to do about it?*

The Government must have a purpose for remaining so passive. I think we should find out what is the Government's idea. If their policy is good, support it, if it is bad, reject it.

We are simply so weak that we cannot risk total extinction, and consequently we have to suffer for our weakness.

What are you going to do about it?

Do you really feel as much as you did at your meetings. If so, then let you all join hands with others and with each other and do what you can.

1. Do away with corruption by not offering bribes. (I am not suggesting that you offered bribes but that you condone it).

2. Keep fit and sound. Train yourself to do something useful. Flying, driving etc., etc.

3. Join the volunteers and get some military training.

4. Try to be united amongst your crowd, practice co-operation. Refuse to pay any taxes whenever there is civil war. Join together and make your opinion heard and felt.

You will pull China out of the present mess before you know it.

If you believe in these few random thoughts, please act upon it and enlarge it and make it better in form and in spirit.

J. Jsai c/o Box 1612 Shanghai.

Some Random Thoughts

(Contributed)

By "Jsai"

Criticism Specially Invited

It seems to me that the Leaders of the country do not want the help or co-operation of the people in the reconstruction of China. One might ask, "Are the leaders working for the welfare of the Country or for their own personal gains?"

Marshal Chiang Kai Shek and Mr. Wang Ching Wei, are undoubtedly the Leaders of the Nation of the day, while Mr. Sun Fo might be said to carry some noise. Each of them may be trying, each in their own way, to work for China. They are individually. I maintain that, if that is so, they will not have any success.

They must have the support of the merchants, the students, the professional men and the fighting forces. In such a patriotic movement, the support must be from the people: it is not a one-man's problem. It is the welfare of the Nation. Every Citizen has a right to participate in it.

The Leaders disagree and the nation is said to be divided. Are we divided? I maintain that China is not, and never has been, divided. Chinese merchants and students have ever remained one solid block. They did not have any say because the Government does not permit it. The Government is afraid of public opinion. They suppress it.

We read in the papers every day about bandit suppression, and the more we hear about the suppressing, the more flourishing the bandits get.

Unification

A mere dream. Do the leaders want unification? Do the military want unification? Do the people care for unification? If the people want unification, they must work for it. The Leaders do not seem inclined to give the lead. Who will come out and donate his time and energy to work for the salvation of the Nation. I propose that the

United China Magazine

should start a UNIFICATION COLUMN and invite all and sundry to state their views, voice their opinions. What we want is public opinion.

The Intellectuals

All right thinking persons should emerge from their shells and give their best to the Nation.

If we refer to the history of any nation, the re-birth, the start, must come from the Intellectuals and Educationalists. Come out gentlemen, join hands with others and work for your country. It is not a one-man's job, nor do we have to wait for leaders. We have waited long enough. You are the brain and the intelligence of the country, you ought to help. I hope you will write your views and send it in to the *United China*. Start the ball rolling.

"Away with corruption and let us all start anew to work for China.

"All Chinese for China"

Mexico is surely doing her best to help China by sending back her sons who brave the oceans and who, by hard-work have made a living in that fertile land. They are literally kicking them out. We will not go into the merit and demerit of the case. China certainly needs the help of her oversea sons.

The more they come back, the more China will benefit. For there are no better patriots than her oversea sons. Welcome back to China! You who have learned the foreigner's patriotism and their good-side. Do what you have done in Mexico, in your native land. Do not become a sloth, bring the good of other lands to benefit your country, YOU WILL MAKE CHINA GREAT YET, TAKE HEED.

IDLE MUSINGS.

By Jsai

(Contributed)

The Chinese politicians wives are really great business women. They are usually dispensers of positions. They have great influence over their husbands. (Who says that the Chinese politicians have no respect for their wives?) What they say goes with the husband. If you are young and handsome or entertaining, or if you are lavish in your extravagance, you maybe would secure a good job through the "wife." The husbands are models of virtue; they do not sell offices to all and sundry. But their wives, not another word.

Chiang Kai Shek seems very retiring. Maybe he has no more strength to look after national affairs. One day you see in the papers that he is going to organise a movement for the salvation of the country, next day you will read a Nanking denial. After all is said and done, what has he up his sleeve? Will he take the people into his confidence?

Wang Ching Wei. Apparently this great writer is preparing an article on the pleasure of opium smoking or Why Chinese Should Not Smoke Opium. I would like to see him wielding his pen for the nation. The people are overdosed with opium, and, surely, his fine pen will turn their opium smoking time into patriotic, physical enduring, over-coming opium smoking exercises.

Chan Chai Tong has started a new game for his airmen. They bombed and sank one of Admiral Chan Chak's big gunboats outside of Hoihow. Good practice for the next war. Besides it is something new in Chinese politics. Usually you can buy one another off with money. That is why China can only make money fight. The soldiers carry umbrellas in case it rains. So you see when it is raining in one hand they carry the umbrella and in the other hand the gun. Consequently they cannot aim well. Therefore it is a waste to supply them with real bullets. Why not? The General can save money by giving them blank cartridges, and they cannot hurt themselves. Thank Goodness, not all soldiers are like those just described. To come back to General Chan Chai Tong. I hope he will fight all admirals and generals who do not agree with him.....not buying them over. Give them no quarter. He will train up his men well in fighting, so again when the next war comes, the Gallant 19th will have some good helpmates.

Admiral Chan Chak has realised his mistake now, as he has lost his beautiful cruising yacht, the "Feiying." He has joined the 19th Army, so the newspapers say, in suppressing Communists in Fukien. Admiral Chan is a man. What is that saying, "A man who is not afraid to change when he is in the wrong." Continue your good work, Sir Admiral, suppress all the pirates and Communists. Show the Chinese the patriot that you are. Give the people the lead. You will come out on top yet. Who knows?

Mr. Chu Ching Liu, of the Anti-Civil War League has been down to Hongkong. He was entertained at dinner. I hear that he has invited the Chinese Chamber of Commerce to join the Association. Is this a movement for the Chinese or is it to be confined to Banks, large hongs, or associations only? If it is a patriotic movement all the people should be invited to join in, and I am still waiting for the Shanghai Headquarters to start their campaign for memberships. We simply must not allow this patriotic movement to fade out.

Eugene Chen (The Modern Man) v. Chiang Kai Shek (The Medieval Mind)

By Chao Yung Hsiang

INTERVIEWED in Singapore (and also in Hong-kong) Mr. Eugene Chen, stated to be a supporter of Sun Fo, son of the late Kuo Min Tang Leader, bitterly denounced General Chiang Kai Shek, as a "medieval minded man," who regarded China "as his personal property."

Mr. Chen is noted for his radical opinions, and since his voice is ringing round the world, it is appropriate for us Chinese at home to examine the charge, laid by the ex-Foreign Minister, in the light of past events.

No doubt the Government controlled by Chiang has been as whimsical as the autocratic emperors of other days. The monarchs of old had the conviction that they were Heavenly ordained and divinely gifted people; that the whole territory over which they found themselves the ruler was their private property, and the people therein slaves and servants every one.

With this conviction firmly planted in their childish minds, they treated the people according to their own will and for their own purposes. They would very often declare war for their own amusement or gain, burdening the people with taxes and tyrannizing over them should they fail to pay.

They did not care a cent about public welfare or the livelihood of the common people; in fact they took no interest in the people at all, merely feeding and drilling their private armies to keep themselves in power.

They divided all the spoils in foreign wars among the captains and other officers of their armies, and practised all the arts of trickery and murder to keep these minions subservient to them (the emperors.)

Now, the question arises, does Chiang fit into this class?

Eugene Chen says he does, and history backs him up loyally. Just similar ideas permeate the mind of General Chiang, who before ascent to power, was a nice young man, ambitious, but on the whole well-meaning.

He thinks just like the ancient feudal kings, and often expresses himself as grandiloquently. Since he has the right number of soldiers to keep his key position, and enough subservient captains to obey him, he feels he has every right to govern China as he wants, (that is according to his personal whims and fancies, not to mention those of his charming wife, her friends, relatives and foreign "advisors.") Yea, such is our Chiang Kai Shek!

At this very moment he is proceeding, according to his own theory, (let the damn public say what it likes) and gales of "public opinion" to him are nothing but the ranting of students and "Reds." Reform, you see,—as ancient as the hills of China.

With this personal attitude of a man wholly uncultivated and blissfully ignorant of any worthy ideals, is it possible to believe that China, as she is now

(that is the word most people use) now about five years. He can't have much longer to go.

The temper of the people will not stand for his posturing and grandiloquent attitudes any longer. Once the revolt in mind has gained momentum, then the physical expression and revulsion cannot be long in coming.

Chiang has sucked up the vast Overseas Chinese financial contributions for years and on this he has crushed the people's opinion.

No doubt he has trained a fine army, but where was that army on Jan. 28 and afterwards? It didn't exist for all the worth it turned out to be for the 19th Route Army's defence at Shanghai. That's the chief reason why Chiang is convicted of Eugene Chen's charge.

The man has a medieval mind because he feared to assist his fellow countrymen. He hoped all the time that the enemy would smash the 19th Route so that his army would afterwards be able to dictate terms to the south!

Not only has Chiang burdened the people with taxation out and beyond the taxpayers capacity to pay, but he has contrived to oppress the people with special acts and regulations, insulting the people by ignoring their opinions.

His political and military oppression has been notorious. Especially is Chiang convicted when we remember how he failed to hearken unto the people's demand for war, which he should have declared immediately the city of Shenyang (Mukden) was seized by the Japanese.

He neglected the people's will because in his mind the people have no right to a will! And think of China in the control of such a phantom!

Chiang has proved unscrupulous and wicked in his dealing with former friends turned political enemies. He executed Teng Yen Ta, and so revealed the coarseness and savagery of his nature which is cowardly and inconsistent.

He has endeavoured to destroy the evil of communism by murder, and has committed all the worst forms of assassination in his "war to the death" on China's radical writers. Chiang has no conscience today, but that is small comfort to a killer.

Chiang deals with public opinion as he does with students accused of being Communist, and checks the independent action of the people who desire to fight the foreign invaders of China.

Perhaps Chiang has not heard the following truths:

"There is no power greater than the people's power."

"A selfish man's reputation soon goes, and his name with it."

Now not Chiang Kai Shek know that his

The "White Tigers" of Manchuria

By Chang Feng

(A Chinese Volunteer in the Three Eastern Provinces)

Translated by the Editors

I first made the acquaintance of the White Tiger when I journeyed from Yi Hsien, which is near the Jehol border, to Sui Chang, (not a great distance) in the spring of 1931. At the time there was no suspicion of Japanese invasion, and the neighborhood was unruffled by the forages of soldiers and volunteers, which it was in the spring of 1932.

The White Tiger was not an original bandit; that is to say he did not start out as a bandit. He had to

When the fighting fever swept Manchuria, White Tiger was as good as his word. He took his eldest son, his youngsters, and, with a goodly sprinkling of other bold hearts, he organized an expeditionary army. They marched without sleeping, and fought without eating. They dragged Japanese prisoners in and killed them without mercy. They were like an anthill, troublesome to the Japanese and vexacious to their fellow countrymen. They upset law and order and plunged all the territory further north into turmoil. Their army grew and their fighting ability improved.

Then, we rushed down upon others too small in number to defend themselves. These we wiped out, every man. We prowled around their bases, and they were afraid to come out.

Penned up, the Japanese waited patiently for their airplanes. These were little use against us. We could take effective cover in the tall *kiaoliang*. It was four feet high all over the place, and in parts six feet high, as high as our tallest men. Every day for several weeks we could hear the noise of airplanes, but did not show ourselves. On other occasions, the Japanese, bolder in spirit because of our inaction, could be heard galloping about on their big horses. But the cavalry is no use in such territory. We discarded our horses long, long ago.

After that, the airplanes went away, and did not return. It must have proved expensive, and ineffective, since all volunteers kept out of sight. Then we waited for two days, and then, thundering down on top of their ill-prepared camps we scattered and killed them, but few escaping. Next, we opened out and took guerilla tactics as our model. How we harassed the enemy, and drove them mad! We could swing at them, and knock them over, and then rush away before they could rally. It was unequal fighting, but the enemies are the foes of our country. On with the war!

Often we dashed up to the railway line, removed tracks in several places, and hid in the neighborhood until the Japanese patrols came along. We would never molest them, but watch from our hiding places the work of reconstruction and repair. Often, as not, when their labours ended, they would leave a small number of soldiers on guard, who made their hide-outs in full view of our men everywhere under cover. Then, when all was clear

We were a long line of men, Six thousand. Full of determination to find the enemy in an equal number and rout him. It was a long journey. Finally, we came across him. About eight or nine thousand of him. He had guns, airplanes. We attacked.

We were repulsed, and the Young White Tiger nursed a serious wound. He gave command to me, and asked his younger brothers to obey me. I promised him to exact revenge. Then I went down to my youth in memory, and thought of you.....

After a full hour's musing, I leapt to my feet with a wonderful scheme. I remembered, you see, what we did as young men in the days long past. You will recall how we used to gamble, to plot to beat the bank in the fan-tan schools? Of course you do.

There was the croupier. He is the factor of decision. I see clearly what he means. The croupier. All eyes are on him, and no one dreams of not looking at the croupier. Aha! the very scheme!

I run down two thousand men to full view of the enemy's outposts. I send the others to every corner of the adjacent territory, keeping the first party in sight.

The Japanese, when they see the two thousand, man their posts, but the two thousand wave the flag of truce. They send a man to the enemy with the request to join Manchukuo. They declare they are tired of fighting, and have not been paid by the Young Marshal as agreed...therefore they wish to join Manchukuo.

The Japanese, relieved, incorporate them into their force, and our men tell of the huge number of dead left behind. Naturally, the Japanese are not afraid of the two thousand remnants of our force. But there

Chinese in Malaya.

As Seen Through Indian Eyes

By C. W. Chellappah

CHINESE, whose colonisation of Malaya dates back to nearly three centuries, form a predominant section of the cosmopolitan population of the country. The early Chinese colonists settled down in Malacca and Penang, sea-ports in the West of Malaya. Some of them gradually intermarried with Malays and merged into the permanent population.

At the outset, it must be conceded that Malaya only comparatively recently became a land of opportunity. Rubber Industry is mainly responsible for its prosperity, though tin-mining was successfully carried out by the Chinese settlers even in the early days. Tin and rubber, the twin-gods of Malayan industries, assuredly received their impetus at the hands of enterprising Chinese.

Though European capital has flowed into the country with increasing rapidity, it is mainly due to the Chinese (and Indian) labour that Malaya's spectacular boon was achieved. Chinese are really a wonderful race, full of grit and remarkable character.

In speaking of the Chinese people in Malaya, I do not attempt to divide them into classes—Hokkiens, Cantonese and Khehs etc.,. I deal with them as merely Chinese. Their peaceful penetration, indomitable courage and a philosophy that is well-nigh tinged with a little fatalism make them a lovable people. They are more easily adaptable to changing conditions than any other race including mine (Indian).

There is practically no industry, no trade in Malaya where Chinese do not possess a big hand. They are the largest Asiatic landed proprietors and Rubber Planters in the country.

In the States of Perak and Selangor they own many big tin-mines. The ubiquitous Chinese shops and sundry depots are found practically in every nook and corner of the country and even near the Siamese border where population is scarce. The new industries—pineapples, oil-palms, coffee, tea and tobacco have also drawn many enterprising Chinese business men. Hence it is safe to adduce that most of the trade, industry, commerce and finance in this country are in the hands of the Chinese.

In the big local cities like Penang and Singapore, rice-mills, rubber-factories and other industrial concerns are manned by Chinese. For instance the name of that great captain of industry, Mr. Tan Kah Kee, is a household name in Malaya.

It is pertinent to ask here—what is the secret of the dominant position of the Chinese in Malaya? It is

The Chinese, as well as the Indians, wherever they have peacefully penetrated have contributed their noble quota of loyalty, industry and culture willingly and without any stint. Malaya is no exception.

The Chinese people have been fervently loyal to the ideals of British citizenship. As pioneers of the country they are mainly responsible for Malaya's rapid economic rise. Though the country's future prosperity is enveloped in uncertainty, though thousands of unemployed Chinese labourers are returning back to China, the real Chinese of Malaya are still courageous as to their future. The Hon'ble Mr. Tan Cheng Lock (Malacca) and the Hon'ble Mr. Lim Cheng Ean (Penang) the two Malayan Chinese representatives in the Straits Settlements Legislative Council have time and again urged His Majesty's Government to grant better privileges to the Chinese born in Malaya.

They are valiantly and persistently advocating for the lifting of the obnoxious colour-bar and for the admission of Asiatics into the Malayan Civil Service which is at present a British monopoly. That their labours will be crowned with success is the prayer of every Malayan citizen.

In the absence of effective democracy in the country, it will of course take some time for leaders to educate the public on the democratic ethics of British citizenship. Nevertheless, it is a foregone conclusion that time is over-ripe for a radical over-hauling of our cumbrous method of legislation. No Government which cares for public opinion should deny the rights and liberties of a large section of the population, and that large section in Malaya is assuredly the Chinese.

Associations such as the Straits Chinese British Association facilitate a free exchange of views. If one could read the portents the articulate agitation of the Malayan Chinese will sooner or later achieve something politically tangible.

In the social sphere Chinese have contributed their share of culture for the consummation of Malayan ideals. In recent times the rapid advancement of Chinese womanhood is a notable feature. In Singapore a Chinese lady-lawyer has made a name. Penang was, however, the first to have a Chinese Portia and Singapore followed. In the medical and social services and welfare centres there are a good number of Chinese lady-doctors, matrons and mid-wives serving the Malayan people.

The teaching profession is not bereft of its share. There are Chinese lady-teachers who have done generations of service to the womanhood of Malaya. What is striking is the fact that the old order of

The Sense of Responsibility

By F. D. Z.

THE rarest thing to be seen among China's officials now-a-days is a sense of responsibility. China is on the verge of collapse.

Like a building dilapidated beyond all possibility of repair, she is the despair of all honest workmen but the joy of those fortune hunters who carry on in spite of everything in the hope of extracting a few golden bricks for their own benefit.

To become an official has been and still is the surest way to get rich quick. Relatives and friends of the great men: these, regardless of their qualifications, have always the first opportunity of getting lucrative posts; while the qualified candidates from official examinations, being without ulterior influence, must wait in vain for a job.

I understand the Nanking Government spent hundreds of thousands of dollars in conducting these official examinations to secure qualified candidates for government posts. On that memorable occasion, the president of the Examination Yuan, Mr. Tai Chi-tao, personally supervised everything. When some mistakes were made in the grading of a few would-be candidates, the worthy president went so far as to accuse himself before the National Government. Is not examination one of the five principal functions of the government? Should not every care be taken to insure that only the very best be allowed to pass as the qualified candidates?

From all this laborious fuss, one would think that henceforth all official appointments will be based not on favouritism but on merit. But unfortunately this is another case of a "Tiger's head followed by a snake's tail." As I have already pointed out, the qualified candidates have not the slightest chance in the face of great men's relatives and friends. The President of the Examination Yuan still remains the worthy president, drawing fine salaries. That the very word "examination" has dishonoured itself seems to be of no concern to him. I must say with regret that he is a man with no sense of responsibility.

Our President of the Control Yuan fares scarcely better. That venerable President, alas, has no power to enforce his actions. He may impeach this provincial chairman for opium growing and that military leader for tyranny and corruption; but who cares a bit for his childish prattle? A few petty magistrates may indeed fall under his axe; but that axe is utterly powerless before the really great men. He is tolerated in his Office, because he is a puppet and nothing but a puppet!

Now we come to Mr. Wang Ching-wei, the leader of the leftists and the Executive Yuan president. Mr. Wang has been a leader of the people. Eager for his own achievement, he joined hands with General Chiang Kai-shek to start what his enemies call a dictatorship. But Mr. Wang must have a very hard time of it to justify himself and the government which he stands for. In signing the Shanghai Peace Pact, Mr. Wang's government got perilously near what had been done in 1915 by

the traitor Yuan Shi-kai whom Mr. Wang so frequently condemned. Japan has seized Manchuria and is now looking for new spoils in Jehol and in Hopei. The general with non-resistance fame is in control in the north; in the face of the new Japanese aggression he makes no preparations but demands more money from the Nanking Government.

In spite of his being the Executive Yuan President, Mr. Wang is as impotent as any passenger in the street. He has no control over the non-resisting generals. He has no money to satisfy their greedy demands. In his many months office, he has not done anything to justify the confidence which many people previously reposed in him. He has been a mere tool in the hands of the militarists. Must he continue to be such a tool?

For a "responsible" man like Mr. Wang to resign his office at such a critical moment is indeed a cause for regret. But what difference is there between Mr. Wang in office and Mr. Wang out of office? He may help the militarists to patch up a sort of quasi government, but such government is as good as nothing in the eyes of the people. Mr. Wang shows his courage in denouncing the unresisting militarists in no uncertain terms. One would even say that he does show some sense of responsibility in quitting his meaningless office.

It is passing strange that the non-resisting generals should claim that they cannot quit because they must maintain peace and order among the people. Nero, before he allowed himself to be killed, cried: "What a tragedy for the world to lose such an artist!" Our non-resisting generals seem to be equally conceited. But I assure them that they need not be over-cautious for others' account, for very few will really regret their departure for good!

Communism and banditry in China are the natural consequences of China's official corruption and irresponsibility. The Nanking government, by its very nature, must keep on turning out more and more communists. The type of communism which really stands for the interest of China's countless peasants and laborers must sooner or later prevail in China. It is useless to suppress communism by armed force.

The people in China are crying in vain for a government really responsible for the people's welfare. Chaos and disaster are bound to come unless such a cry is promptly responded to.

Japanese War Minister's Lecture

In a recent public address the Japanese Army Minister declared: "We all admit the fact that Manchuria and Mongolia have special connections with our country, politically, economically and militarily. Unfortunately, Japanese influence in that part of the Asiatic continent is not very satisfactory. This is possibly due to two principal factors: internal political policies and the lack of sufficient energy on the part of Japanese there."

Continuing, Gen. Miyami pointed out that the anti-Japanese movements in China have much to do with the present conditions of Japanese in the north. "Under these circumstances," the Minister asserted, "Japan must make necessary military preparations."

THE CREATION

The Real Situation of Eden

and

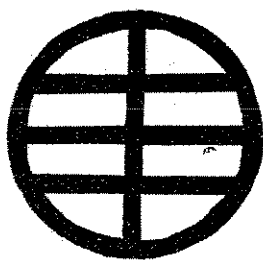
The Origin of the Chinese.

By

TSE TAN TAI

泰 鑽 謝

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By The Author

PART II.

THE ORIGIN OF THE CHINESE & THE RELIGION OF THE CHINESE

The Chinese are the descendents of Shem. Shem (Shen Nung) (帝炎農神) and his descendants established themselves in the Hwang Ho (Yellow River) basin, where the provinces of Shensi (西陝), Shansi (西山), and Honan (南河) now stand, thus founding the Chinese nation, and being God's chosen people, He led them into this "Land of Milk and Honey" to thrive and flourish, and to civilize the surrounding barbarous nations.

[Genesis IX. 26. And he (Noah, i.e., Nu Wa) said Blessed be the Lord God of Shem; and Canaan shall be his servant].

This accounts for the ancient Chinese reverence and respect for Almighty God—the Supreme Ruler (帝上)—embodied in the word "Tien" (天) i.e., Heaven.

This great reverence for Heaven, i.e., God, dates from time immemorial, and can be traced to the earliest records of Chinese History.

Confucius, the Heaven-sent Sage and Teacher of China, had always the greatest reverence and respect for Heaven (天) i.e., God, and it has been the same with all the sages and wise men of China, who went before, and who came after him. And, this is why God has protected and preserved the Chinese nation for so many thousands of years.

The religion of the ancient Chinese was a pure and unadulterated Theism, similar in every respect to that of the Jews, whose ancestors migrated into Chaldea from China, about B. C. 2,000.

Owing to the favourable position of this chosen land, and the formidability of its natural surroundings, the Chinese race began to develop and flourish in peace, under the wise and beneficent rule of the Five Patriarchs, and the Emperors of succeeding dynasties, and to evolve a civilization and ethical culture distinctly its own.

III.—SHEN NUNG (SHEM)

立 帝 炎 農 神

Shen Nung (Shem) ruled.

耕 民 教 始 其

He was the first to teach farming to the people.

耜 耒 爲 木 斷

He was the first to invent farming implements.

田 桑 在 食 衣

Clothing and food were obtained from the mulberry and the fields.

[From this we gather that the Chinese were already wearing silk, as deducted from the words "clothing" and "mulberry."

Cream coloured silk of the 1st Century A.D., from Yen Cheng, Shantung, was found by Sir Aurel Stein in the ruins of Lop Nor,—1 foot 10 inches wide—of remarkable degree of finish, and proof of the high state of culture and standard of living which existed there at that period. And, further, a specimen discovered near Tun Huang bore a date contemporary with B. C. 94].

CHINA UNDER THE PATRIARCHS.

傳 相 得 藥 醫 木 草 嘗 口 親

He personally tasted herbs and plants, and this resulted in a knowledge of medicine, and the cure of sickness.

權 衡 竝 物 貨 易 貿 爲 人 教

He taught the people how to do business, and introduced weights and measures for the weighing and selling of commercial products.

年 五 廿 百 五 世 八 凡 代 傳

His descendants consisted of eight generations—525 "years."

[i.e., Arphaxad, Sale, Heber, Phaleg, Reu, Sarug, Nachor, Thare. (See Genesis).

Map of the World as peopled by Noah's descendants.

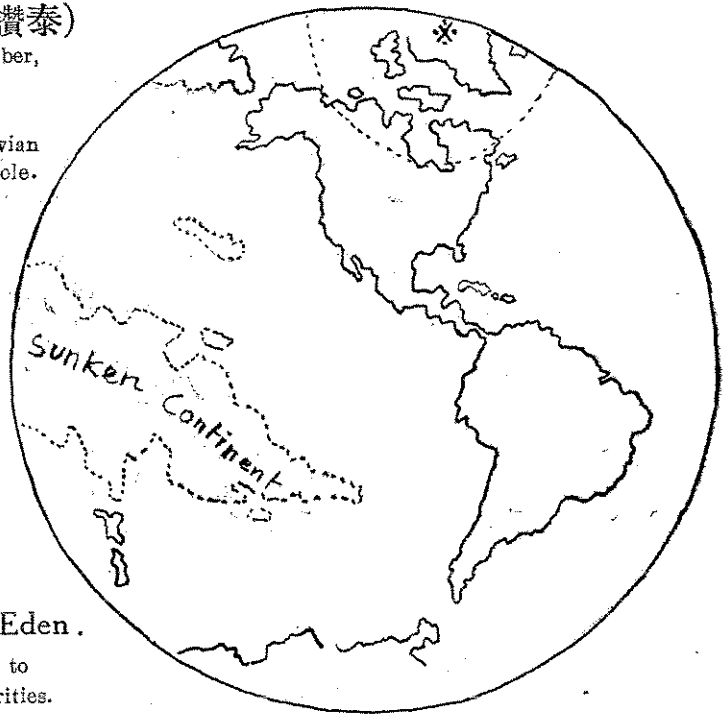
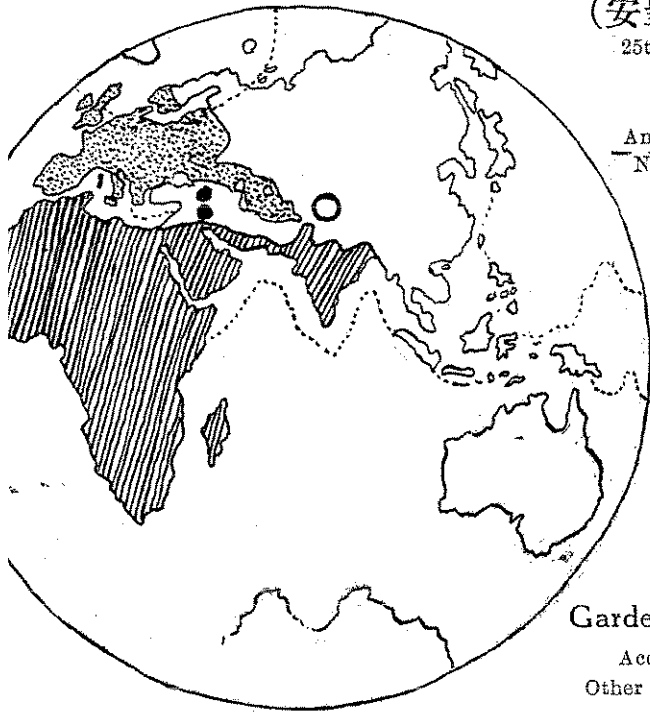
Garden of Eden.

According to
TSE TSAN TAI.

(安聖謝讚泰)

25th October,
1914.

*
Anti-diluvian
North Pole.



Peopled by descendants of Shem.

Peopled

„

Ham.

Peopled

„

Japhet.

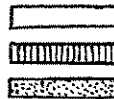


Table showing how the Earth was re-peopled by the Descendants of Noah.

Descendants of Noah.	Where they settled.	The principal nations which sprang from them
SHEM'S sons were:— Elam. Asshur. Arphaxad. Lud. Aram. Hus. Hul. Gether. Mosoch.	The Continent of Asia. Media, Persia. Assyria, Syria. China, Japan, Tibet, North India, Indo China. Lydia. Asia Minor. North and South America. Malayasia, Polynesia. Australasia. North Europe and Siberia.	Mongolian and Turanian Races. Medes, Persians. Chaldeans, Assyrians, Babylonians. Chinese, Japanese, Koreans, & Kindred Races. Lydians. Armenians. Indian Races of North and South America. Malays, Burmese, Siamese, Annamites. Natives of Australia, New Zealand, Hawaii. Yakuts, Voguls, Ostiaks, Samoyeds, Esquimaux. Lapps, Finns, and kindred races.
HAM'S sons were:— Chus. Mesraim. Phut. Canaan.	The Continent of Africa. Ethiopia. Egypt. India. Arabia.	Ethiopians. Egyptians. Hindoos (Indian Races). Canaanites. (Arabs, etc., Negritas.
JAPHET'S sons were:— Gomer. Magog. Madai. Javan. Thubal. Mosoch. Thiras.	The Continent of Europe. Scythia. Caucasus. Greece.	Russians, Teutons, Gauls, Britons. Scythians. Ionians, Athenians. Iberians. Muscovites. Thracians.

It is not known how many days or months constituted one of these "years."]

IV.—HWANG TI (ARPHAXAD).

備完漸事人氏轅軒帝黃

When Hwang Ti (Arphaxad) ruled, all things required for the use of man were practically complete and in existence.

起戈干習適雄爭始侯諸

It was then that the feudal lords began to become ambitious for power, and this resulted in war.

旅軍迷霧作亂作嘗尤蚩

Chi Yu attempted to rebel, and took advantage of fog to screen the movements of his army.

敵戰相兵起車南指造帝

Hwang Ti invented a Compass-chariot, and assembling his forces, he advanced south and attacked Chi Yu.

里鹿涿於殺擒帝被尤蚩

Chi Yu was defeated and captured by Hwang Ti and executed at a place called (里鹿涿)

微精微伯岐出樞靈問素經內作轅軒
起病沉病疾傳得始人後理道醫明發

Hwang Ti Composed Treatise on Medicine and the Art of Healing, and ever afterwards people were able to diagnose and cure diseases.

車舟作木伐

濟通皆陸水

He used wood for making boats and chariots, hereby enabling the people to travel on water and on land.

數算作首隸

起法算章九

Ti (隸) was the first to invent the abacus and methods of reckoning (Mathematics).

志文天負魚間洛河遊帝

When Hwang Ti was journeying along the Hwang Ho, in the neighbourhood of Loh (間洛) Yu (魚) presented him with a Chart of the stars and a Treatise on Astronomy.

子甲花成造撓大師命卽

He immediately ordered Su Ta Lao (撓大師) to compute a "Cycle of Time." (子甲花)

呂律調陽陰筒竹制倫伶
始此從樂音聲絃管有遂

Leng Lin (倫伶) invented bamboo instruments for the production of the tones (twelve), and music originated therefrom.

成鼎鑄銅採

Hwang Ti mined for copper for the casting and making of tripods.

一十百元壽年百一位在帝天朝龍騎

He rode upon a dragon and ascended in the presence of God, i. e. he died at the age of 111 years. He ruled for 100 years.

V.—YAO (REU)

地天宏德仁氏唐陶堯帝
級三爲階土伐剪不茨茅

Yao (Reu) was renowned for his benevolence and virtue. He lived in a plain thatched palace with three flights of apartments.

日朔旬驗觀庭於生莢冀

The Ming Keh (莢冀) plant grew near this palace, and on examining it, Yao was able to know the days of the month, i. e. the Four Seasons.

治蔬而禹使年九泛水洪

A great flood desolated the land for nine years, and Yao ordered Yu to drain off the waters.

視門家入未春三十外居

Yu remained abroad for thirteen years, and during all this time he never visited his home.

逝東從水引河九疏澤通

He drained morasses and swamps, dredged and conserved the nine tributaries of the Hwang Ho, and caused the waters to flow eastwards.

避逃皆獸猛澤山治益舉

He appointed Yi (益) to deal with the forests and jungles, and the wild beasts fled and hid themselves.

熙雍樂姓百

戲歌而壤擊

And, henceforth, the people lived in peace and happiness; and they sang, and enjoyed life.

知聞堯山歷耕舜大
妻爲嫁女二敏聰

Ta Shen (舜大) was a farmer of Li Shan (山歷). Yao learnt of his great ability and learning, and

gave him his two daughters in marriage.

官百並械器侍奉遣男九
中畝畝舜事備廩倉羊牛

He also ordered his nine sons to serve Shun, and furnished him with all necessary farming implements and one hundred servants, together with cattle, sheep, and granaries.

Yao, subsequently invited Shun to the palace, with the object of appointing him to administer the affairs of the country.

里帝歸舜取

Yao, becoming old, was unable to carry on the administration of the country, so he abdicated in favour of Shun. Yao ruled for 102 years, and lived to 117 years.

理舜舉岳四勤於倦老堯
歲七十百一年二百立堯

But, when Yao died, Shun fled from the locality south of the Hwang Ho (so as not to be in the way of Yao's sons).

地河南位避遐升堯見舜

However, the people, being deeply grateful to

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Ancient Chinese History
Clare's History of the World.
Encyclopaedia Britannica.
Chambers Encyclopaedia

GENEALOGICAL TABLE

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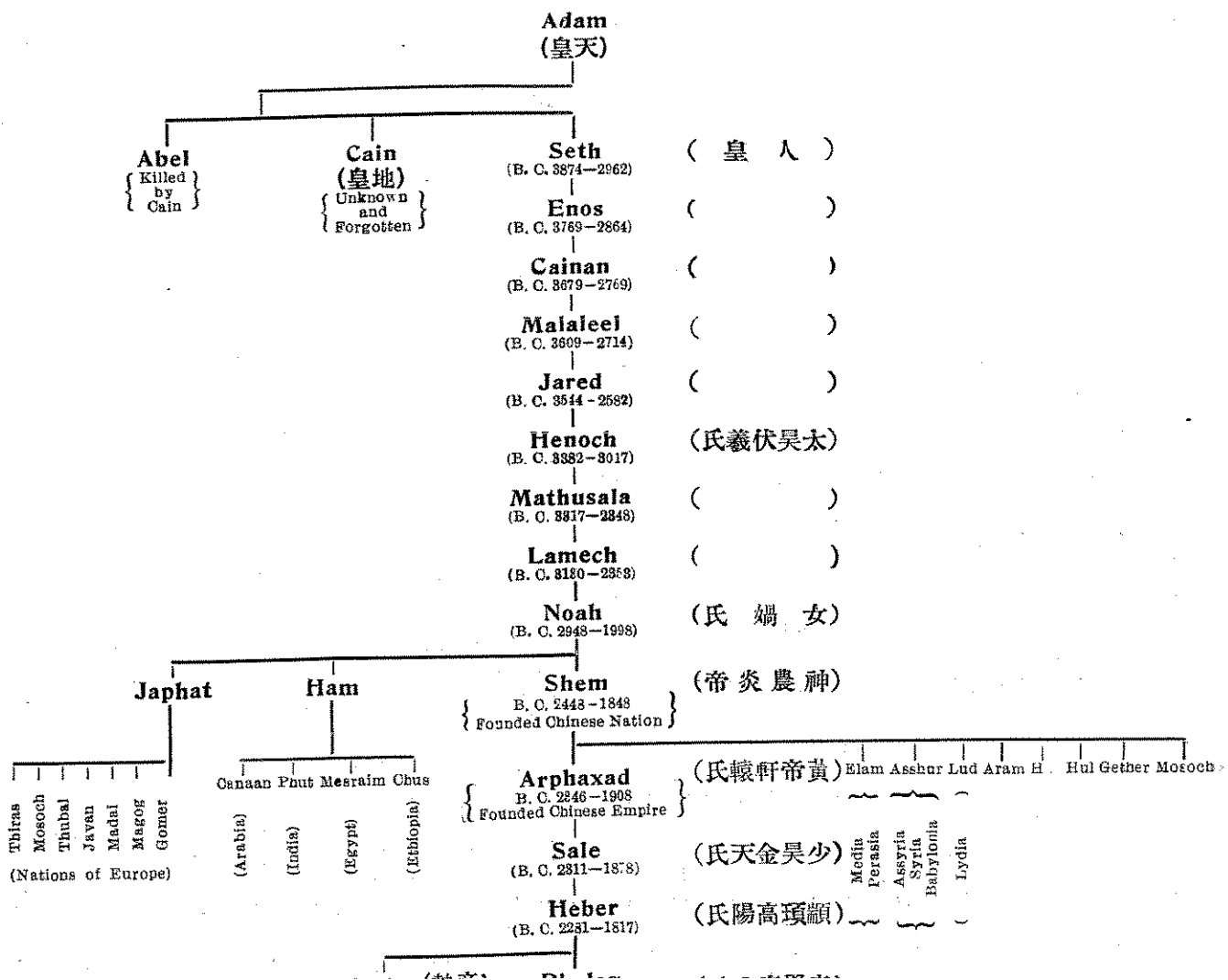
The Descent of the Chinese from Adam.

According to

TSE TSAN TAI.

(泰續謝聖安)

25th October, 1914.



hun for his beneficent rule, were anxious to become his faithful and loyal subjects.

市歸如者從恩舜感姓百
位帝即宮回之歸人與天

Heaven and the people favoured Shun, and so he became Emperor.

THE ORIGIN OF THE JEWS.

Yao (堯) (Reu) abdicated in favour of Shun (舜), who in turn, abdicated in favour of Yu (禹).

Yao's grandfather, Chwan Hu Kao Yang (Heber) (氏陽高頊) invented a Calendar, and fixed the year and the Four Seasons, but, history records very little about his father Ti Kuh Kao Sin (Phaleg) (氏辛高嚳帝), as the country was then in the enjoyment of peace. This accounts for the Hebrew Record of the Creation and the Deluge being more detailed and accurate than the ancient Chinese Record.

It was after Yao's abdication, and about the year B. C. 2,000, that his great grandson Thare and his family (a small band of nomads) migrated westwards to Chaldea and established the Hebrew nation; and no doubt they were forced to leave China owing to the terribly devastated condition of the Country. Even at the present day there is a Colony of Chinese Jews in Honan (南河).

Yu (禹) journeyed further east to Honan (南河) and Shantung (東山), and founded the Empire of the Hsia (夏) Dynasty (B. C. ? to B. C. 1767).

I have abstained from making long and detailed references to the later rulers and events in Chinese History, as I wish to make my message as brief and as clear as possible.

The high morality of China's sages and historians is noteworthy, and is proved by the complete absence of profane and obscene records or references; and Chinese History may be read by children, and the most fastidious persons, without, in any way, hurting their feelings of propriety.

CHINA'S INDIGENOUS CIVILIZATION.

Having established beyond doubt the real situation of The "Garden of Eden," and the origin of the Chinese, I will now prove that the civilization of China is indigenous, and distinctly different from all other civilizations, ancient and modern.

China (ancient) has influenced other civilizations, but has never been influenced by others. In fact, China and its institutions have outlived everything else in the World.

Writers have, in the past, assumed that the Chinese came originally from the West, probably from the Sumerians of Babylon, believing that the similarity between some of the Sumerian and Chinese roots and hieroglyphics was sufficient proof! This theory is contrary to all the known facts, and as I have already stated and proved, the origin of the Chinese is indigenous to the land now occupied by them.

The ancient Chinese hieroglyphics are distinctly Chinese and the evolution from the hieroglyphic stage to the modern script has been continuous. No other dead nation has possessed a similar script. This is proof that the Chinese script is indigenous and not Sumerian.

The Han (漢) Dynasty (B. C. 206) Historical Bas Reliefs of Fuhai, Shen Nung, Hwang Ti, Yao and Shun illustrate the costumes, head-dress, and foot-

wear, etc., of the ancient Chinese, and show that they are purely Chinese, and more refined than the costumes of the Egyptians, Assyrians, and Babylonians.

Again, a careful study of the horses, carriages, chariots, etc., are sufficient proof of the high state of China's indigenous civilization at this epoch of her existence as a nation and an Empire.

The "Dragon" and the "Phoenix" are also purely Chinese, and no other ancient nation has similar emblematic representations, unless it has been influenced by Chinese civilization.

Regarding architecture, China, possesses a style distinctly her own. No other ancient nation possessed architecture anything like that of the Chinese. The pointed and tapering roofs and up-turned eaves, were no doubt copied from the designs of the tents of their nomadic ancestors, and have been tenaciously adhered to throughout the thousands of years of her existence.

The artistic and beautiful bronze and iron temples and pavilions (at least, B. C. 100) on the top of the sacred Taishan (山泰) mountain of Shantung (東山) province are world-famous, and the wonder and admiration of all visitors.

China's Art is also indigenous, and distinctly different in conception, style, and execution, from that of the West, and paintings on silk, representing the civilization, architecture, and historical events of two thousand years of her national life, are still in existence.

I hope I have, now, also, satisfactorily proved the antiquity of China's indigenous civilization.

UNIVERSAL PEACE AND THE BROTHERHOOD OF MAN.

The Creation and the Deluge are, now, as clear as day, and, in spite of scientists and geologists trying to prove the contrary, and the support which the Darwinian theory of "The Origin of Species" and "The Descent of Man" has been accorded, the truth of the Creation and the Deluge has been proved beyond doubt.

THE BROTHERHOOD OF MAN.

And, now, that the Ancient Chinese Record of the Creation and the Deluge is found to be the same as Genesis, I fervently hope and pray that the whole human race will soon learn to believe in The Bible, and that, henceforth, men will love and treat each other as brothers.

In conclusion, I fervently beseech all those, who think with me, to work for the following:—

1. Universal Disarmament.
2. Universal Peace.
3. The protection and civilization of all the weak and savage races of the World.
4. The Brotherhood of Man.

And, when the nations and governments of the World have reached a state fit to be Federated, I hope and pray that China will take the lead in turning the "Garden of Eden," in Chinese Turkestan, into an International State, and that the Parliament of Nations will be established there.

Then there will be Peace on Earth.

The End.

APPENDIX

Why God Has Punished Europe

This terrible fratricidal war, which is convulsing and devastating Europe, is not due to trade rivalry, mutual fear of aggression, or the ambition of Kings and Emperors to become supreme in this world.

It is the punishment of God for the crimes of Europe.

There must be many ungodly men, to-day, who are blaspheming God, and crying out with uplifted hands—"There is no God. If God exists, why should He make the innocent suffer with the guilty, and, why should Europe be made to suffer so much misery?"

God is a just God, and He rewards the good, and punishes the wicked. If the punishment does not come to-day, it will come to-morrow. But, sooner or later, it is bound to come.

We should always remember that the crimes of the father are visited upon his children, and this applies to nations as well as individuals.

See Exodus XX. 5-6.

"God visits the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Him. And shows mercy unto those that love Him and keep His Commandments."

The nations of Europe have sinned against God, and broken His Commandments:—

1. *Thou shalt not kill.*
2. *Thou shalt not steal.*
3. *Thou shalt not covet thy neighbour's house or anything that is thy neighbour's.*

If the Christian nations of Europe believe in the Bible, they must acknowledge that Militarism is a crime against God, and that the savages of the World are their brothers.

And, instead of killing and exterminating them in wars of conquest, and robbing them of their possessions,—eventually, leading to fratricidal wars amongst themselves,—it is their duty to educate and civilize them, as the negroes of the Southern States of The United States have been educated and civilized, and to place them on the same plane as themselves.

Therefore, the crimes of Kings, governments, and the leaders of men have been visited upon the people, and this is the reason for the punishment which Almighty God has inflicted upon the nations of Europe.

It is a terrible warning for the future.

Woman's Status and Naturalization

In connection with the question of women's naturalization, the Ministry of Justice has notified the Ministry of Foreign Affairs as follows:—

1. Marriage registration can only be recorded when Chinese couples married in foreign lands have conformed with the requirements stated in Chinese civil law;
2. A concubine has no legal standing in Chinese law therefore she cannot be naturalized as a Chinese. However, she can apply for naturalization individually;
3. The children of overseas Chinese are, of course, Chinese citizens; but in the event the parents' marriage is nullified by Chinese law, the father can apply naturalization for them.

Business Tax Applicable to Goods Outside the Factory

In connection with the enforcement of the business tax the Chinese General Chamber of Commerce once petitioned the Ministry of Finance to exempt such articles for which duty has already been paid by factories. Although such goods are for sale outside the factory premises they remain the property of the factory concerned. It is learnt that the Chamber has received a reply from the Ministry confirming that such goods have to pay business tax. The Ministry points out that since the business tax is for local government revenue the principle of "One tax for one Commodity" cannot be applied in this case. In Article 12 of the Regulations governing the business tax enforced by the Municipality of Tsingtao, goods sold in the factory, retail or wholesale, are subject to Manufacturers' tax only, but as soon as the goods have left the factory they are subject to the business tax whether they are sold by its agents or others having no connection with the manufacturers.

THE CHINESE DRAGON IN AMERICA

Are Mayan And Asiatic Symbols Of Same Origin?

A sensational theory and partial proof that may link the language of the ancient Mayan Indians of Central America with the tongues of Asia has just been developed by Dr. Herman Walde-Waldeg of the Colombian National Library after long and arduous study.

Dr. Walde believes he not only has succeeded in decyphering the hieroglyphics of the Mixtecs, cousins of the Mayans, but has obtained a measure of proof that they used actual syllables in their writing instead of pure pictures writing as heretofore believed.

Dr. Walde says the Mixtec writings bear definite relations to Chinese, Japanese and Sanscrit. Should his claims be borne out fully by future investigation, he believes the dragon of China and the feathered snake of the American tropics will be the key that opens the door of kinship.

It was the feathered snake in the famous Borgian Codex, in the Vatican Library, that set Dr. Walde on the track, and it was the unexpected task of cataloguing musty volumes in the National Library here that enabled him to pursue his theory.

In Vatican Library

Because he spoke 12 modern languages and knew something of Asiatic tongues, Dr. Walde got a position as assistant in the Vatican Library. There he studied the Borgian Codex. This document is of deerskin, 30 feet wide. Tradition says it was found in Mexico, in the 18th century and ordered burned as an idolatrous object but was rescued and smuggled to the Vatican, where it was found among the possessions of Cardinal Stefano Borgia in 1804.

Many famous archaeologists have worked on its secret symbols in the hope that it would furnish a key to the hidden history of the Mayas just as the Rosetta Stone led to decipherment of Egyptian hieroglyphics.

Dr. Walde's task here enabled him to find four dictionaries of Indian languages. They had been carefully compiled by Roman Catholic missionaries trying to convert the bronzed men of the jungle in the days of the conquistadors.

Applying the key syllables found in the missionaries' dictionaries, Dr. Walde was astonished to find recurring syllables in it too. He finally evolved more than 100 syllables, 84 of which he believes he can translate.

He broke the snake-bird's name into the syllables ketzal-co-a-ti, and finally could translate the first phrases of the codex, thus:

"When ketzalcoatl, God and rewarder of mankind, came first to earth, he taught—" Dr. Walde thinks the word "sacrifice" comes next.

"I am certain," he said, "that the signs of the Mixtecs will give me the bases for decipherment of the Mayan hieroglyphics with which I think they have close relationship, both, most probably, having the same origin."

"Then would come the proof of the link between Mayan and Asiatic tongues. Somewhere, I am convinced that some day a definite conclusion will be proved between them."

"And somewhere I feel certain some ancient priestly historian wrote the story of that connection. I hope I may have the good fortune to assist in reading that history."

China's Deathless Martyrs!

By L. K. Tsao

CITIZENS of the Chinese Republic! Wherever you reside, within or without the confines of your ancestral land, salute the flag of your country, thereby honoring the deathless martyrs of our race! That deathless army who fought against the invaders!

In the Three Eastern Provinces and in Shanghai thousands of young men and boys made the supreme sacrifice. They laid down their lives not for some petty loyalties, as Gen. Han Fu Chu of Shantung remarked, but for the glorious cause of China. Now, we that live must hereafter live usefully. Death is approaching all of us. None can escape it. Let every one of us make a solemn pledge on the blood shed for us and for national liberty by the volunteers in the Three Eastern Provinces, and by the men of the 19th and 5th Route Armies, that we will do away with civil war, and launch a determined campaign against the invading enemies of our country.

Every one of us must aspire to share the glory of the deathless army—the army that never can die. Surely the fire doth burn in us that is real zeal for the cause of home and country! Why hesitate? Why fear to die when death is always round the corner? In the past, millions of our countrymen have perished ignominiously in civil war, now henceforth let millions perish in war against the foreign enemies of China. Why cling to old notions of setting out brightly and hopefully, when there is scarce time to live as honorable men? Do you prefer to die as free men or perish as slaves, under the whip of the Foreign Conqueror?

To you generals and politicians, who have engaged consistently in civil war, what have you sown, what have you reaped? Nothing. Only you have sacrificed millions of lives in a worthless cause. Have you no love of country? No pride of race? We cannot believe the worst. China is crowded with men who want to do things, who want to fight against the national enemy, but what do you do to aid these patriots realise their ambition? Nothing.

Well, you say you must reap something of a harvest. Very well. If the starving millions termed Reds are your harvest, may God punish you and terminate your services to the nation! Bandit suppression indeed! You shall be doubly cursed if you persist in carrying on this senseless civil war.

Vain and foolish militarists, what is your real mission in this life, in this hour of national crisis? Just to murder your own countrymen? Run amok in your own home and smash up the family property? If you loved your flag, the flag dyed with the blood of countless martyrs, could you persist in these criminal policies and rest peacefully?

Look at the militarists of other nations, even the generals of the enemy country, and what do you see? You see at once they are different to Chinese militarists. But you are men like they are, just as strong, just as clever, but, they are men of loyalty, which you are not. You have no loyalty to China, whereas the foreign nations are oversupplied with loyal generals. If you love your country, the home of your ancestors, rise up and fight for China!

Fellow countrymen, any good and clean man looks well in the uniform of his country. Let us wear ours. Made of Chinese cloth. This is real patriotism. Abolish the cumbersome long gown, the effete, useless ma-kua, and adopt the "Chungsan" style for convenience, efficiency and patriotism. Then, all you plain, ordinary Chinese, despised today by the foreigners, will become overnight the symbol and the sign of a Chinese Nation, of a World Power.

Lastly, but by no means only, let us remember the words of a great Chinese patriot: "God, in his great goodness, as he looks at the great panorama of the centuries, shall not forget his Chinese people that He will raise up a Christ or many Christs for the salvation of His people....."

The Christs are you, brethren, every one. Take up your rifle and go forward. Die, with your face to the enemy!

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No Cheap Jibes, Mr. Wang Ching-wei!

WE entirely dissociate ourselves from the slanderous and unfair attacks levelled at Chang Hsueh-liang, so called Young Marshal and once vice-Commander-in-chief of the nation's armed forces.

Foremost in these attacks, has been Mr. Wang Ching-wei, President of the Executive Yuan, and nominal head of the Nanking Government. Mr. Wang, finding himself growing unpopular, resigned his position as a cheap gesture, and endeavoured to make the "Young Marshal" the scapegoat of the "peace."

We say "peace" instead of "piece", advisedly, since the attitude of the whole government, has been definitely "non-resistant." On many occasions, this journal has openly denounced Chang Hsueh-liang, for his non-resistance policy, his failure to make amends, and serve the country as a military leader. But this does not mean that we are blind to justice. In another Chinese magazine, the *China Critic*, Mr. Lin Yu Tang, noted Chinese savant, addressed an open letter charging Chang Hsueh-liang with being a traitor. This is a personal opinion of a kind and is entirely in a different class to that of Mr. Wang Ching-wei.

If there are any traitors in China, none are worse than the head of the executive organ of the Government, whose resignation represented the exposition of a cheap jibe at the expense of a man who had already incurred the displeasure of the whole nation. Such a cowardly action on the part of

Mr. Wang Ching-wei is nothing less than the crucifixion of a one-time trusted member of the Government, whose present weakness, we assert, is due to the poor quality of his supporters—the Nanking Government. This journal can never be accused of pro-Chang Hsueh-liang sympathies. Instead, we have always been severely critical of the Young Marshal, but it is our belief that he should be given *fair play*.

In a fit of emotion, Mr. Wang penned his tremendous indictment against the Young Marshal, forgetful of the fact that he himself could be similarly honored—or dishonored. We have the most profound conviction that the reason our country is in such poor shape can be found in the fact of such a personality being at the head of the Government. It may be all very well for Mr. Wang to retort that the real power still lies with General Chiang Kai Shek. But what is he (Mr. Wang) doing in such a pseudo Government in the first place? His vicious aim, to force the Young Marshal's resignation, seems to be an end in itself—perhaps because of it, Mr. Wang's own political career will die prematurely.

It is the height of insolence, in our opinion, for a man of Mr. Wang's record, to speak of any Chinese being a traitor. The youth of this country have no time for him, political faker that he has turned out to be! His own record, we repeat, shows abundant evidence of chicanery in terms of traitorous conduct towards his former political allies. China stands in no need of his ineffective services: we demand a perfect service and a clean record—we can trust no other.

To Mr. Wang Ching-wei and Marshal Chang Hsueh-liang, we have only five words of friendly and patriotic advice:

"Leave China for China's Good."

(Continued from page 309)

We must, as good Chinese, always be governed by the desire to aid ourselves and by the thousand considerations of our past history with those aggressive nations from which the cotton cloth makers have sprung. If we do only half of this our people will benefit tremendously. By buying the foreign piece goods we are merely adding to the difficulties of our own people.

Now, with respect to the Boycott of Japanese goods. The general feeling in China is that the boycott must aim at building up Chinese industry, especially the silk and cotton industries. If necessary the boycott must be enforced at the point of bayonets, with the death penalty on all boycott-breakers. This is the only way to save China's ancient industry and develop her newest one—that of cotton. Moreover, there should be a National Committee for the Promotion of Japanese Boycott and Rehabilitation of Chinese Industry, under the sway of any suitable jingoistic doctrine, such as "All China for Chinese" etc.

The ultimate ideal of the boycott has already been accepted by the people at large. It now depends upon the leaders to set the example by doing all they can to aid, advise, and direct, the principal Chinese industries.

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THE TRUTH Of The Hongkew Park Bombing Incident

By Kim Koo (金九)

Editorial Note: The following article, sent through the post to the Editor of the *United China Magazine*, is published in good faith as being the credo of the heroic, but fanatical band, of Korean Revolutionaries who perpetrated the recent bombing outrage against a number of Japanese leaders, civil, diplomatic and military, on the occasion of the Emperor of Japan's birthday, which was held under absolute Japanese jurisdiction, in Hongkew Park, Shanghai. It is needless for the *United China Magazine* to digress overmuch its views, but while we condemn the unlawful action of the Koreans responsible for the outrage, human sympathy compels the extending of the hand of friendship to these brave and fearless men, misguided in some of their actions though they may be,—as we Chinese are the last people on earth to judge fellow men fighting for their national and racial emancipation—for we are under the heel of Japanese Imperialism, too. So long as Japan retains our Three Eastern Provinces we shall see to it that these Korean revolutionaries receive every protection and sustenance in fulfilling their great task of self-sacrifice, and not until Japan has shown herself as the modern, civilised country she claims to be, will Chinese refuse the hospitality of our shores, and the freedom of our homes, if need be, to our fellow sufferers of Korea.

The truth of the Hongkew Park bombing incident is shrouded in darkness, although the Japanese are trying to connect it with certain organizations to serve their own purpose. The Koreans in Shanghai are first hit and indiscriminate arrests, without warrants, have been made. Even those in Tokyo and Korea are affected.

Therefore, I, the organizer of the whole affair, make public the truth of the incident to the world in the name of humanity, righteousness and in the hope of calling my friends to the task of crushing the aggressive policy of Japan. I can do this now because I am no longer in Shanghai.

The Plan and Execution

Japan, by annexing Korea by force, conquering Manchuria in turn and invading Shanghai without provocation, has become a menace to the peace of the Orient and of the world as well. Therefore, I have decided to avenge on the enemy of the world peace and destroyer of humanity and righteousness. First, I delegated Mr. Lee Pong Chang (李奉昌) to Tokyo, who attacked the Emperor of Japan on January 8th. Then I sent Mr. Yun Bong Kil (尹奉吉) now known as In Fong Kee, in Chinese, to Hongkew Park on April 29th to kill the Japanese military leaders. Here I am going to announce the story of the Hongkew Park incident, withholding the details of the Tokyo affair for another chance.

In the early hours of April 29th, I summoned my young compatriot, Mr. Yun Bong Kil and gave him two bombs, of my own make; one to murder our enemy, the Japanese militarists, taking care not to injure anyone other than Japanese, and one to kill himself after the deed is done. He solemnly promised to carry out my instructions. We shook hands with tears in our eyes. We bade each other farewell and promised to meet in the next world. I hired a car and sent him off to Hongkew Park.

With him he had only two bombs and four dollars. I prayed for his success.

Who Is Yun?

Yun Bong Kil was born of a poor family in Reisan (禮山) Korea, in 1908. Both his parents are still living and he has a wife and two children. He was so clever that he was called an infant prodigy. Later he became hot tempered and never lost a fight. At the age of 17, he opened up an evening class and taught the poor farmers' children for five years. When the economic and political oppression of the Japanese was driving the Koreans to bankruptcy and death, he made up his mind to revenge and left home. He got broke on the way to Shanghai and held up at Tsingtao, where he worked at a Japanese laundry owned by Kenjiro Nakahara (中原兼次郎). When he had saved enough money for fare, he came to Shanghai last August. He earned his living by working in a local factory and quit. Later he joined a vegetable store at Hongkew Market, waited all the while for a good chance. Very recently he came to me and discussed the salvation of Korea and soon became a member of the Korean Patriotic Association.

What is Korean Patriotic Association?

(韓人愛國團)

The Korean Patriotic Association is an organization that I have organized only with patriots, and directed with the aim of furthering the salvation of Korea by applying force. Only those who are willing to make supreme sacrifice are eligible for membership. A member is nominated and accepted by me alone and does not know even the name of other members. No meeting is held. Our work is carried out in absolute secrecy. We mean to redeem the independence of our country by assassination of our enemy's important figures and destroying our enemy's administrative organs. We have no money or army to fight Shiragawa, the commander of the Japanese expeditionary Army in Shanghai, but we had a MAN who was prepared and trained to kill him single handed, going through the impenetrable cordon of the Japanese.

Who am I?

Who am I, who is writing this? My name is Kim Koo (金九) whom the Japanese have been, and are doing everything in their power to apprehend. I am 57 years of age. My whole life has been offered for ultimate salvation of our country and everlasting freedom of our people.

I have started my adventurous life from 1896, when I was 21. In that year, in spite of the fact that Korea was an independent country, Japanese soldiers trampled Seoul (京城) and murdered our Queen in the Palace. The whole country was in uproar and I secretly planned to make revenge. I

followed the perpetrator of the murder, Captain Tsuchita (土田) to Anak (安岳), in the Province of Huanghai (黃海), Korea, and killed him with my bare hands. Then on a wall nearby wrote in large letters my name, my address and the reasons of my killing, and returned home. At the incessant request of the Japanese, I was arrested twenty days later and sent to Chemulpo (濟物浦) prison. The Korean court was forced by the Japanese Minister in Korea, Konsuki Hayashi, (林權助), and I was condemned to death. However, the King intervened and the execution was somehow or other delayed for three years. I broke the jail and spent a year as a monk in a far-off temple. After travelling all over Korea, I joined the Enlightened Movement which then started and established many schools of modern system.

When Ahn Choong Keun (安重根) shot Duke Ito (伊藤) at Harbin in 1909, the Japanese imprisoned me for being a personal friend of Ahn's. I was later released and became the Principal of Yangsan Middle School (楊山) in Anak, Province of Huanghai. I was arrested again in 1911 for alleged plot for assassination of the Governor-General Terauchi (寺内), and was sentenced to 15 years with hard labor. My identity, for thirty years long, was not disclosed, thanks to the Korean police who knew me, and my life was spared. After serving five years I was released, my term having been shortened through several pardons.

In March 1919, when the whole country stood up as one man and started a nationwide independence

movement, I was aware of the imminent danger of my own person and came to China. Since then I have been fighting against Japan, which the Great Powers of the World are loath to antagonize. And my weapons are composed of just a few pistols and as many bombs. I am going to fight on and will not stop until my country is redeemed.—(signed) Kim Koo (金九).

(Continued from page 316)

Those of you, the Chinese of real China, know very well how the Over-seas Chinese have come to the aid of their Mother-land from time to time. It is well for you to know that Malayan Chinese are all deeply loyal to Mother China. I, as an Indian, have observed it fully and I can well nigh bear testimony to that fact.

The Malayan Chinese youths are today becoming deeply interested in China. They are full of legitimate pride that they belong to the great republic of China. The *laissez faire* attitude of the past years is completely dead.

The spirit of the Chinese youth of Malaya is clearly abreast of times. Clean and manly, they represent the noble ideals of a noble country.

China has given much to the world in culture, civilisation and man-power. If today she is decadent it is because she has succumbed to the irony of history. Ups and downs are common in the life of a nation.

Like India, China is in the throes of a renaissance-a regeneration. I can say it with confidence that the Over-seas Chinese (among them Malayan) will stand by Mother China in this her hour of travail.

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(Continued from page 306)

discrimination, and it is his opportunity now to show what a really excellent theme the Chinese Boycott of Japan Goods can be, when handled by an expert playwright! But if he should fail to resist the temptation to have a crack at our well meant bowling, we are afraid he will ruin his side's chances of winning the rubber. It is poor judgment to create a diabolical criminal out of an ordinary patriotic minded schoolboy whose impulsive nature led him to throw a bomb at a bunch of traitors.

It may not be any comfort to the Japanese, but it manifestly must amuse them to read the "North-China Daily News." It must be with a sense of deep satisfaction their wise men discern the proof of their own theories. Those little men have, at their finger tips, all the materials of a conceivable triumph. They ought certainly to rejoice in the Chinese philosophy which finds peace a most enco raging experiment—for traitors. The Anti-Japan Boycott Movement is designed towards a realisation of the eternal stimulus of unquenchable love among men—the same bounteous reign of "Showa"—Radiant Peace—which the Japanese Emperor adorns. The ardour of love, we believe, is greater than hate.

This is why China enforces the boycott, whether the enemy is yellow man or white man.

We love our neighbours because it pays to love them. When we are not prepared to fight, we do the next best thing—we refuse to buy from the outlaw who has raided our house and stolen our property. To some readers, this simple statement will

cause no small opposition. But we know that such hostility, as exhibited by Chinese for Japanese, is a profound manifestation of affection. Love the enemy! No doubt, some of our hot-headed students have confused recollections of boycotts directed at other nations, but as far as they are concerned, the present movement possesses unexpected depth, and this no anti-British boycott ever had.

The fact that Japanese have invaded and conquered portions of our national heritage of territory, opens up a new line of patriotism in China. It feeds the Christians who can become sensibly militant. Breathing their last words as a benediction on the boycott movement, the Volunteers in the Northeast may at last lay themselves down to their rest in an ecstasy of peace. It is impossible to read of their exploits and feel that their sacrifices are not worthwhile.

We shout, so that all the world may hear—"The Sacrifice of our Sons Shall live For Centuries!" and that "There will be no peace on earth until China is free!" We defy any British journal to examine the record of the Volunteers and of the 19th Route Army, and deny the glorious services these active agents of China's cause have rendered to the nation.

Similarly, we confidently believe, the Blood and Soul Corps for the Extermination of Traitors, will rise to national esteem, and gain its place in the temple of China's active minorities who are resolved to combat the invading Japanese, foreign approval or no approval.

Carry on, Boycotters, your services are needed!

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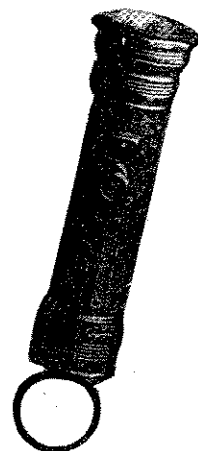
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PERSONAL PARAGRAPHS

The busiest man in China is probably T. T. Koo, associate editor of United China. He had scarcely settled down to Shanghai life, when the call came for him to go north. He is among the group of investigators and experts engaged in making a survey of Shensi province, and expects to be away for three months. "T. T.'s" articles are very popular among readers of the Sin Wan Pao.

Now on a well-earned vacation is V. Y. Chow, editor of United China. But apparently it will be a new kind of holiday for him as he is to compile a standard history of the Revolutionary movement, during his stay abroad. "V. Y.'s" routine work is done for Sin Wan Pao. We expect articles from him in due course. He asks that any one desiring to write him personally during his absence, address all such communications care of Kuo Min Tang, P. O. Box 80, Haymarket, Sydney, Australia.

Tso Mun, who usually can be found training the young in Canton, his native town, must be awarded the medal for consistency. He contributes regularly to United China, and though a busy man, his work is always of a high order. He writes both Chinese and English—the latter quite well, as will be seen in this issue. His only translated work (which was done by the editors of United China) happens to be his famous short story, "Difficult Characters," published in our June number. That veritable classic has been highly praised everywhere. Americans, among others, have written congratulating him through United China.

Once upon a time regarded as a very tame, "mission school" product, F. D. Z. startled the readers of the foreign press not long ago by his caustic examination of China's political leaders. In this issue he examines the "Sense of Responsibility" in the leaders of the Government. One of Shanghai's best known Chinese writers to the foreign papers, F. D. Z. can be always counted on to do his share—in resisting the violence of anti-Chinese propaganda which is a feature in most foreign papers in China. We need more men like F. D. Z. He has the right stuff. He is not afraid to make his opinion known. This should be a lesson to us all.

LISIANG Y. SUN

Attorney and Counsellor-At-Law

Chartered Accountant

Address: MM 73, Lane 97 Ziang Kong Lee,

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1. It is a journal published by Chinese newspapermen to represent public opinion, and to strive for national salvation.
2. It represents and stands for all patriotic, political, social, commercial and educational organisations and bodies who are earnestly striving for true Republican citizenship.
3. It is against corruption in all forms, but is not necessarily "anti-Government" unless it might give that impression by truthfully reporting public opinion.
4. The general policy of the editors is to act as the fearless censor of the government and its servants and all political parties and representatives, and to act as the guardian of the people's rights and privileges as citizens of the Chinese Republic.
5. It endeavors to be just and fearless, and is subservient to no individual or party.

(Continued from page 300)

If thou survivest all the storms at length,
And hearken only to thy soul's desire,
The world will learn as ages go, thy strength,
To conquer earthly fame and fan its fire.....
If thou wilt serve thyself, and country, too,
With all that zeal, and original ideas,
Truth shall be thine to gain, and liberty true.

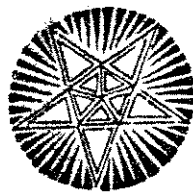
The devoted servant of truth, and the slave of no political party, Vivian Yung Chow marches on. Though the world and China probably does not know it, he who came to China a mere youth, has become a fully fledged man, and the badge of manhood is the devotion of his spirit to the service of his fellow men. He is following in the path of his Master, and it seems no man or human agency can turn him from the task of following it to the end.

It would be wise to follow in thy path,
And thus make man from the simple boy.

Yea, God found his pen, and gave to him an ink of exceptional clearness. Now he will write of China and for China in the common language of the world. He will measure the figures of history, and set down their true measurements and achievements. The faithful newspaperman and reporter, Vivian Yung Chow—will report it right.—T. T.

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售及各團
體各慈善
機關欲多
辦以爲利
物濟人者
特別優待
價格從廉

此膏經
已商民
政商局
部商標
註冊特
用寶星
標爲記
人不得
冒并由
生局化
無毒給
證書爲
憑

萬能外科藥膏

此膏專治一切皮膚濕毒瘡癤
惡癬癰疽頭惡毒大瘡小兒爛
無名腫毒遠年爛肉凍瘡及刀
擦傷湯火灼傷以上各症一經敷
立能散毒止痛止癢活血生肌誠
界治外科諸症之藥王也

用法

凡用此膏先將患處洗淨以藥
處輕者數次即愈倘患處潰爛
可用藥油開搽凡遇惡毒大瘡
腫毒癰疽頭遠年爛肉等症須
厚些敷搽患處後用藥棉隔住
白布扎緊每天換一次敷次即愈

患凍瘡者注意

凡患凍瘡者初起用熱水洗浸
分鍾然後將此藥膏擦患處數
用藥膏楷上棉花敷患處自然
消腫止痛便愈若已潰爛無愈

湯火泡傷者注意

凡被湯火泡傷如傷勢太重須
油調開藥膏立敷患處立止
驗如神倘患處見口渴最好用
蜜糖開水飲之可保無火毒攻
虞患千者萬注意

上海(系邁氏)謝子修自製

代售處上海永安公司
先施公司

農工商學軍各界工廠機器廠打鐵店輪船
上運動家遊客及家庭不可不備之聖藥也

SEE'S MAGIC OINTMENT.

The maker has spent 30 years experimenting with this Ointment and can now safely place it on the market as a sure cure for every description of Skin Diseases, Boils, Abscesses, Ulcers. Old and New Sores, Cuts and Wounds, Scalds and Burns. Animal and Insect Bites etc.

It is an Antiseptic and relieves pain and itch almost immediately. It's healing power is really marvellous and the user need not suffer the pain and inconveniences of dry scabs etc.

DIRECTIONS.

Wash the affected part with a solution of Boracic acid, Permanganate of Potash, Lysol or Good Soap. Dry and then rub the Ointment into the skin. Should the surface affected be large and raw, thin out the Ointment with Lucca or any other Vegetable Oil and apply with a soft brush or feather.

In cases of Abscesses, Ulcers, Large Painful Boils and Wounds, place a good quantity of Ointment on Cotton wool, and apply it to the affected part. Change every 1 or 2 days.

For Scalds and Burns of large dimensions, the Ointment must first be thinned out with Vegetable oil and then applied with a soft brush or feather. It works like magic, immediately relieving the patient of pain.

No Household, Factory, Workshop, Steamship, Student, Merchant, Soldier, Workman, Sportsman or Traveller should be without a supply of this Ointment.

Prepared by,

THOMAS A. SEE.

Obtainable at:

Wing On Co., Ltd.
Shanghai

Sincere Co., Ltd.
Shanghai

The Man Ning Patent Medicine Co., Ltd.
74, North Szechuen Road, Shanghai, China.

