

FOR OCT.-NOV. 1932

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UNITED CHINA

MAGAZINE



UNITED CHINA

Magazine

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Board Of Editors: V. Y. Chow: T. T. Koo: S. M. Chang: S. P. Wong: L. K. Tsao

A XMAS GIFT

We would draw the attention of our readers to the advertisement appearing on page 386 of this issue regarding a suitable Christmas Gift for Friends Abroad.

Our readers will recall the short stories which have been appearing in "United China" and at the request of our friends we have gathered them together in one volume suitable for presentation as gifts to those interested in China.

The quality of the stories has been favorably commented upon in all quarters and we feel sure that foreigners interested in the Chinese people will read them with deep interest, because they are the works of China's young modern writers.

If you desire to support local talent and enterprise, order your copy at once, as the edition is limited.

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Dutch East Indies

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Dutch East Indies

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"*Lat Pau*"
Singapore
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"*Penang Sin Po*"
Penang
Straits Settlements

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Bankok
Siam

"*Sun Chung Kwok Bo*"
Honolulu
Territory of Hawaii

"*Liberty News*"
Honolulu
Territory of Hawaii

"*Hawaiian Chinese News*"
Honolulu
Territory of Hawaii

"*Kwong Wah Yit Poh*"
Penang
Straits Settlements

Chinese "Republican Daily News"
Sydney
Australia

"*Tsun Wan Yat Po*"
Hongkong

"*Kong Li Po*"
Manila, P. I.

"*The Fukien Times*"
Manila, P. I.

"*Min Shun Pao*"
Macassar, Celebes

"*Tong Wah Min Po*"
Bankok, Siam

"*The Chinese Commercial News*"
Manila, P. I.

"*Tay Kong Siang Poo*"
Soerabaia, Java

"*The Morning Sun*"
San Francisco, Calif. U.S.A.

"*The Chinese Times*"
San Francisco, Calif. U.S.A.

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San Francisco, Calif. U.S.A.

"*Young China*"
San Francisco, Calif. U.S.A.

CHINA

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Morning Daily
Shanghai

"*Shun Pao*"
Morning Daily
Shanghai

"*The China Times*"
Morning Daily
Shanghai

"*The Eastern Times*"
Morning Daily
Shanghai

"*Ta Wan Pao*"
Evening Daily
Shanghai

"*China Press*" (*English*)
Morning Daily
Shanghai

"*Ching Pao*"
Morning Daily
Peiping

"*Ta Kung Pao*"
Morning Daily
Tientsin

"*The Canton Gazette*"
Morning Daily
Canton

"*The Canton Daily Sun*"
Morning Daily (English)
Canton

"*The China Truth*"
Weekly (Bilingual)
Canton

"*The Yenching Daily*"
Daily (Yenching U. Dept. of Journalism)
Peiping

UNITED CHINA



Rally, Rally, to the Flag!

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OCTOBER—NOVEMBER, 1932

20 Cents

A Challenge To Our American Returned Students

IN these days when Mars stalks throughout the land, when the politicians discuss disarmament and the fate of the League of Nations, and the Government of our country is more concerned about fighting Communists of their own race than the alien despoilers of our homes, nothing so sensational, in our opinion, has appeared than the report of the League of Nations' Mission to China, just published in a volume entitled "Reorganization of Education in China."

This educational mission came to China last year at the express wish of our Government, and its members were Dr. Carl H. Becker, of Berlin, formerly Prussian Minister of Education; Paul Langevin of Paris; Professor Marjin Solski of Warsaw; and Richard Henry Tawney, well-known economist of London.

According to the "New York Times," the mission though finding much to praise in American methods, deplors the half-baked or slavishly imitated ideas our Chinese students get from the United States, and speaks of the "remarkable, not to say alarming, consequences of the excessive influence of the American model on Chinese education."

The report continues: "Four members of the Commission, representing four different springs of European culture, came to the conclusion that the cultural traditions of Europe are more suitable than American traditions for adaptation to Chinese requirements, because, precisely, American civilization has developed in spite of a total absence of local traditions, whereas the European, like the Chinese, civilization must always take account of local traditions, dating back thousands of years. There should be no mistake here. We do not

wish to see European methods substituted for those imported from America."

The report goes on to advise that "it must not be the aim to Americanize or Europeanize China, but to modernize China's own national and historical individuality." It wishes "solely to warn Chinese education against superficial Americanization. Let them rather borrow that spirit of originality with which Americans have succeeded in adapting the culture of Europe to American conditions."

The mission concludes that the "fundamental problem which arises with regard to education in China is not a question of imitation, but of creation and adaptation."

Such unanimous conclusions arrived at by four different experts surely are a challenge to our American-educated scholars, and more so to our educational authorities who have within themselves the power to greatly influence the lives of our rising generation. There will surely be many dissentient voices against the conclusions arrived at by the Mission, but we should not be blinded by prejudice and refuse to face realities.

Whatever opinions we may hold, it would only be honest to admit that what the Mission succinctly states—"the cultural traditions of Europe are more suitable than American traditions for adaptation to Chinese requirements"—is quite correct.

Here, then, is food for thought. Let us hope and pray that our Government has the courage and strength of purpose—qualities that are by no means close at hand because most of our Government officials are American trained—to go into this vital question most thoroughly and impartially before it is too late.

Only By Struggle And Sacrifice Can China Be Unified

The Chinese in Rabaul

Colonisation of New Guinea Penalised by Jealous European Governments

By V. Y. Chow, Editor

RABAU is not in the track of the trades. Few steamships call at the port, which is the main depot for the gold mining enterprise in New Guinea. It is so far off the beaten track that only the steamers of the Eastern and Australian Line, and the Burns, Phillip Line, call regularly for mails and to unload cargo, yet the port is quite important, especially to China, for around 2,000 of our citizens are living there, mostly engaged in the copra trade.

The entrance to the harbour is tropical and beautiful. The Germans beautified it by planting fine, straight rows of giant trees, and these avenues are the only vestiges of the former German occupation. Now the Australian Government is in control, under a Mandate given to the Allies as part of the spoils of war. But, according to our Chinese residents, security is not what it should be under the Australian administration.

However, before coming to the political aspects of Rabaul, it is necessary to describe the village which clusters round a few tropical mountains, whose foreshores are sandy stretches running sheer and flat to the sea.

Notable Landmark

As the ship steams into the bay-like harbour, the Rabaul resident points out the one notable landmark—a pyramid-like stone island—which, tradition has it, was ejected into the sea from a far volcanic eruption, but the more rational hold to the belief that the rock, a crater-peak undoubtedly, came up out of the sea as a result of subsidence of land elsewhere.

The blue waters of the harbour form an harmonious contrast with the rich tropical greenery of the palms, trees, and grasses which greet the eye—a feast delicious enough after a 2,000 mile journey across the ocean wastes from Manila.

The foreshores are dotted with low built, corrugated iron houses and shops, roofs painted red. In the clear swept harbour there are a few yacht-like crafts used in various sea-slug and bech-de-mer diving operations, but the whole scene is one of slothful ease and unbroken quiet. The natives, called Papuans, are a dark copper-red, to brown-black in complexion, and possess peculiar sand colored heads of hair, which are stiff and curly, giving them a comical appearance to eyes unaccustomed to such sights. They wear very little clothing, nothing more than a skirt, somewhat like a loin-cloth, abbreviated at the knees. They have fine physiques, though the women appear to be rather underdeveloped and suffering from some

kind of disease—probably venereal—the Australian administration does very little for their welfare, judging by what our countrymen told the writer. The whole island is a white man's preserve, the Chinese and other Asiatic elements being kept off the goldfields where a great deal of money is being made. On the goldfields the natives are worked in virtual corruption, a mere six shillings a month being their wages, two shillings of which must be surrendered to the Government, who holds every native's deposit in bond for the so-called "future benefit" of the native population. The natives, being dupes, cannot draw any of these deposits, which revert to the Government treasury.

Chinese Prosperous

This exploitation of the native is the chief reason for the poor reputation of the Papuans in trade and colonisation. With only four shillings per head, the workmen are reduced to the simplest needs, and these they gratify only with the permission of the white masters of the territory. Nevertheless, our Chinese people are doing a thriving trade with the natives, many fine stores and a village population of 300 Chinese in Rabaul itself, testifying to the thrift, energy and trading ability of our citizens, mostly Cantonese.

Moreover, in the local European circles, the Chinese are regarded as a peaceful, efficient community, who run their own schools, and bring much needed prosperity and cheap commodities to the residents, native and foreign. In fact, the town of Rabaul consists only of a China Town and a European Town, there being practically no native area or village. The natives are only servants or workmen at the homes and on the wharves, virtual slaves really.

The "Lazy" Tropics

The cost of motor transport in Rabaul is the mechanic of simple extortion. Twenty-five shillings per hour is the rate for the hire of a motor car, and one shilling per head in a car from the wharf to the town's mainstreet, which is only about 1800 yards from the waterfront. The price of a bottle of beer is double that charged aboard ship. The town is practically incapable of producing livestock, and the entire population appear to live on tinned goods and bottled vegetables. It is strange indeed to note that the population, for some reason or other, do not grow vegetables. Even the Chinese homes, situated in a fine part of the village area, is deserted of vegetable cultivation, there being occasional poultry-runs. The slothful life, encouraged and, it may be supposed, unavoidable, is nowhere more in

Only A Militaristic China Can Make The World Safe For Democracy

evidence than in Rabaul, the Europeans appearing to fall equally under the spell of inaction. Only our countrymen appear lively and eager for business, though the marked virility of the Cantonese everywhere else admitted and noticeable, is here greatly discounted.

The first impression of Rabaul is that it is a lovely place in which to live—if one wishes peace and tranquility no doubt it ranks high in its class—but the tropics here, as elsewhere, are fraught with malaria, and danger from savage tribesmen, infesting the dense jungle inland. The heat is not noticeable in Rabaul, our informers declaring that the temperature is always the same in winter and summer. The climate is temperate, though the island lies well within the tropic zone, and few breezes sweep in from the sea, the village being clustered at the foot of numerous hills, which are clothed with a dense undergrowth and a medium-sized forest.

Windowless Houses

There is a fine pretention to lay out a Botanical Gardens, and a walk through the bush-like park reveals the glory of tropic soil in awakening exotic beauty and rich, brilliant colours in flower and fern. Just nearby lies the cemetery, where all residents are united in death—the Europeans (Germans, Australians, British) Chinese, and some native graves, lying side by side. There is a fine shady avenue, and many fine residences on either hand. The latter are constructed on the most simple lines, resembling cardboard boxes, so frail and temporary they look. In the tepid, climatical monotony of the tropics, however, the chief need at home is fresh air, and plenty of it, so the houses are windowless and without glass. The rooms are mere partitions, with plenteous iron bars as security against the pilfering of the Papuan population.

On the whole, Rabaul seems to enjoy its slothful ease and unruffled life, to the limit. Immorality is prevalent among all sections of the population.

The Goldfields

The goldfields, as previously mentioned, are entirely under the exploitation of the whites, the natives being engaged only as labourers, and the Chinese being excluded altogether. This unequal doctrine calls for strong protest on the part of our Government whose attention should be drawn to all these matters of racial discrimination operating against our countrymen in most of the lands under the Southern Cross, and particularly under Mandate of the Government of the Commonwealth of Australia. Especially should these matters be stressed when it is known that the Chinese residents of Rabaul are intensely patriotic, having erected an imposing Kuo Min Tang headquarters and sent regular contributions to the revolutionary and national salvation organisations in the Fatherland.

The white dominion in the gold mines, according to reports, is of the usual kind, with natives working for a mere pittance, with no right of

pegging claims. The New Guinea Goldfields Limited, the biggest mining syndicate in the territory, is capitalised at several million pounds, and is reputed to be making enormous profits. In the early days, that is round 1926-27, the mining apparatus, men, and provisions, had to be taken over the dense jungle-clad mountains, up eight thousand feet, to the gold fields. But the aerial assistance was well worth the price, and the gold mining enterprise is now securely established. The Australian miners and the Rabaul authorities, have naturally kept their own counsel as to the richness of the fields in question, but there is no doubt at all that the mountains are the richest in auriferous rocks yet disclosed for the exploitation of man. A countryman informed the writer that a certain white prospector had obtained from a single square yard of his claim, 6000 ounces of the finest pure grain gold! That will give some idea of the value. The gold is worth in Australia at least five pounds an ounce.

Australian Colonization

However, it must be said in justice to the Australian Government, that many unjust and cruel practices formerly perpetrated upon the natives by the former German authorities, have been entirely done away with. Whipping and flogging of the native "boys" are things of the past, though many residents, whites and Chinese, consider that owing to this abolition of corporal punishment, life has become much less secure than under the German administration. The interior is infested by head-hunters and fierce tribesmen, who constitute certain death for unwary travellers. Nevertheless, the route to the gold-fields is more or less safe, a few miners walking from the fields into the townships. But most of the miners travel via the air plane, and avoid the risks and perils attendant upon foot travel in the jungle, which is devoid of all modern means of communication.

In review, it must also be said that the Australians who come to Rabaul are a very fine type indeed, and reflect great credit upon the colonising ability of the Australian people. However, the system of ruling native tribes by the old fashioned methods is to be strongly, and unequivocally, condemned. No visitor to Rabaul can depart from there without the firm impression that the territory would be much safer, certainly more prosperous, and of far more value to the Australian people, if more Chinese were allowed to come in and colonise the parts of the country which the white men cannot.

NANKING'S POPULATION

The population at Nanking is steadily increasing according to latest statistics compiled by the Metropolitan Police Department. The total number of residents at the capital in September was 630,449, which figure is 8,570 more than that for the month of August which in turn showed an increase of 2,119 over July.

Only By Struggle And Sacrifice Can China Be Unified

The Lytton Report and the League of Nations

Powers' Failure to Face Crisis Turns China's Thoughts to Adoption of Militaristic Programme

OUR readers will have read before this the many criticisms and reactions to the publication of the long-delayed Lytton Report, a document though dealing with events that in the main occurred a year previous, utterly failed to convince a sceptical audience of the sincerity of its utterances. By that we do not mean that the members of the Commission personally did not give of their own honest opinions as befitted the case for their own respective governments, but that because of the very fact that they were outsiders vitally interested in an indirect way they were psychologically bound to give a verdict that would seek to smooth over differences for the eventual good of their own nationals.

The League of Nations itself, as well as official America, did not have the courage to tell Japan plainly that she had violated the Covenant and the Kellogg Peace Pact, so why on earth should we expect a League Commission to undertake such an unpleasant task?

It has been a tragedy that after four years of hellish warfare there was no antidote to the lowering of the moral values, such as would be provided by a great spiritual revival. Modern civilization went down and down into the mire of despair, because the incentive to uplift was thwarted by the devils of hate, fear and selfishness.

The Rulers of the World

See for yourselves, you who have eyes to see and ears to ear, what rules the world to-day! Look at what they call art in the salons of the aesthetic! Hear the dialogue of the drama and the talkies, with its unbridled sexuality! Read your newspapers, which, not so long ago were called "dignified organs of public opinion," with their tales of sex in its most crude form, written up in glaring headlines! Think of the men of science and knowledge who have been buried unsung while the plaudits of the mighty and many are extended to the "much-married" movie star who has divorced her fourth husband and is now about to take unto herself a fifth! See the churches filled with the gossipers, the make-believes, while the worshippers (of the sun, the fresh air and mother nature) throng the beaches, climb the hills and roam the valleys! See all this, and much more, and we ask you, "Is the moral conscience of the world active?"

Nations' Self Interest

The truth which no one can deny is that all this evasion, postponements of active measures towards a solution, prevarication and indifference to the wishes of the majority, can be laid at Japan's door. But because Japan is a Great Power, militarily and navally speaking, and China a negligible quantity, no

one wishes to take the lead in telling Japan that she should act according to international law, not because they fear reprisals but for the reason that it might mean a readjustment in their balance of power understandings. In other words, self-interest is the guiding factor in international relationships.

In this connection, we quote what Lord Cecil had to say before the League.

The eminent British statesman, one of the first and always the most ardent supporter of the League, was unsparing in the criticism he meted out to both France and Germany, declaring bluntly that if these two countries could reach an agreement "seventy-five per cent. of the world's unrest would be ended."

Lord Cecil insisted that there be a showdown on the vital question of disarmament and urged that vacillation and selfishness be abandoned.

"Are we going to disarm?" he asked. "This is a question which we must answer 'Yes' or 'No,' or there will be a reversion to pre-War conditions infinitely worse than today."

Although the League has granted Japan's request for a six weeks' postponement of discussion of the Report of the Lytton Commission, Lord Cecil did not hesitate to express himself strongly and plainly upon the Manchurian situation and the Sino-Japanese dispute.

Reference to Sanctions

He declared that if the Covenant of the League had been applied in the Far East, the League would not be in its present difficult position, and demanded to know why the League had not enforced sanctions in the Far East.

"I am not going to answer why," he said, "but one or another, or both parties must have been guilty of a breach of the Covenant."

The "United Press" message in this connection continues:

The eloquence and obvious sincerity of Lord Cecil made a profound impression upon the Assembly, particularly his references to the need of a Franco-German accord and to disarmament, but his straightforward comments upon the Manchurian situation, which hangs over the Assembly like an ominous cloud, caused some apprehension.

The future of the League, in the opinion of unbiased observers, will be determined by the success or failure of the Assembly to find an adequate solution to the Sino-Japanese problem.

Nobody in to day's Assembly thinks for one moment that the League will be able to force, when it eventually takes up this momentous question, the

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return of Manchuria to China. But upholders of the League are hoping that a solution can be found, or a line of policy adopted which will eventually bring about the collapse of the status quo in the Far East and again unite Manchuria to its mother country.

The report of the Lytton Commission, it is universally admitted, must be based upon the assumption that Manchuria is an integral part of China, in accordance with the provisions of the League Covenant and the Nine-Power Treaty. It is, therefore, highly unsatisfactory to the Japanese, who have refused to accept any solution of compromise advanced which recognises China's sovereignty over Manchuria.

It is generally believed Japan will withdraw from the League before a solution is reached.

Two Avenues Before League

Two avenues are open to the League, in the opinion of competent observers. One is to surrender completely and admit that Manchuria is lost to China. The second is to reiterate the policy of non-recognition of territory obtained in violation of international treaties, followed by definite measures putting into effect this policy in such a manner that powerful pressure will be placed upon Japan.

If the League follows the first avenue it will have definitely admitted the end of its usefulness in international affairs, and Lord Cecil had this in mind when he addressed his trenchant remarks to the Assembly to-day. World confidence would be shaken by such a course, the Disarmament Conference would be prepared for a hasty failure, economic recovery retarded, and the stage prepared for the next war, League supporters feel.

No one dares admit such a possibility, Lord Cecil's frankness today coming closer to an outright statement of the potentialities of the situation, but grave doubts exist as to the possibility of obtaining any kind of formula which, even with a moderate lapse of time, will cause Japan to restore Manchuria to China.

Wang Ching Wei's Statement

Mr. Wang Ching Wei, President of the Executive Yuan, issued a statement, part of which follows:—

The Covenant of the League is really the one law of nations which it is incumbent upon both member-States and other adherents of the League to respect and obey, and it is only through general observance of this Covenant by the various States that peace of the world can be preserved.

It is the responsibility of the League to enforce the Covenant. The purpose of appointing and despatching the Commission of Inquiry is to investigate the facts of the case and to ascertain the responsibility in the matter.

Lucid and Impartial

The report of the Commission, both in its presentation of facts and in its observations on the cause and effect of the Manchurian affair, is both lucid and impartial. Its recognition of the premeditated nature of Japan's plan in deliberately violating China's

territorial integrity in line with her aggressive policies is particularly clear and unmistakable. It is a point for which the Commission deserves our profound admiration for its impartiality and unremitting efforts. It is regrettable, however, that the measures of settlement, as suggested by the Commission, seem to be not always consistent with the facts which it has so lucidly presented.

From the tone of wording of the Report, it is clear that the Commission has laid the whole responsibility, legal, political and moral, upon Japan. The Commission, in fact, clearly recognizes Japan's past activities and designs on Manchuria is the main source of complications and disturbances in the Far East. It has also stated in an unmistakable way that it considers that so-called "Manchukuo" is merely a puppet organisation hatched by the Japanese military. In spite of all these, the Commission hesitates however to hold Japan wholly responsible for the present crisis, but, on the other hand, has been at great pains, by circumspection, to put forth the so-called peaceful measures of settlement.

Peace Unsafeguarded

"Should these recommendations of the Commission be accepted by the League in their entirety, it would only serve to show that though not lacking in impartiality of observation and sympathy towards right and justice, its power is, however, not strong enough to uphold such a cause. In such an eventuality, not only would peace of the world be left without any safeguard, but it would also be impossible to attain what the League has considered to be its main mission, namely, prevention and solution of international complications.

"For the sake of the future of world peace, China has to call the serious attention of the world to this important point.

"What our people should give their most serious consideration to now is how to cope with the question confronting us to-day. War or Peace?

If the former course is adopted, we must recover by force what Japan has by force wrested from us. This is to seek justice through force.

If the alternate course is adopted, the most important step would be to accept the sympathy which the League has shown towards us but to seek rectification of its weakness and enhance its power in order that we may yet achieve the final triumph.

It should be emphasised, however, that whichever course is adopted, it is essential that the Government and the people must be firmly united together. Without unity, the policy of peace would easily become an indiscriminate vociferation of high-sounding but meaningless principles, devoid of any practical value; while to resort to war without first achieving a united front among ourselves would only hasten our own ruination.

"This, the lack of unity, has been perhaps the cause of all our past failures, and, we will have gained inestimably if we can only shun this fatal track hereafter.

Only By Struggle And Sacrifice Can China Be Unified

Unity is Strength

"In union lies strength: and in unity and co-operation lies salvation. Not only between our comrades, but between the Government and the people, between the Central and local authorities, unity and harmony should be the cardinal principle. Internecine strife between different local factions arising out of conflict of interests is especially to be discountenanced. Those who do not hesitate to incur the opprobrium of being the aggressors (in civil war) are only hastening their own extinction."

One of the most interesting comments was that of Dr. V. K. Ting, Professor of Geology at the Peking National University, and former Mayor of Greater Shanghai, who contributed an article to the "Independent Review," portion of which we reprint herewith:—

National Suicide

Dr. Ting expresses the opinion that China will commit national suicide if instead of making full use of the international situation to secure the complete diplomatic isolation of Japan, she dissipates her energies in discrediting the League of Nations and impeaching the motives of the Inquiry Commission.

That the Lytton Report cannot satisfy Chinese national aspirations should be evident to every one possessed of a modicum of common sense says Dr. Ting, and it is equally clear that it will not produce any effect, as Japan has already recognised Manchukuo. "The question to be decided to-day, therefore, is not whether we should be satisfied with the Report or not nor whether it will produce any direct result, but how to secure the complete isolation of Japan by means of diplomacy so that the people throughout the world may realise from now on that the responsibility for breaking the peace of the world rests on Japan, and not China, thereby giving the lie direct to all the allegations made by Japanese propagandists against China. If we can reach this result, our diplomacy will have scored a great success. For a nation which cannot defend itself, to depend upon diplomacy for the recovery of its lost territories is absolutely impossible."

Chorus of Condemnation

Dr. Ting voices amazement at the trend of Chinese opinion in the last few weeks, which has been trying to inflame the feeling of the people instead of devoting its attention to winning the support of world opinion for China.

"Some have gone even so far as to denounce the League of Nations and the Inquiry Commission for their alleged partiality. The 15 Shanghai members of the Central Executive Committee and the South-western Political Council also have joined in the chorus of condemnation. The motive of this attitude is really beyond our comprehension. We hope our countrymen will realise that if our policy towards the League is to be framed in accordance with these telegrams of denunciation, we shall commit national suicide. We must know that while the ability of the League to help us to recover our lost territories is limited, the Powers could deal us a serious blow by recognising the right of Japan to rule the North-east.

"If we wish to recover our lost territories in the future, we should retain at least the sympathy and goodwill of the world so that the Powers will not recognise Manchukuo. If we want to attain this result, we cannot but adopt a friendly attitude towards the Lytton Report, no matter whether we are satisfied with it or not, and should under no circumstances lose the sympathy of the Powers. During the last few days, the Japanese press has been paying serious attention to Chinese reactions to the Lytton Report and the League, apparently intending to use them for propaganda purposes to show the world that the Chinese people refuse to accept the Report and therefore the responsibility of turning down the document rests not on the shoulders of Japan alone. If we again indulge in irresponsible talk and shout our slogans, it will be tantamount to our walking into the Japanese trap with eyes open."

Support Alienated

Dispassionately speaking, for China to implore the assistance of the Powers when she is unable to defend herself against aggression is something not very honourable, says Dr. Ting. It is true that according to the Covenant of the League, China is entitled to invoke the help of member states, but the degree and extent of such help has to be determined by the League as a whole.

"What is worse, our revolutionary diplomacy of the last few years has alienated the sympathy and support of all the countries who would otherwise be in a position to help us. Suppose two men are engaged in a fight. One of them is worsted and calls upon the spectators to help him. The spectators offer mediation but refuse to join in the fight, upon which the weaker man starts to curse the spectators. How silly this attitude is!"

In conclusion, the writer says: "Individual suicide is contemptible. National suicide is not only contemptible but also insane. When a man commits suicide, everything ends with his death, but when a nation commits suicide, the sufferings of the people will remain. International law contains no provision as does the Ta Ching Lu Li (Ching Dynasty Criminal Code) concerning suicide under duress. If we commit suicide on the doorstep of Japan we not only cannot win the sympathy of the world but shall become its laughing-stock. Our slogan should be: Rather be a whole tile than a bit of broken jade. For jade is not worth a single cent, when reduced to bits, whereas a tile can be used for the building of a new house."

Spirit of Revenge

The general opinion among the students and young people about the Lytton Report and the League of Nations is unfavourable, and the sentiment is that only by armed force will Japan, or any other Power for that matter, give up what they have taken by force from China. Right throughout the land this sentiment is being shown in active operation by increased interest in those sports which contribute towards physical fitness for military training, formation of local militia in various parts of the country for the double purpose of protection from bandits and

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The Cat Out of The Bag

Japanese Proletarian and Newspaper Proprietor's Outspoken Comments on Manchuria

Notorious Capt. Amakasu Now Manchukuo Police Chief

For the benefit of our oversea readers we reprint herewith the letter of the Tokyo Correspondent of the "North-China Daily News," Shanghai, dated October 12, which throws some interesting sidelights on the Japanese military junta. The article speaks for itself, and comment would be superfluous, except for us to say that we are glad to know that there are Japanese patriotic enough to defy their autocratic militarists. May the day soon dawn when the peoples of Japan and China are free of the shackles of autocratic warlords!

At a time when nearly every writer or politician of any note in Japan is content to say: "Yes, Yes" to the dogmas that the military clique and its satellites are laying down for Japan, it is more than a little refreshing to come across two articles which are comparatively outspoken and which approximate closer to the real truth of what has been, and is, going on in this part of the world.

One of these appears in the "Nippon Kokumin" (The Japanese Nation) and is from the pen of Mr. Asao Hisashi, Chief Secretary of the newly-amalgamated proletarian party. Mr. Asao Hisashi has just returned after a trip of inspection in Manchuria and is firmly of the opinion that "the present Manchurian trouble is a play got up by Japan from beginning to end. A play," he goes on, "would be enjoyable enough if it were played by good actors, but in this case, many of the principal actors (the Manchukuo statesmen and "patriots") are all poor mummerys and the thing is extremely dull as a consequence."

Mr. Hisashi proceeds to point out that 20 years and more have elapsed since Japan secured a foothold in Manchuria, and yet, he says, Japan is reduced to the farce of pretending that Manchuria is Japan's life-line and makes an undue fuss about it. Nothing he insists, so glaringly and fundamentally illustrates how things are not handled rationally in Japan.

"We have a proverb," he continues, "about making a rope after catching sight of a thief. It refers to want of preparedness, a lack of habitual effort for the rational adjustment of difficulties, and hurried makeshift which is only too often followed by vacant neglect and inattention."

Want of Preparedness

As illustrations of this want of preparedness, Mr. Hisashi cites many examples. For instance, the Kyochoikai, the Society for Harmonizing Labour and Capital, was born after the fierce and savage rice riots of 1919; the series of assassinations in the earlier half of this year induced the plutocrat Mitsui to donate Yen 3,000,000 for the relief of the unemployed. The dastardly murder of Premier Inukai in broad daylight allegedly in connection with agrarian unrest

and the threat of thousands of farmers to march into the capital scared the Government which then immediately set to work to devise measures for the relief of the agrarian community. Yet, he says, with the exception of a great deal of paper resolutions, things have been coolly left much as they were, "until perhaps there is a fresh crop of assassination." The same, he believes, will be the case even with Manchuria.

According to Mr. Hisashi, the Japanese military brewed the storm in Manchuria by way of venting their ire against the projected reduction of armaments, a measure which all Japanese administrations preceding the present Saito Cabinet strongly favoured.

"There is neither any rational attitude nor a definite goal in the doings of our military in Manchuria," he writes. "They have set up a new unnatural state which is wobbling under the weight it has to bear and which is causing Japan to stagger too. The state of Manchukuo, has, figuratively speaking, taken up a boulder which is too heavy for its strength. It cannot be carried to the place where it is desirable to take it, nor can it be put down. So one has to hold it up, seeking assistance from here and there, and puffing and tottering all the time." Mr. Hisashi also dwells, in vein sarcastic, on the "triumphal return home" that the military staged in Tokyo and various other cities of Japan after the great "victories" won at Chapei and in Manchuria. "How our military has degenerated and weakened!" is his comment.

Flies and the Ticks

Comparing the British and Japanese colonial policies, Mr. Hisashi holds that the Japanese are like flies, while the English are like ticks. The Japanese, he says, are "yakamashii" (noisy) all the time and are fond of posing; they look down on the peoples who have been fated to come under their sway, even if this has been the result of annexation; in short, they are troublesome all the time and are intensely disliked. The English, on the contrary, he says, are like ticks; they are quiet; they make the colony part and parcel of their lives; and they gradually come to take a part in the life of the people they are not merely governing, but also living with. In other words, he thinks, the English are an eminently practical people, knowing when to give and take, and that is why, although the British empire embraces such a vast area, there is comparatively little trouble in those regions and what troubles have arisen easily admit of adjustment by agreement. Japan, on the contrary, he finds, has reaped nothing but distrust, dislike, expense and trouble in Korea and Formosa and is going to reap much more in Manchuria. Japan, he proceeds, is out to suck Man-

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churia's blood, but beware, he warns the Japanese, that, led by Manchuria, Korea and Formosa will combine with it and suck Japan's blood.

Loud Patriotism

Proceeding, Mr. Hisashi says that it is not in her colonial policy alone that Japan's fly-like policy is shown. It reflects itself in domestic politics, education and all other things making everything in this country formal and troublesome. "The national system," he declares, "is brought forward at every turn. Patriotism is ever the first and last word in an argument. When one opens one's mind a little, one is immediately denounced as unpatriotic. In Japan there are few positive injunctions to do this or that; but as to prohibitive orders not to do this or that, there are any number of them and there are innumerable officials (Japan has more officials than any other country in the world) to enforce these prohibitive orders."

Mr. Hisashi then placed his finger on one aspect of the Japanese national character that has come to the fore, with particular vividness, in recent months—this being that Japan wants everything to be as she would like it to be and her intolerance of the susceptibilities, inclinations and views of others. "We Japanese are nationalism incarnate," he says in conclusion. "We cannot rest content until everything is as we will have it. Like children we even cry for the moon. When Formosa passed into our hands, we must needs kill the Chinese tongue there, abolish Formosan customs, educate the Formosans in our own fashion, dress them in kimono, teach them to sing the Kimigayo (the Japanese national anthem) and expect them to worship our own *lares* and *penates*. No thought is given to anything like recognizing the natural inclinations of others and falling in line with them even if it is to our ultimate advantage to do so, the result being that even our goodwill, far from being trusted, only annoys and antagonizes those with whom we deal. Neither are we blessed in choosing means by which to induce others to act with us. We are intolerant, quarrelsome and aggressive and rarely resort to natural, peaceful and rational methods. 'Down with the Capitalists!' some 'patriot' shouts, and eminent men like Mr. Inouye and Dr. Dan are murdered. 'Down with the politicians!' another 'patriot' bawls, and Mr. Hamaguchi and Mr. Inukai (both former Premiers) are murdered callously. The Koreans are getting restive: they should be given a dose of powder and lead. America is not acting as we want and the same applies to Russia. We must fight them. Japan is so apt to rattle the sabre that the world is not far wrong in thinking us to be behind the times. Japan is, indeed, a noisy fly."

Notorious Character Re-appears

The other article is by Mr. Yamamoto, proprietor of the "Kaizo" (Emancipation), a magazine with a wide following in Japan. He, too, has been touring in Manchuria and says that one of the most shocking impressions he received there was to discover that Captain Masahiko Amakasu, formerly attached to the Tokyo gendarmerie, was Chief of the Police Affairs Bureau of the new state of Manchukuo.

Captain Amakasu figured in a most disgusting role during the anarchy that prevailed in Tokyo following the 1923 earthquake, and amongst his exploits was the murder of Mr. Sakae Ohsugi, one of Japan's best-known Socialists, his wife and their seven-year-old nephew. The man was decoyed into a room in the gendarmerie headquarters and, while he was being questioned, a gang of soldiers leaped on him from behind at a given signal and he was done to death. In the meantime, his wife and their nephew were in two other separate rooms. Captain Amakasu proceeded, with two of his men, first to the room in which the woman was, and there, with his own hands, strangled her to death. The same thing was done to the little boy. At first, the military authorities tried to whitewash Amakasu, trotting forward the old plea that he had acted for the greater good of the state even in thus murdering the innocent little seven-year-old lad. Public opinion, however, was roused at this disgusting and cowardly murder and Amakasu was tried and sentenced to ten years' imprisonment. He was released, on the ground of good conduct, many years before his term expired and went to Manchuria where he is known to have had a hand in the recent Manchurian incidents. Mr. Yamamoto, while agreeing that exconvicts must not be debarred from all useful employment because of their past, is nevertheless of the opinion that a murderer is hardly a fit person to superintend the public affairs of a new state.

Manchurians Skeptical

The appointment of General Nobuyoshi Muto to a post in Manchukuo which closely approximates in character the office that the late Prince Ito occupied in Korea before its annexation, according to Mr. Yamamoto, has made the Manchurians very distrustful of the fine talk and the specious promises that Japan has been, and is now, making as regards Manchukuo. He says he talked with many Manchurians who, requesting that their names be not divulged, told him that, frankly, they did not care to look a gift horse in the mouth, and were very sceptical about the "independent status" of Manchukuo. Their attitude seemed to be in short, that of "*Timeo Danaos et dona ferentes*."

PEOPLE'S ARMY IN KUANGTUNG

Citizen's Corps similar to those in existence in Kuangsi are now being organized in Kuangtung. The province is being divided into five districts in each of which there will be nine corps, with Canton as headquarters. The authorities hope that the introduction of this modified form of conscription will in a few years time mean that there will be a huge people's army which at all times will be able to protect all the districts against bandits or Communists and who will be available as full soldiers in times of national emergency. As each district will do something towards the upkeep of its section, the great financial burden on the provincial treasury will be lessened. In the neighbouring province of Kuangsi 300,000 youths are receiving military training.

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The New Renaissance and the New Reformation in China

Veteran Missionary's Interesting Address to University Students

WILL CHRISTIANITY SAVE CHINA?

The faculty and students of the University of Shanghai recently were fortunate to hear Dr. Stanley Jones, veteran missionary from India, who gave an address on "The New Renaissance and the New Reformation in China."

In part, Dr. Jones said: "As we are trying to get through these difficult days of the rebuilding of China, it is well to step off and see it in its proper perspective. "One of the most lesson-giving things we can do is to step off and see the parallels between what is taking place in China and what took place in Europe."

For a thousand years, he stated, men in Europe were under the sway of tradition, and their minds were fixed and unprogressive. The Church was afraid of scientific thought, lest men should lose their faith. This period we call the "Dark Ages." At the end of this period, two liberating forces were felt. One was within the mind, the Renaissance, the other was within the soul, the Reformation. One was the birth of the intellect and the other was the new birth of the spirit.

Intellectual Freedom

"The new mind gave men intellectual freedom," he explained, "and they began to ask: What are the facts in human life that gave birth to the scientific spirit? That new attitude of mind caused upsets and started movements that broke the old chains and let men loose into a new era of intellectual freedom. With this new freedom, tremendous power was born, for the mechanical age was ushered in, and with this mechanical age, power was put in the hands of men."

"As men found this new intellectual freedom," he continued, "they also felt a deep necessity to have power within the character to be able to handle this new freedom of the mind. It was one thing to have freedom; it was another thing to have sufficient character to handle that freedom. Out of the necessities, of the case was born a new movement. Men turned back to the pages of the New Testament to find power, and so the Reformation was born."

It is upon these two movements that the whole of the progress of the West rests, he stated. The Renaissance has far outrun the Reformation, and the survival of Western civilisation depends upon the bringing up of the Reformation to let it keep pace with the Renaissance. If religion can moralise and spiritualise these throbbing movements that are going across the Western life, then Western civilisation may be saved, otherwise it may be a mere power to destroy itself, he said.

China in Transition

"When I turn to the East I find parallels which I think are real," he said. "China was not only for

a thousand years, but for more than a thousand years, under the sway of tradition, but now you have come into the Renaissance. The intellectual freedom has come and is here to stay. As a consequence, it is causing upset and confusion and challenging the whole foundations of society, and we are in a period of very great strain.

"The Renaissance movement," he said, "has precipitated five revolutions at once in China: the intellectual revolution, the moral and spiritual revolution, the economic revolution, the social revolution and the political revolution. These five revolutions have come in one generation in the life of China, while in the West we scattered them over five centuries.

"This Renaissance is here," he continued, "and it is causing deep changes within the life of China that will continue. There is no going back if we would. The only thing that we can do is to prepare ourselves to handle this new freedom. I believe that the deepest necessity in the life of China, as in the life of the West, is a birth of a Reformation, a new birth of the spirit to keep pace with this new birth of mind.

"Where can we find the power to give us a new reformation?" he asked in conclusion. "Frankly, I don't think education can give it to us. I believe in education, but we know its limitations. We know that it doesn't go down to the springs of one's character to change the inner instincts. I believe that there is a power that we can get hold of, and that it is found in Christ."

* * *

Much that Dr. Jones spoke of we heartily endorse, and we would particularly mention what we believe to be a cardinal fact in any discussion on our country his statement that "the Renaissance movement has precipitated five revolutions at once in China: the intellectual revolution, the moral and spiritual revolution, the economic revolution, the social revolution and the political revolution." A good deal of the criticism levelled against China fails to take into account the enormous difficulties that confront China's leaders, who not only have to deal with powerful internal disruptive forces but who are also harassed by constant alien outside pressure.

The Great Illusion

We believe that history can find no counterpart wherein a major nation has had to resist external influences while in the process of revolutionary reform, as is the case of China to-day. Never before has the message of idealism and truth and honour

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and justice been less effective in the world than to-day, when governments and leaders of thought talk only of "realities," economic conditions, and the hundred and one "red herrings" drawn across the trail of appeal.

It is true that China's leaders are searching for the remedy which will cure her major ills, and that many believe that it will be found in Western civilization. The great illusion of scientific progress and development is blinding their eyes to the truth that the secret of China's "Four Thousand Years" lies buried within her own breast. The great truths of Life which are hidden in the storehouse of Ancient Chinese Culture should be resurrected to effect "the birth of a reformation, a new birth of the spirit to keep pace with this new birth of mind."

Churchianity

Dr. Jones believes "that there is a power that we can get hold of, and that it is found in Christ." As a truism we hold to his opinion, but we do not support the belief that Christianity means a belief in Christ. Present-day Christianity only means churchianity to us. We look around the world and we see that the so-called Christian countries are but poor models of Christian examples. Our leaders see no gleam of hope from Western-inspired Christianity.

But, dear reader, do not misunderstand us. We do believe in the eternal principles which Christ taught, but we do not forget that those verities are to be found in all the religions of the world. As Buddha speaks to the Indian, Mahomet to the Mahomedan, Christ to the Westerner, so let our ancient philosophers guide us to that state when "all within the four seas are brothers."

Our fellow Christian workers, as well as our foreign Christian helpers, must realise that reformation can only be achieved by the discarding of wrong practices and beliefs in favour of a return to the true ancient culture, upon which the nation is built. Nothing from outside can take the place of that which is part of the race. If Christianity as practised by the West ever holds a dominant place in the life of our nation, well then China will be no more.

Thoughtful men all over the world to-day are turning from Christianity to Buddhism. There must be a reason. Maybe it is because they realise that present day Christian doctrines bring nothing to the world but discord, tyranny of the mind, and war. The doctrines of the Buddha, on the other hand, are put forward as a solace to the cares of a modern world. It makes its appeal to the reason, and concerns itself not with race, but with mankind.

That efforts are now being strenuously made to revive the ancient culture of China is good news to us. In Canton a movement has been started to foster the Confucian ideals, while in various provinces we note that many leaders are supporting societies for the study of our ancient literature. How happy we would be if we could supplant our present day administration with one modelled on ancient lines, wherein the highest posts in the nation could be attained by the men of merit, and the scholar be ranked where he should be, at the top?

CAMPAIGN TO MAKE CHINA AIRMINDED

Shanghai was deluged recently with 100,000 colored leaflets which were dropped from a China National Aviation monoplane, flying low over the city, as part of the campaign to awaken popular interest in aviation. Among the most striking slogans were the following:—

"Aviation makes the country wealthy; aviation makes the country strong."

"The salvation of China must depend upon the air force."

"Create a glorious aviation history for China."

"Adore glorious aviators."

"Is it impossible to obtain 10,000 aviators from 400,000,000 people?"

"Have you the ambition to create an air record?"

"Do you often travel by air-plane?"

"Aviation construction is a defense against external aggression."

"Young Men, determine to be aviators."

"The aviator is the most glorious of human beings."

"Aviation construction will remove the national crisis."

"We are the masters of the Chinese air."

PRUSSIAN ACADEMY OF SCIENCE HONORS DR. HU SHIH

First Oriental to be So Hônoored

The German Minister to China, Herr Trautmann, presided at a dinner attended by more than 20 prominent Chinese scholars and scientists at the German Legation, Peiping, on September 22, in honor of the election of Dr. Hu Shih, the well-known Chinese scholar, as a Correspondent Member of the Prussian Academy of Sciences.

The German Minister paid a glowing tribute to Dr. Hu Shih's scholarship, remarking upon his work in the Chinese literary renaissance and comparing him in this respect with Martin Luther.

In the course of a short speech Dr. Hu Shih said that he considered the honor conferred upon him was one of the greatest in his life, and that he would strive his best to be worthy of it. He said that he was best fitted for historical reasearch and would devote the rest of his life to that branch of science.

Dr. Hu Shih is not only the first Chinese but also the first Oriental to be honored by the Academy. China is proud of the high honor conferred upon one of her gifted sons, and we feel sure that Dr. Hu Shih's labors will be of benefit not only to his own country but to the world at large. Just as China to-day needs the organization and industrial scientific knowledge of the West, so the West needs the stabilizing influence of Oriental Philosophy to awaken a realisation that temporal power only leads to decay.

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Chen Tu Hsiu, Communist Leader, Arrested

Mrs. Sun Yat Sen On The Terror in China

Will Persecution and Murder of Girl Students Rid the Country of Communism?

The arrest by the police of the International Settlement of Shanghai of Chen Tu Hsiu and a number of his associates, and their subsequent handing over to the Chinese authorities on charges of being Communists, followed by public protests, including one by Dr. Hu Shih, has once again brought into the limelight the question of socialism in its relationship to the life and growth of a nation in the throes of a rebirth as a democracy.

This problem of socialism is as old as the world itself. When there are but two parties to a dispute, then the issue is clear—one must be right, the other must be in the wrong. Increase the parties to three or more, and you immediately have a complicated problem, for the determination of which you will have as many varied judgments as there are parties. Let one party secure the dominant position and then you will have a rush of some of the others to form a combination that will ensure the defeat of the incorrigibles. From the prime motive of doing right, in which all are interested, the question evolves into one of forcing one's own opinion upon those weaker than yourself.

Christ a Revolutionist

Christ was not the first, but for us he serves as a good example of one who resisted the efforts of those in power who used their position to oppress the weak, and thus he became, to the religious and judicial hierarchy of the day, a socialist and a revolutionist. Without a doubt, if Christ lived to-day and attempted to put his programme of salvation into effect, his opponents would call him a Communist.

Do not mistake us. We do not admit that the present day Communists are worthy followers of the Lowly Nazarene, but the point we wish to stress is the fact that their place in the scale of values is but one of degree. Just where the line is to be drawn is the crux of the problem. In days not far distant men went to war on their fellows with the blessing of the Church, whose very pillars were built upon the creed, "Thou Shalt Not Kill," and "Love Thy Neighbour as Thyself."

World Stampeded

Ever since the Great War of 1914-18, the whole world has been stampeded into a veritable campaign of hate and fear. It all started with the question of the spoils of war. Every nation was found to be guilty in one way or the other in deceiving their neighbours. Secret treaties, agreements and understandings were unearthed, until the position became so bad that no one had the courage to protest the iniquities of a peace that meant greater war. There was but one thing that made the world sit up and take notice enough for them to present an united front to oppose—bloody revolution in Russia.

Bolshevistic Russia was a godsend to the governments of the world, who drowned the voices of their own discontented peoples by their loud cries of "Beware the Communists!" The war fever of hunting for spies turned into one of hunting for people of socialistic tendencies. To be a practical Christian meant to be a Socialist or a Communist, according to the views of the observer. It was the easiest thing in the world not so long ago, as even it is to-day in many places, to damn a man by calling him a Communist.

When China Turned to Russia

China did not escape this visitation by any means. In fact, she became more involved than any other nation when Sun Yat Sen and his associates, seeking friends in need could find no other but Soviet Russia. Whatever the rights and wrongs of the case, the fact remains that ever since no foreign nation believes other than that all China's ills are due to this Communist influence. As if socialism—for Communism after all is nothing but socialism in its most virulent form—came into being with the birth of the Russian Revolution!

When the civil elements of the Kuo Min Tang were ousted from power by the self-seeking militarists, it was only natural that the latter should profit from the teachings of their masters, by instituting a campaign of exterminating their dangerous opponents. The foreigners fear and hate of Bolshevism provided them with the necessary valid excuse for the execution of their enemies, and at once there was instituted a reign of terror, the like of which can only be compared to the Armenian massacres. Men and women, boys and girls, guilty and innocent, were led before the firing squads, to clear the country of the dangerous "Communist" elements. The foreign Powers did not protest, so all was well.

The Reaction to Frightfulness

This campaign of frightfulness had its reaction. The braver minds, among whom no doubt was Chen Tu Hsiu, revolted against this form of revolutionary progress, and men who under ordinary circumstances would have been great liberal thinkers were forced by turn of events into radicals. Feared because of their intellectual power, they soon became the enemies of the oppressors of the common people. The dictatorship of the militarists was threatened. Labelled as Communists it was easy to get them to the firing squad.

Only this month we read in the papers that a number of Communists, among whom were three girl students, faced the firing squad in Canton. We cannot forget the hundreds of boys and girls who were shot at Hankow and other cities in 1927, on charges of being "Communists." "United China" holds no briefs for Communists, but it believes that the problem

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of socialism in China cannot be solved by the execution of mere boys and girls because of their political ideas. This sort of eradication will result surely in a bloody revolution more terrible than the French or Russian examples.

The Career of Chen Tu Hsiu

Chen Tu Hsiu was born at Huaining, Anhui, in 1879 and is one of the two best-known Communist leaders in the Republic, his activities being confined to South China. Chen's comrade, Li Ta Chao, whose sphere of activity was North China, was executed several years ago by the authorities in Peking.

Chen spent some time abroad in Japan and France, and returning became one of the forerunners of the "Literary Revolution." He edited "La Jeunesse," and soon became known as one of the most brilliant scholars in the land, later to be installed as dean of the department of literature of the Peking Government University.

In 1924 Chen was admitted into the Kuo Min Tang, soon becoming famous because of his "Communist" views. He went to Moscow in 1925 as chief delegate of the Chinese Communists to the Kuo Min Tang, and before the split between the Kuo Min Tang and the Communist Party, issued many important declarations jointly with Mr. Wang Ching Wei.

Chen in Exile

Chen eventually left the country because of his extreme views which did not meet with favour and remained an exile for years. It was only some months ago that he returned, to fall sick in Shanghai. He was amongst those arrested in raids by the Settlement Police and was handed over to the Nanking authorities.

Following on Dr. Hu Shih's protest against the extreme penalty being imposed on Chen, Mrs. Sun Yat Sen (Soong Ching Ling) wrote the following letter to the Shanghai press on October 29.

Mme. Sun Protests

To the Editor:

I am astounded that all those who have come to the defense of Mr. Chen Tu-hsiu, far from protesting on the grounds of general political terror exercised by the Nanking Government, have not even said a word about the eleven men arrested with him.

Those who have come to the defense of Mr. Chen, his Chinese friends, and such organs as the Shanghai Times, the Journal de Changhai, and the China Critic, have done so largely on the grounds that Mr. Chen has dissociated himself from the revolutionary movement and because, according to these papers he has called the Communists "bandits." That is no reason for me to come to his defense. Quite to the contrary. However, I protest against the arrest of Mr. Chen and his eleven colleagues, *only because these arrests are another manifestation of the Terror*, which the Kuomintang wages unceasingly against the Chinese working class, the peasants, and against students and revolutionary intellectuals, and occasionally against factions within or close to the Kuomintang which even enjoy the

support of some of its most influential members—as appears to be the case with Mr. Chen Tu-hsiu.

As an example of the fact that the present defenders of Chen Tu-hsiu are attempting to avoid the basic issue of political terror, we have the statements of individuals like Mr. Kwei Chung-shu who sought to give the impression in a recent article that these liberal Chinese and foreigners who came to the defense of Paul and Gertrude Ruegg did so only because they were foreigners and not because their arrest and persecution involved fundamental political issues, both national and international. They don't even point out now that among the thousands who fell before this terror, were two sons of Chen Tu Hsiu himself, who were members of the Chinese Communist Party. Mr. Kwei sneeringly asked if Mr. Chen, like the Rueggs, had any children over whom sympathy could be aroused. Yes, he had two sons, both educated abroad, both labor organizers and one of them a poet of power and promise. They were shot to death by Chiang Kai-shek in 1927.

Men like Mr. Kwei and his fellow intellectuals remained silent then, and have remained silent through those ghastly years of the Terror against the Chinese people. But foreign workers of every land have not remained silent. In huge demonstrations and in their press everywhere, they have repeatedly denounced the Kuomintang terror and declared their solidarity with the cause and aspirations of the Chinese workers and peasants. They have raised money and formed committees, not only for the Rueggs, but for the past six years, for their tens of thousands of Chinese brothers. The hard-earned pennies of foreign workers have meant food and clothing for Chinese prisoners in Kuomintang prisons. Have Mr. Kwei and his like ever done a fraction as much? Hardly—and they are now trying to skirt the whole, fundamental issue of the Terror in China.

Against this Terror we need to wage an uncompromising struggle, and to make a start toward organizing this struggle I am ready to participate in the formation of a general committee in defense of all political prisoners, all victims of the Terror, and to such a movement I am ready to lend all my efforts and all my energies. I invite all the intellectuals of China, all friends of the Chinese people, to associate themselves with this Committee in a struggle against all political persecution.

SOONG CHING LING

The Tyranny of the Kuo Min Tang

"United China" feels that Mrs. Sun Yat Sen is at times intolerant towards her enemies, but realises that she has had just cause for a person in her position to wage an unrelentless war against what she calls "the terror." As the widow and one of the co-workers of one of the leaders of the Revolution she has seen the self-seeking militarists and corrupt officials of the so-called Kuo Min Tang dismiss, cajole, imprison and murder the real patriots of the country. Every loyal Chinese, no matter what his political views may be, respects the loyalty that never wavers in defence of the principles for which Sun Yat Sen worked and for which he died.

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Only A Militaristic China Can Make The World Safe For Democracy

The Christian General Answers His Critics

Marshal Feng Yu Hsiang Explains Why He Overthrew His Superiors

THE STORY OF THE COOLIE WHO "SQUEEZED"

THE "Christian General," for more reasons than one has always been "good news" for the newspapers. His dominating personality, his iron discipline, his "coolie" clothes and his rough camp mode of living,—in distinct contrast to the other military leaders of the Republic—have been the cause of the spotlight of public opinion being thrown upon him.

Feng became a bonny Christian. He made his soldiers sing "Onward, Christian Soldiers," and after teaching them the rudiments of Christian theology made them practise in their daily life what they had been taught! While other Chinese Christians lived on the fat of the land, Feng's bonny Christians had to sacrifice. They could not "squeeze" the populace amongst whom they lived, they had to pay for what they wanted, and in between times when they were free from military duties they were called upon to build roads and do other works of a public nature.

Feng had many critics. Up till recently he had never gone out of his way to make public his answers to his detractors. Whether or not he has decided the time opportune he gave an interview to the "Ta Kung Pao," evidently the prelude to his entrance once again upon the stage of Chinese political life.

Unfounded Charges

"I have my admirers as well as critics," Marshal Feng stated. "The things for which I have received praise from the public are those which I have been in duty bound to do. Therefore, I do not feel proud of them. I know what my detractors say about me. In the first place, they declare that I always go to extremes in the correction of certain social abuses. Secondly, they say I specialise in betraying my superiors. As a matter of fact, these charges both arise from an insufficient knowledge of my character and personal background.

"Speaking from the standpoint of a revolutionary, it is evident that a revolution, whatever its character, or nature, involves the overthrow of certain leaders who have oppressed the masses. If every one blindly follows the constituted authorities, then

there will be no revolution in the world. My past deeds were all actuated by the single motive of doing away with those leaders who had been tried and found wanting.

Those He Overthrew

"Judged by the standards of a reactionary, all our revolutionary movements would be regarded as nothing but betrayals. For example, in 1917, I declared my opposition to the monarchical restoration movement. In 1924 I overthrew the corrupt Tsao Kun government and later ousted Pu Yi from the Forbidden City. More recently I participated in a number of civil wars. I wonder if my critics will contend that all those I have overthrown should be maintained on the political stage.



Feng at a Wayside Station

Marshal Feng went on to say that hitherto he had always believed that if he could remove bad men from high places, good men would come as a matter of course. He now realised this mistake, for past experience had showed him that after one bad government was turned out, another bad government would be established. The mistake he had made lay in the fact that he had not paid sufficient attention to the introduction of good government.

Going to Extremes

Referring to the other charge levelled at him by his critics that he always went to extremes in the correction of certain abuses, Marshal Feng said that they should consider his background. "I came from a very poor family. I joined the army at 17 and rose from the ranks. I, therefore, am familiar with the sufferings of the lower strata of Chinese society. It is natural that I should cherish a special hatred of those who wear silks and indulge in luxurious living but contribute nothing to the advancement of society. In fact, my indignation at the crying social injustices of the time is one of the principal motives of my revolutionary work."

Marshal Feng further said that in a country like China, where production was at least tens of years

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Only By Struggle And Sacrifice Can China Be Unified

Zoroaster: His Birth, Identity and Religion.

Mr. Tse Tsan-Tai Explores the Whole Literature on the Subject.

References to Pre-History.

The following exhaustive review of the birth, identity and religion of Zoroaster, the founder of the creed of the Persians, and their descendants in India, the Parsees, has been written by Mr. Tse Tsan-tai, who has consulted standard works as well as old histories on the subject. Mr. Tse writes:

It is in response to the request of my Parsee friends to enlighten them on certain doubtful and perplexing aspects of Ancient Persian history that this article has been written, and I trust my efforts will be fruitful of results beneficial not only to Persians and Parsees but to mankind in general.

I shall endeavour in this article to solve the mystery, which surrounds the birth and identity of Zoroaster, the great prophet and teacher of the Persians and Parsees, and I ask my learned Persian and Parsee friends to consider the views and findings contained in this article to be a fraternal "contribution" from one who is deeply interested in the history and religion of one of the greatest nations of the Asiatic Continent.

Many years of quiet research and investigation in connexion with Ancient Hebrew History (Genesis of the Bible) and the *Sun Wang* and *Wu Ti* Records of Ancient Chinese History, have enabled me to discover that the locality between the Tien Shan mountains and Kuen Lun mountains of Central Asia (Chinese Turkestan) is the Cradle of the Human Race; and I hope my discoveries and findings will help in throwing more light on Persian history, and further the research work of those learned scholars and historians, who may be interested in Persian history, and also solve the mystery that has surrounded the birth and identity of Zoroaster for over two thousand years.

Birth and Identity.

According to eminent orientalists of ancient and modern times Zoroaster was one of the great teachers of the East, and the founder of what was the national religion of the Perso-Iranian people from the time of the Achaemenidae to the close of the Sasanian period.

He was famous in classical antiquity as the founder of the widely renowned Wisdom of the Magi.

The later Greek writers place him with almost one consent in the East of Iran, and more particularly in Bactria.

Plato calls Zoroaster the founder of the doctrine of the Magi and a son of Oromazes, and places him 4,000 B.C.

According to Hermodorus, one of Plato's disciples, he was a Persian; according to Hermippus a Bactrian; according to Diodorus, an Arian, that is, a native of East Iran. Dio Chrysostom, Plutarch's

contemporary, declares that neither Homer nor Hesiod sang of the chariot and horses of Zeus so worthily as Zoroaster, of whom the Persians tell that out of love to wisdom and righteousness he withdrew himself from men and lived in solitude upon a mountain.

Ancient writers differ greatly as to Zoroaster's date. Ctesias makes him a contemporary of Semiramis. Hermippus of Smyrna places him 5,000 years before the Trojan War, and Xanthus 6,000 years before Xerxes. Aristotle assigned him a similar antiquity. Agathias remarks with perfect truth that it is no longer possible to determine with any certainty when he lived and legislated.

Berosus placed Zoroaster B.C. 2234. Duncker and Rapp place him about the year 1200 B.C. or 1300 B.C. Gutschmid conjectured that Zoroaster may have been a contemporary of Moses (1400 B.C.).

Very little value can be attached to the fabulous narratives concerning him in the later Persian and Parsee literature, the *Shah Nama* and the *Zardhust-Nama* (13th Century).

The *Zend-Avesta* gives abundant details, which, in part, may be regarded as authentic.

As to the birthplace of Zoroaster the *Avesta* is silent. In later tradition two places contended for this honour: the older and more widely spread story made him a native of Rai (Rhagae) in Media, and another of Shiz, the capital of Atroratene, also in Media.

On this the *Gathas* say nothing. All these statements are evidence that the place where Zoroaster lived, and the events of his life, are not known with certainty.

However, I find that Zoroaster must have been related to Abraham or else he could not have preached and propagated such a pure monotheistic religion at the same time as Abraham, and that both were contemporaneous personages of history.

Brother of Abraham

This Godliness, and the purity of his doctrines are undeniable proof of his close relationship with Abraham.

I find, therefore, that Zoroaster is Aran, the brother of Abraham.

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Aran is No. 15 of the Patriarchs in the direct line from Noah, as recorded in *Genesis* of the Bible, and Ancient Chinese History ("San Wang" and "Wu Ti" Records). And, he is also No. 13 in the generations from Noah to Abraham.

And, again, his identity is supported by the following statement, contained in Colonel H. S. Olcott's pamphlet, No. 23, "The Spirit of Zoroastrianism," published by the Theosophical Publishing House, Adyar, Madras, India.—

Pages 6 and 7.—"In the oldest Iranian book called *Destir*—a collection of teachings of the oldest Iranian prophets—Zoroaster stands thirteenth in that list."

The following significant statement also occurs:

"There exists a certain hollow rock full of tablets in a gigantic cave bearing the name of the first Zoroaster under his Magian appellation, and the tablets may yet be rescued some day.

"This cave, with its rocks and tablets and its many inscriptions on the walls, is situated at the summit of one of the peaks of the Thian Shan mountains, far beyond their junction with the Belor Tagh, somewhere along their Eastern Course.

"One of the half-pictorial and half-written prophecies and teachings attributed to Zoroaster himself relates to that deluge which has transformed an inland sea into the dreary desert called Shamo or Gobi Desert."

Zoroaster also speaks of the terrible convulsion which changed their summer climate into the present Siberian winter of 10 months and that it was due to divine arrangement.

Sir Charles Lyell considers it "reasonable to believe that a large region in Central Asia, including perhaps the Southern half of Siberia enjoyed at no very remote period in the Earth's history a temperate climate."

Ancestor from China

This also proves beyond doubt that the ancestors of Zoroaster came from China, and supports my discovery of the great upheaval of Central Asia, the subsidence of the Pacific continent, and the flooding of the World by a tidal wave.

(See my book "The Creation—The Real Situation of Eden—and The Origin of the Chinese (1914)," and 42 Supplementary pamphlets).

Regarding these great terrestrial and physical changes, I find that before the upheaval of Central Asia the climate of Chinese Turkestan and Siberia was Semi-Tropical.

This great upheaval and subsidence of continental land resulted in a sudden advance of the North Polar Arctic cold from 75° Latitude and 40° Longitude of Greenland towards Alaska and Siberia (about 15 degrees or 1,000 miles).

And, this is the terrible convulsion, which caused the climatic change and intense cold mentioned by Zoroaster, and which resulted in a Tidal Wave, which suddenly drowned and destroyed all Prehistoric (Antediluvian) races and Civilization viz, the Mayas and contemporary races of North, Central and South

America, the Island Groups of the Pacific Ocean (remnants of the Sunken Pacific continent), China, India, Mesopotamia, Asia Minor, Cretan Archipelago, Egypt, Africa and Europe.

This Tidal Wave (*Genesis* VIII—II. "The same day were all the fountains of the great deep broken up, and the windows of heaven were opened.") accounts for their sudden destruction, and the mystery that enshrouds their origin and history, and which all goes to prove the truth of The Bible, and its infallibility as a recorder of the facts of Ancient History.

The Sons of Noah.

After the sudden destruction of all contemporary Prehistoric races and Civilizations of the World, the descendants of Shem journeyed East from the Tien Shan district of Central Asia (Home of Noah and his Sons, after The Deluge) and peopled China, Siberia, Japan, North and South America, Malaysia, Australasia and Polynesia, those journeying West peopling Iran, Asia Minor and Egypt.

The descendants of Ham journeyed South and peopled India, Arabia, Ethiopia and Africa.

The descendants of Japhat journeyed West and peopled Bactria, Sogdiana, Scythia, Greece and Europe.

It was the Existence of the vast Aral-Caspian Diluvian Inland Sea, and the impenetrable frozen wastes of Northern Europe and Siberia and the mighty mountain systems of the Pamirs and Himalayas extending right down to the extremity of the Malay Peninsula, and the Vast Expanse of the India Ocean, that caused the ancients of the West to draw their maps of the World in the queer "oval-shaped" forms of Hecataeus (B.C. 520), Eratosthenes (B.C. 225), Strabo (B.C. 25), and Pomponius Mela (A.D. 50).

And, it was due to these physical conditions that the Taurus and Himalaya mountains appear in their maps as a single range extending from the West to the East of their "imaginary World."

And it was also due to these physical obstacles that the great Chinese race and its Civilization remained hidden from the knowledge of the West till the Chinese of the Han Dynasty surprised the Western World by their appearance in B.C. 200.

The ancient Noachian tribes were able to journey down from the highlands of Central Asia into the fertile plains of Bactria and Ariana, but their descendants never thought of returning to the Country of their origin, owing to the formidability of the physical obstructions which over-awed them and blocked their way.

It was easy to descend from the perilous heights of Central Asia, but difficult to return.

The "Vanished."

It is recorded in Ancient Chinese History that after Yao (Reu of *Genesis*) abdicated in favour of Shun, the Great Yu journeyed East and established the Kingdom of Hsia (about B. C. 2207).

After abdicating, Yao (Reu) and his descendants appear to have vanished, and no further mention is made of them in Ancient Chinese History.

Only By Struggle And Sacrifice Can China Be Unified

It is evident that they migrated westwards in the direction of the Tien Shan district (Chinese Turkestan), from whence Thare (Tereh) and his family journeyed into "Ur of the Chaldees."

Thare (Tereh) left Shinar (China) for "Ur of the Chaldees" about B.C. 2000, journeying through the Tien Shan district into Bactria and Ariana, south of the Caspian Sea (Genesis XIV-3 "Vala of Siddim, which is by the Salt Sea.")

According to *Genesis* of the Bible, Abraham, Nachor and Aran (Zoroaster) were born in "Ur of the Chaldees" (Ariana or Iran), and it is evident that their Godliness and teachings must have greatly impressed and influenced the Chaldeans, Medes and Persians, who were polytheists, till the time Abraham, Nachor and Lot departed into Canaan.

Abraham was born B. C. 1996 and died B. C. 1821. Zoroaster's (Aran) birth may therefore be safely fixed at about B. C. 1990.

His Religion.

It was a new religion that Zoroaster (Aran) taught and its sacred book was the *Zend-Avesta*.

He taught that Man is a creation of Ormuzd (God), who therefore has the right to call him to account.

The life of man falls into two parts, its earthly portion and that which is lived beyond the grave.

The lot assigned to him after death is the result and consequences of his life upon Earth.

On the works of men here below a strict reckoning will be held in Heaven.

All thoughts, words and deeds of each are entered in the book as separate items, all the evil works as debts.

Wicked actions cannot be undone, but in the heavenly account can be counter-balanced by a surplus of good works.

It is only in this sense that an evil deed can be atoned by a good one.

After death the soul arrives at the *cinwato peretush* or accountant's bridge over which lies the way to heaven.

If he has a balance of good works in his favour, he passes forthwith into paradise (*Gara demana*) and the blessed life.

If his evil works outweigh his good he falls finally under the power of Satan, and the pains of hell are his portion for ever. The ancient Chinese and Hebrew religions taught similar beliefs and doctrines.

For the great mass of the people Zoroaster's doctrine was too abstract and spiritualistic.

Mithraism.

And, thus it came to pass that the people began to lose faith, and a number of the old Magian divinities and superstitions were restored, especially *Mithra* the sun-god, resulting in the corruption of the early Iranian religion, and the worship of the Sun and the elements—Fire, air, earth and water.

Thus the Iranians, though holding fast to their original creed, adopted the main points of the Magian

faith and all the more remarkable practices and customs of Magism.

On the basis of the New Teaching there arose a widely spread priesthood (*athravand*), who systemised the doctrines, organized and carried on the worship, laid down the minutely elaborated laws of purifying and keeping pure of soul and body, which are met in the *vendidad*.

After the fall of the Achaemenidae (331 B.C.) Zoroastrianism lost greatly in power and dignity.

Having reconciled the statements regarding Zoroaster in Chinese, Persian and Jewish history, I believe I have satisfactorily established the fact that Zoroaster is Aran the brother of Abraham and Nachor, and that the mystery of 2,000 years has been solved.

What mankind needs today is a great religious revival, which will purge all the religions of the World of their corrupt superstitions and idolatrous beliefs, and lead men back to the true God, and as I have already written in my book:

"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."

Works consulted:—*Encyclopaedia Britannica*, *Chambers' Encyclopaedia*, *Clare's History of the World*, *Ancient Chinese History*, *The Holy Bible* (Roman Catholic and Protestant Editions).

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is why General Chiang, in spite of his solemn promises, will not raise a finger to resist the Japanese invasion, but is fighting the Communists, his former allies, to the bitter end.

If the present war in Shantung is a civil war, is not Nanking's war against the Communists a civil-war also? What is a civil war? Some people say that, before General Han fights General Liu, he should obtain Nanking's permission first. Does it mean then that with Nanking's permission, General Han may regard General Liu as a rebel and a bandit and the war will not be a civil war and hence is justifiable? If this is the case, then Nanking will be justified to fight any of its enemies and its previous war against Generals Yen and Feng, too, should be considered as the mere suppression of an internal rebellion and hence not a civil war. But we all know this is not the case. Very reluctantly we must confess that Nanking's power, too, is based on militarism and if Nanking is justified to fight the Communists for its own self-preservation, then General Han must also be justified to fight General Liu for his own self-preservation.

I do not mean to insinuate that Nanking should not fight the Communists, or that General Han has the perfect right to fight General Liu. The question is too intricate to be so easily solved. But I do mean to say that the whole anti-civil war movement is mere mockery and is childish, illogical and utterly unavailing.

Only A Militaristic China Can Make The World Safe For Democracy

Shanghai Leads The Way

Greater Shanghai's City Council First Step Towards Democracy

Mayor Wu Te Chen's Ambition Realised

Credit is due to Mayor Wu Te Chen for his untiring efforts which resulted in the formation of a Provisional Council for the city of Greater Shanghai, comprising 19 members elected by the City Government from amongst the various classes of people, during October last. This is a step in the right direction, and one which is in line with our aim, the rule of representative public opinion as against the autocratic domination of the so-called Kuo Min Tang.

The inauguration took place at the Branch Office of the Ministry of Foreign Affairs, off Route Ghisi, and more than 100 guests were present.

Dr. Tzu Ming-yi, representing the Central Party and the Executive Yuan, in his opening address, emphasised the co-operation between the citizens and the authorities in municipal administration and reconstruction of Greater Shanghai. He reviewed briefly what Gen. Chang Chun, the former Mayor, had begun, and complimented Mayor Wu for his successful efforts in forming this first Provisional City Council. In conclusion, he expressed the hope that with the City Government and the Council in close co-operation, the dream of a Greater Shanghai would soon be realised.

Progress Stage By Stage

Mr. Pan Kung-chan, member of the Committee of the District Kuomintang, was the next speaker. He said that progress towards complete local self-government or representative government could only be reached safely stage by stage. Hence the necessity of having a Provisional City Council.

"It must be said, however, that this board is 'provisional' only in name. What is expected of the members is exactly what is expected of the permanent assembly. Secondly, it must be admitted that a popular election has its own evils. So long as the right kind of men are secured it really matters very little by what process they are secured. I am quite sure that Mayor Wu, while carefully selecting the members, has been guided by one principle, namely, those who are selected must be honest people. Thirdly, a careful survey of the men selected would show that Mayor Wu is successful in getting the right men, whose integrity and character cannot be questioned. Furthermore, these gentlemen, chosen from representative groups of bankers, merchants, industrialists, educators, labour leaders and journalists, truly represent the many more important

walks of life. I do not believe that they can be improved upon even by an election."

In conclusion Mr. Pan expressed his conviction that with such a body of capable men assisting the Mayor, the latter would be able to bring about the full realisation of a Greater Shanghai.

Mayor Wu's Speech

The Mayor said "The expectations and longings of the three million people of Shanghai are now realised. This Provisional Board of City Councillors does represent the people and I am sure the members will look after the interests and welfare of the people of this city. The City Government rejoices that it could now seek the guidance of such a representative group.

"Shanghai is struggling to recover its former prosperity but this is admittedly no small task. Without the support of the general public it would be folly to expect anything like success. Absolute co-operation is now possible.

"Strictly speaking, the people need to be educated before they can be considered as being qualified for self-government. This will take time. The crying needs of Shanghai, however, do not allow further delay. Immediate action is necessary. This is why this Provisional Board of City Councillors is to-day inaugurated. To me and my colleagues in the City Government this board will be provisional only in name. We are prepared to accept its advice and recommendations as if it were permanent. It shall not be a sign-board or an ornament. It will be treated and respected as a true body of representatives. With its members we are determined to work faithfully and honestly for the welfare of the people. When I say so, I can say that I truly represent my colleagues."

What the People Want

Mr. K. H. Lin, a well-known banker, spoke on behalf of the citizens. His keynote was "cooperate with the people." He laid special stress on the question of city finance by quoting an ancient saying that better production, less waste, better farming conditions and wise expenditure of funds would bring about sound finance. He believed that the people would support the City Government even to the extent of shouldering heavy taxation but the people must know how the money is spent.

Only By Struggle And Sacrifice Can China Be Unified

Natural Electricity and Aurora Borealis

Mr. Tse Tsan Tai's Views on a Topical Scientific Subject

The following very interesting letter appeared in the "South China Morning Post," Hong Kong, on August 20 last:—

(To the Editor, *S. C. M. Post*)

Sir,—It greatly interests me to read that the second International (Jubilee) Polar Expedition, consisting of the representative expedition of 13 countries, has left for the Hudson Bay district to probe the weather and magnetic secrets of the North Polar regions, and to study, measure and photograph the strange waving bands of light of the Aurora Borealis.

Perhaps your readers will be interested to know that I published a lengthy article in your valuable paper as far back as December 28, 1922, explaining the origin and cause of Natural Electricity and the Aurora Borealis and Aurora Australis of the North and South polar regions, as follows:

"The Earth is revolving in frigid space, and the cold of space is as intense as the cold of the North and South polar regions. If it were not for the molten heat in the bowels of the Earth, the World would be barren and waterless, and cold and dead as the Moon. In time to come, after the heat of the Earth has become exhausted and the water of the oceans dried up, this world of ours will undergo similar transformation, and the frigid cold which surrounds the Earth will gradually close in and envelop it in its icy mantle of death, slowly creeping from the poles towards the Equator.

Many scientists believe that the Earth is surrounded by a "Vacuum" or Ether, but this cannot be true.

The air, as we ascend, loses its "electric density" and gets rarefied, but there is no such thing as a "Vacuum" in space. (And, Professor Piccard may be able to verify this by his next balloon ascent into the stratosphere).

It is the frigid cold of space that gives the sky its blue colour, and prevents the Radium rays of the Sun from burning and scorching the Earth, and which causes the formation of vapour into clouds at certain fixed altitudes, resulting in rain, hail, snow, and other natural phenomena.

The frigid cold of space also caused the freezing and glaciation of the summits of all the high mountains of the world, when the flood waters of the Diluvial Tidal Wave swept around the Earth and engulfed the mountains and valleys of the different continents: and it explodes the erroneous theory of the "Ice Age" and the "Four Great Ice Ages," which our leading scientists believe to have been a fact.

The climatic and geological features of Kilimanjaro, Africa's highest mountain, and the mountains of Australia and the Andes of South America, are also proof, of the fallacy of this theory.

The true cause of Atmospheric Electricity has not yet been discovered, and I humbly venture to offer my solution of the mystery for the consideration of scientists.

The earth as it exists to-day is a Natural Electric Battery enveloped in frigid cold, and galvanised into action by the generating heat-rays of the Sun, and this is why the Earth revolves and why it is enveloped to a certain height by electric waves, which enable wireless messages to be sent around the world and to all parts of the World but not into stellar space or to planets outside the Solar system.

Thunder and lightning result from "Explosions" caused by the obstruction of the passage of electric currents by dense accumulations of rain-clouds.

The phenomena of the "Aurora Borealis" and "Aurora Australis" of the North and South polar regions is due to the release of streams of natural electricity and their contact with the frigid cold of Polar space.

The frigid cold accounts for the phenomena of attraction and repulsion, i.e. Gravitational Correlativity which prevents objects from flying off the surface of the Earth into space. And, this is also the reason why Newton's apple fell to the ground.

But, the rotation of the Earth will gradually slow down and cease, when the oceans are dried up, and when the electricity and internal heat of the Earth becomes exhausted by volcanic eruptions and earthquakes.

Note:—This very gradual slowing down of the Earth's motion has been verified by the Astronomer Royal, Sir Frank Dyson, in his lecture on Eclipses at the City Y.M.C.A. in Aldersgate Street, London, but he believes in the theory that the slowing down process is due to Tidal Friction! (See *South China Morning Post* of January 13, 1923).

All the atomic dust or nebulae, stars, planets and planetary systems of the Universe are so nicely correlated and bound together by the laws of heat and cold that the least change in bodies or systems is instantaneously readjusted with the most mathematical precision, and thus the Universe with its "changes" and all that it contains and consists of, is eternal and everlasting."

Hoping that my findings will be confirmed by the members of this Scientific Expedition, and with best wishes for the success of its united labours.

Tse Tsan-tai.

Only A Militaristic China Can Make The World Safe For Democracy

The Anti-Civil War Movement

By F. D. Z.

THE anti-civil war movements, as promoted recently by the influential leaders of the people, are childish, illogical and utterly unavailing. This is evidenced by the fact that, barely one month after the starting of the movement, a new civil war has broken out in Shantung, between the rival generals Han Fu-chu and Liu Chen-nien. The leaders of the anti-civil war, with all their eloquent resolutions and telegrams, remain perfectly helpless in the face of this new outbreak.

That civil war has been the greatest curse of China all will admit; but what childish folly to think that we can put it out of existence by the mere passing of resolutions against its future recurrence! Like fever or measles or smallpox, war is the outward symptom of some inner malady which is burning ourselves to death. Nay, it is nature's way of relieving the inner pressure and it not infrequently happens that after war comes cure and the return of peaceful conditions. War is sometimes a blessing in disguise; and to dictate that no war should be fought in future is not only foolish but suicidal.

Selfishness Our Curse

The inner malady which is burning China to death is selfishness and injustice. Public officials serve not national welfare, but their own family interests. A few men have made themselves fabulously rich by foul means; while the overwhelming majority of the people are daily sunk more deeply into the abyss. Instead of law, we find chaos and military arrogance; generals are petty kings in their respective territories; jealously they watch each others movements; they want to insure more than anything else their own arbitrary power and ambitious pretensions.

Under such circumstances how can we hope that no civil war will break out in future as a result of the conflicting interest between the rival generals? Do we even wish that the *status quo* shall be maintained forever, with the rival generals continuing to become lords and masters over all of us? It is not our ardent desire that the reign of the militarists can be overthrown with its concomitant phenomenon of corruption and injustice? Yes, if China is to be saved at all, we must have another civil war to purge forcefully and completely all that is vile and mean in our country. Until this is done, China will be disunited and impotent and she will have no strength to resist any invasion from a neighbouring country.

Slaves of Nationalism

We stand for war against Japan; and yet we want to abolish the civil war. We have become too much the slaves of the school of nationalism. The Japanese people are human beings like us; besides, they are of the same race and culture as ourselves. Why should we fight against them, if we are not driven reluctantly to it by the force of circumstances? The Japanese seize Manchuria from us: this is why we must fight. In the same way, our only hope of salvation lies in uniting our country under the principles of freedom and justice. The selfish militarists who oppress us; the corrupt officials who squeeze everything from us: these too are our enemies. Before we can fight Japan, we must fight these evil forces in our own country. It is illogical to think that our enemies without are our only enemies, and our deadly enemies within may be regarded as our friends.

Generals Han and Liu are now fighting in Shantung to their own heart's content. We do not think either of them is the champion of our rights. When Han charges Liu of heartless oppression and misrule, he may be right; but nobody believes that his real motive is not to strengthen his own position in Shantung but to take up arms on behalf

of the people. The present civil war, as those in the past, merely causes the people to suffer but will not lead to any betterment of actual conditions. We are right in condemning unequivocally this kind of civil war.

Why Chiang Doesn't Fight

But it is utterly unavailing to attach any special blame to Generals Han and Liu for making war at the present moment of national crisis. Personally, both Han and Liu may be as patriotic as the promoters of the anti-civil war themselves. But none the less they must join in a fight for their own self-preservation. Very clearly both of them cannot stand together; sooner or later one of them must fall. Why cannot General Chiang Kai-shek tolerate the communist forces? Is he fighting the Communists on behalf of the people or is it merely for his own self-preservation? I am sure the latter is his real motive; for the spread of communist forces will lead to his downfall as nothing else will. This

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OUR APOLOGIES

We regret that due to circumstances beyond our control the September issue was delayed, and that on account of absence of our working members through sickness and pressure of their ordinary labours, it was not possible to issue our usual number for October. Our regular subscribers are asked to note that yearly subscriptions cover 12 issues, and that this October-November number is reckoned as only one.

Only By Struggle And Sacrifice Can China Be Unified

九一八紀念慨言

陸 詒

今日何日。非日軍寇我東北之國恥紀念日耶。我全國國民。今日肅立在颯颯於秋風中之半面國旗下。俯首默念我大好山河之殘缺。東北同胞之任人蹂躪。靜思我東北義勇軍。在一望無垠之曠野中。與日寇作瀝血奮戰之壯舉。凡屬血性男兒。莫不髮指眦裂。椎心泣血。

東北淪陷。瞬已一載。吾人試閉目靜思。此沉痛之一年中。吾全國同仇敵愾之同胞。對於救國禦侮之工作。有幾許切實之成績。而日言長期抵抗之政府。在此恥辱之一年中。對於收復失地。解救國難。有何種有效之方法。表現於國人之前。言念及此。能不令人同聲痛哭耶。

然同聲痛哭。仍不足以救東北。更無補於當前之國難。吾人如深覺過去一年中。所走之救國徑途爲謬誤。則應於此過去一年之失敗體驗中。找出嚴重之教訓。今後當痛改前非。咬緊牙關。忍住痛淚。再作沉着之邁進。積極之奮鬥。以拭去我國家九月十八日之鞭痕與恥辱。開闢我民族光明嶄新之坦途。記者以爲處於今日情勢下。我舉國同胞。均應有下列二端之新覺悟。

(一)認清自我之力量。剷除已往依賴他人祈望偶像之劣根性。

當東北事變發生以後。國人初皆希望世界列強。能依據保障世界和平之公約。起而制裁危害世界和平之暴日。故不恤瀝血陳詞。向國聯及世界各國。作迫切之呼籲。然值茲弱肉強食之現代。公理正義。常操諸強者之掌握中。故誰肯出而作仗義之言。更有何國。肯驅其國中健兒。爲我國而流血疆場。即令有之。則如吾人一省『立國於今世當自助自救』之道。能無汗顏耶。尤有進者。國人對於國內政治當局。素以萬能博士目之。故平日皆崇拜之若偶像敬奉之若天神。當國難之來。國人莫不引領以望。冀希此輩人民血汗所供養之衮衮諸公。能奮袂而起。領導民衆。共赴國難。乃時隔一年。彼衮衮諸公。雖猶日日作長期抵抗收復失地之夢囈。然終未見彼等有所作爲也。值茲千鈞一髮禍迫眉睫之際。國人若不毅然剷除依賴他人祈望偶像之劣根性。則過去之恥辱。將末由湔雪。而未來之大患。正方興未艾。時至今日。吾人唯有認清自我之力量。乃爲足以自救之真力量。依賴他人。祈望他人。終若畫餅充飢。無濟於事。

(二)把握自我之力量。起而作不顧生死之背城戰。吾人既認清自我之力量矣。再進一步。當把握自我之力量。起而作不顧生死之背城戰。吾人應確信。屈服卽爲等死。抵抗方是生路。而乞援與求助。俱爲最卑劣之行爲。遍閱中外歷史上。能興國雪恥之民族。無一不經歷艱苦流血之過程。而最近我十九路軍在滬抗日之先例。實爲最好之事實教訓。故今後唯有奮我舉國同胞之赤血與鐵拳。以答覆日本之暴力。誓當在數年或數十年之艱苦鏖戰中。爭取我民族之自由與生存。縱令暴日之堅甲利兵。將我數十萬方里之領土。盡化爲焦土。亦可爲世界歷史上增加光榮之一頁。

國人國人。值茲今日之警鐘聲中。當一致奮起。抱必死之決心。秉無畏之精神。在悲壯的號角聲裏。爲我民族灑光榮之赤血。以雪此九一八之奇恥。

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Is China Going The Way Of Rome?

A Writer Who Says Nation is Now On Upward Trend To Military Power

By Chao Yung Hsiang

THE constantly used expression, "Rome was not built in a day" and which is a favorite phrase in Western countries, is undoubtedly applicable to China today.

Oftentimes the phrase is used to encourage the people when the nation is faced with grave issues—issues which are sometimes regarded as national crises. And the spirit of the nation, the pride of the citizens of its realm, are stirred to action, resulting sooner or later, in the entire people and nation overcoming their difficulties, and rising to face the dawn of a more wholesome day.

If it were an ordinary feat to build Roman Roads to the Romans—roads which have never been excelled in many cases even by modern engineers, it must be possible for China to build up again her national spirit and so bring about once more the material might of the Chinese race.

The historical case may be cited in a few words. Rome, at the zenith of her power, built roads of great reliability and length, and these magnificent highways all led to the capital—Rome—the centre of the Roman power and empire. They built many fine bridges to span the waterways, so that the road could stretch, straight and true, over hill and dale, rock and sand, to its distant terminus.

Fine Courier Routes

Now, it is well known that some centuries ago, and not so far back to be called ancient times, Chinese built and maintained, fine courier routes or roads. They were called imperial highways, and were the pride of each succeeding dynasty. After the ascent of Manchu power, however, the Chinese incentive for road building dwindled away until today China has few highways to boast about. Military victories, are quite impossible without good highways and the will of the people to march ahead, along the fine highways built by their own sweat and labour, to the distant goal.

Modern commerce in China is constantly appealing to Government and private enterprise to establish and maintain efficient highways. A few years ago before the Japanese invasion disrupted the national security, there was fostered a "Good Roads Movement" which aroused considerable interest at the time.

Now it is a truism that China must march to military power, else she falls under the heel of the conqueror. And though war may be a curse, it is also a cure. It cures the disease of inaction in a quicker and surer way than any other agency. It is the negation of inefficiency. China must admit the charge that, during recent centuries, the nation has

lagged behind the engineering genius of the foreign nations. But we see that the decline of the Roman Empire was due to internal decay and not to a decline of their fighting power. When the nation was coated with licentiousness within it was quite in order that the flesh should fail in that which the spirit was overmasterfully supreme. And if China may be pardoned for a natural conceit, it is evident to our enlightened people that Japan is the modern Rome and her fighting ability, so recently the laughing stock of the world, has not so much declined as her people have degenerated morally and socially.

Japan On The Wane

A nation that tolerates unbounded immorality such as Japan permits within her borders, cannot surely expect to reap rewards of cleanliness, godliness, and pure national life. The wane of Japan is certain, her power a thing of the definite past. She rose in her present position by good fortune and not really on merit for, if the Russo-Japanese war had been fought by the former with all the might of the Russian Empire, Japan would not today bestride the Asiatic continent, a menace to peace and China's safety. And we learn quite definitely in history that no really racially conscious nation has ever been subdued for long.

The Chinese are a nation of self-conscious citizens. None are more race conscious than the Chinese. Should they migrate to foreign lands they return, or their sons return, to the bosom of the Fatherland, and to the soil of their ancestors.

The time has come already for New China to requisition the aid of her progressive sons from Overseas in the programme which lies, by History's decree, before the nation. Foreign invasion has called into play the forces of efficient militarism, and the force is, we have seen, no stranger to our people. Whoever it was who branded our people a non-military people, could not have studied our history very well. We are just as militaristic as others, but lack the outward show of martial valour, nevertheless the inward spirit of martial courage is there, so deep rooted as to be almost unknown to the Chinese themselves, yet there sure enough.

Martial Imitation

When the crack Japanese troops came to Shanghai they showed an extravagance of martial arrogance which sat upon their brows for the imitation of the Western model that it was. Such an unnatural display and make-believe of majesty in arms unbecomes an Oriental people, and most certainly ill-becomes the people of Japan. The people of Japan are mostly ill-formed, bow-legged, short of stature

Only A Militaristic China Can Make The World Safe For Democracy

United China Magazine

and quite unimpressive of countenance and physique generally. It is a ridiculous sight to see such "dwarfs" (a term used by Europeans) aping the antics of the Nordics who, lean and tall, sharp featured lend a natural and proper eclat to military shows of the demonstrative sort.

Unfilial Conduct

The world changes in every century so much that it is quite impossible to be dogmatic as to the future, but this much is certain. No nation which has abused the laws of good conduct can expect to be treated with consideration by the nation it has abused. No country or race of men, which the Chinese are, can logically perish from the face of the earth to gratify the whim of a few warlords in a small, and, after all, insignificant country which has taken, and which owes everything to another, which Japan owes to China. It would only be a recital of boresome facts to enumerate what China has given to Japan in the way of culture, art, civilization and spirituality. Very often, in the life of families or nations, the children turn against and browbeat their parents who begot and succored them from infantile weakness to mature magnificence. When this occurs it is the painful duty of the parents to render appropriate chastisement, and this is coming shortly to Japan. And by this we mean in from ten to twenty years, since in the life of a nation centuries are merely trivial and a thousand years of little real significance.

The pride and character of the Chinese race is indivisible. Better and greater nations than Japan have tried to dissemble these mighty attributes of Chinese inherent power, and, having failed, have acknowledged their defeat and changed their policies. Japan, coming late in the "World Power Scheme" naturally lags behind in the mental agility of the other Powers in perceiving historical and actual truths. That is all.

(Continued from page 377)

In our last issue we printed Mr. Sun Fo's condemnation of the present so-called Kuo Min Tang. When the widow and the son of the revolutionary leader stand shoulder to shoulder in their attack on the cliques that are bleeding the country white, it is time, in our opinion, for all loyal and patriotic sons of China both at home and abroad to organize a public movement which will demand from their rulers an account of their stewardship. China is going down the slippery path of self-extinction. It is time we woke up!

History tells us of the exploits of brave sons of Han. To-morrow, the world and China will learn of the courage and bravery of the early pioneers of the Chinese Revolution; men who gave their all and having done it, self-effaced themselves for the sake of the country's good. Are we Chinese of to-day unworthy sons of so noble ancestors? Let each man answer for himself.

WHERE THE MONEY GOES

The colossal sum of \$51,468,000 was taken from the Kuangtung Provincial Treasury during the last twelve months for the upkeep of Kuangtung's military machinery, it is disclosed in a report issued by Gen. Chen Chi Tang, Commander in Chief of the South Western Forces. Payments to the troops amounted to \$3,300,000 monthly. At present Kuangtung is supporting three armies, four divisions, one brigade, three independent battalions, one special regiment and the gendarmerie..

CONFUCIANISM REVIVED

Canton business men and educational leaders have started a movement to revive the old culture and moral influence left behind by Confucius, the great Sage who lived over 2,450 years ago as a means to checking the moral deteriorations of the present generation, and to realise national salvation. The movers maintain that had the Confucian teachings not been neglected, China would not be in the state that she is to-day. It is a peculiar fact that possibly Canton is the only large city in China where on Confucius' birthday all shops and stores remain closed and a general holiday is declared.

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Only By Struggle And Sacrifice Can China Be Unified

Origin of Typhoons

Mr. Tse Tsan Tai's Novel Theory

Since we, who live on the China Coast, have just passed through another typhoon season, there is no apology needed for re-publishing the following very interesting article from the "South China Morning Post" of December 28, 1922, by Mr. Tse Tsan Tai. As most of our readers know, Mr. Tse, who organized the China Revolution at home, realizing that the

proved by the recent subsidence and disappearance of Easter Island together with its Prehistoric (Antediluvian) gigantic stone statues, buildings, and hieroglyphic carvings. (For full particulars, see my books and Ten supplementary pamphlets, published by Messrs Kelly and Walsh, Ltd.). The subterranean and submarine heat is continually rising to the surface

China's 400 Millions Will Soon Be 500 Millions

Szechuan Heads the List, Followed by Kiangsu

According to figures released by the Ministry of Interior, published in the "China Times," Shanghai, the population of China at the present time is 474,787,386. The figures given below are approximate in some instances and, in others, they are the result of an investigation conducted by the various district magistrates under the direction of the Ministry. Included are the special areas of Shanghai, Peiping and Nanking. It may be noted that the figures, totalled, do not correspond with the total mentioned but this is probably due to errors in the figures given by the journal concerned.

Szechuan has by far the largest number of inhabitants, namely 47,992,282, the provinces coming next being Kiangsu, Kuangtung, Chihli, and Honan, with 34,125,857, 32,427,626, 31,232,131 and 30,565,651, respectively.

Mongolia possesses the smallest population, 616,010, which is not at all surprising when the vast barren country there is considered. Tibet and the new provinces follow, the latter being formerly parts of the larger provinces which have been demarked as separate units by the National Government.

The complete figures, as given by the "China Times" follow:—

	Actual Census
Kiangsu	34,125,857
Chekiang... ..	20,642,701
Anhui	21,715,396
Chihli	31,232,131
Fengtien	15,233,123
Shensi	11,802,446
Shansi	12,228,155
Hupei	26,699,126
Hunan	31,501,212
Sinkiang	2,551,741
Suiyuan	2,123,768
Charhar	1,997,015
Heilungkang	3,724,738

	Approximate Figures
Shantung	28,672,419
Kiangsi	20,322,837
Fukien	10,071,236
Honan	30,565,651
Kuangtung	32,427,626
Kuangsi	13,648,200
Yunnan	13,821,234
Kueichow	14,745,722
Kirin	7,634,671
Kansu	6,281,286
Jehol	6,593,440
Tsinghai	6,195,057
Ninghsia... ..	1,449,869
Szechuan... ..	44,992,282
Sikang	8,906,430
Mongolia... ..	616,010
Tibet	3,722,011
Total	474,787,386

(Continued from page 371)

for service in the national cause, and the active propaganda by instilling the idea of revenge in the minds of the young people.

Writing from Hangchow, the correspondent of the "North-China Daily News" says:—

"Judging from this part of China, the whole land will soon become an armed camp. Following governmental instructions, local defense brigades are being formed, and young men are flocking to the colours in view of military service.

"In the odds and ends of travelling one hears a good deal, these days, about the "Imperialism" of Japan. Even the village school children are encouraged to prepare for a conquest of revenge. In the towns, mass meetings are held, and by flights of oratory the peasants are urged to prepare for "The day." And so the swelling flood of hate against Japan is like a roaring tempest, increasing in its force. Propaganda by the air plane is now coming into vogue. Leaflets are scattered broadcast. One multi-coloured poster sent down propounded the double question:—"Why we should destroy Japan." "The method we should adopt to bring this about."

"The student class, especially, seem to be conscious of standing on the threshold of a new and hazardous epoch. They are crying out for faithful and loyal leadership. They forget, however, that such can only be brought about by a spiritual regeneration."

It will be seen, therefore, that upon the actions of the League of Nations depends the future destiny of China. By all the evidences, it looks as if only a militaristic China will make the world safe for democracy.

CHINA'S POSTAL SERVICE

Statistics reveal that over, 490,000 kilometres of motor roads, highways, railroads, airmail routes and navigation lines are used by the Chinese Post Office for transmission of the mails in the 22 postal districts of the Republic.

Mails are transmitted over 58,063 kilometres of river and coastal navigation lines, 15,303 kilometres of railroads, 18,735 kilometres of motor highways, 4,201 kilometres of airlines and 325,966 kilometres of roads.

LISIANG Y. SUN

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Only A Militaristic China Can Make The World Safe For Democracy

Plain John Chinaman Indulges in Criticism

Urges His Countrymen to Do Something

(Contributed By Tai Monk)

I am just a poorly-educated fellow, and just able to make my living. As a Chinese citizen I contribute hardly anything to the welfare of the nation, and I cannot help in any way even though I would like to very much. Unversed in the art of reasoning, deduction, and forms of government, I am a very poor specimen of a patriotic citizen. I do not know whether the past and present leaders of the Chinese Republic are any better than poor little me! They have made a present of Manchuria, our rich province. They are in charge and they cannot defend China's rights. What good are they? What have they done for the country but to bleed it? Yes. From all talks I gathered that the leaders, Northern or Southern, have many and many hidden millions invested in foreign countries.

The Lytton Report says that Japan was prepared and China was unready. Whose fault? The leaders, of course. They are in charge and they are exposed now before all the world as incompetent.

What good are your millions to you, leaders of China, when not a single Chinese citizen has any respect for you? Branded with corruption, you leaders are simply killing the goose that lays the golden eggs. Your ideas are to make money to enrich yourselves. Well, why not risk your money in China. Build railroads, factories, motor roads, schools and what not. Make China prosper, and

you will reap an ever increasing revenue from all sources.

What is money to you? You leaders are all so rich, you cannot carry wealth with you to the next world. Utilise it, Sirs, and leave your good names behind you, cherished and respected.

So much for the leaders. And now, fellow citizens, you all along have known what is the trouble with China, and yet what have you done but to encourage and let things drift.—Our Chinese habit.

Have you any aims with regard to your country? Have you ever thought of how to accomplish them? You might have thought of the races, girls, opium, gambling, etc., but have you ever thought of what you might do for your country? Have you ever written down your ideas in black and white and studied them? You are a Chinese; you should be able to help your country in some way, even though it be in a small way.

Maybe, sometimes you think that you are not good enough, but always be contented in mind, and remember that nothing can be attempted unless one has the courage to make a beginning.

Fellow countrymen! You, and I, are also to blame for the wretched state of our country. We have lost Manchuria. What are we going to do about it? Citizens, let us hear your voice.

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China's Huge Problem of Education

Only Seven out of 10,000 Receive Secondary Education

Statistics for Yunnan Cause Surprise

Statistics compiled by the Ministry of Education from data obtained from governmental sources in 1929 reveal that there are 342,022 students attending middle schools, or 0.07 per cent of the entire population. This percentage was based on the census figures of the country in 1928, when the population was placed at 464,905,267.

As expected, secondary education in the Municipality of Greater Shanghai is forging ahead, where 14,720 students out of a population of 1,500,000 are studying in middle schools, representing a percentage of 0.9813.

The capital, Nanking, takes second place in the development of middle school education, 94 out of every 10,000 attending such schools, representing a percentage of 0.9456. Peiping, the old capital and recognised as China's cultural centre, occupies third position with a total number of 8,578 middle school students out of a population of 1,436,122, a percentage of 0.5999.

Tsingtao, port for Shantung, has 1,109 middle school students out of a population of 367,559, a percentage of 0.3081. Statistics for the Three Eastern Provinces, now called Manchukuo, reveal that Kirin takes fifth place in the national ranking, 6,268 students attending middle schools out of a population of 2,634,671, a percentage of 0.2383. Liaoning, with a population of 15,233,123, has 27,478 middle school students, showing a percentage of 0.1804.

Tientsin, with a population of 1,888,747, has 2,859 middle school students, a percentage of 0.2071. Canton Municipality has a percentage figure of 0.1967, the middle school students numbering 9,213 out of a population of 843,611.

China's "Model Province," Shansi, boasts ten out of every 10,000 persons as middle school students, the figures being 12,388 out of a population of 12,228,155. Fukien, now in the limelight through the 19th Route Army's campaign of bandit suppression there, has 10,024 middle school students, a percentage of 0.0995 of a population of 10,071,136.

Kiangsu, with a population of 32,129,231, has only 30,171 middle school students, a percentage of 0.0939. In point of numbers Kiangsu leads all the other provinces of China, with Liaoning in second place and Kwangtung in third position.

One of the surprises is Yunnan, a province generally looked upon as being backward and inaccessible for the spread of modern ideas. Out of a population of 13,821,134, there are 11,821 middle school students, a percentage of 0.0855.

Chekiang has 16,762 students of the secondary grade out of a population of 20,642,701, a percentage of 0.0812. Kwangtung has 25,503 middle school students, and Hunan a total of 24,718. Hankow only boasts a percentage of 0.0668, while the provincial figures for Hopei are 18,982 students out of a population of 23,407,262. Kiangsi is well down on the list, the figures showing 13,369 students out of a population of 20,322,837.

Honan has 15,845 students out of a population of 30,565,651, while the figures for Shantung are 13,563 students out of a population of 28,304,860. With a population of 21,715,396, Anhwei has 10,601 middle school students, while Hupeh has 10,041 students out of a population of 26,082,952.

Totals of students for other provinces are: Kwangsi, 4,765; Shensi, 4,084; Kansu, 2,197; Kweichow, 3,444; Suiyuan, 473; Charhar, 1,234; Ninghsia, 563; and Kokonor, 570.

In the far West, the province of Sikong can only muster 59 middle school students from a population of 8,906,430, the province occupying the cellar position. The percentage is the mere bagatelle of 0.0007.

CHINA'S WOMEN POINT THE WAY: ARE HER MEN FOLK BACKWARD

The "Double Tenth," the 21st anniversary of the birth of the Chinese Republic, saw the launching of a nation-wide campaign by the Women's Christian Temperance Union of China for 10,000 new members. The Shanghai leaders, amongst the prominent members being Mesdames Frank Lee, P. W. Kuo, David Z. T. Yui, C. C. Chen, Shu Chien, Herman C. E. Liu, have organized more than 200 women into 20 teams to make a "drive" on Shanghai. The local Union at the present time conducts a maid-governess training school for poor girls in Kiangwan and carries on philanthropic work amongst the beggar populace.

The enthusiasm of the women of China for self-sacrificing labour could well be emulated by the men folk, and we hope that this new effort by the "weaker" (?) sex will inspire the male leaders to redouble their present efforts of organizing the young men into communal groups for social development.

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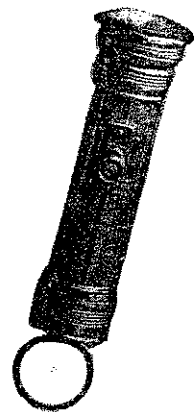


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WHAT OUR CONTEMPORARIES SAY:

Woosung Fort Defender's Mission To Foreign Countries

For centuries the Chinese people have looked upon force as a means of settling disputes with abhorrence. Force was regarded as barbarous and uncivilized.

The policy of non-resistance was followed at the very beginning of the Japanese invasion of Manchuria. But the only result, in making no resistance, was to hand Manchuria over to Japan without a struggle, save at Tsitsihar where General Ma Chan-shan made a stand. It is now the firm conviction of the Chinese people that RESISTANCE is the only way of salvation for China.

It is for the purpose of thanking those overseas Chinese who contributed so generously to the 19th Route Army when this valiant force gave the Japanese invading army something they will not forget for a long time, that General Oong Chao-han, vice-commander of the Woosung Forts, is going on his trip abroad. The warm reception being accorded him by leading organizations in this city demonstrates that heroes are now being placed on a pedestal. The Japanese invasion has strengthened the belief that China can only be saved from conquest by military preparedness.—*"The Chinese Republic."*

The Birth of a New State

Unlike other countries who have achieved nationhood by means of revolution, Manchukuo has emerged as a new state by virtue of a land grabbing policy adopted by a first class power. The three eastern provinces because of their incalculable wealth in minerals and other raw materials, was forcibly taken by the Japanese from China. The style used reminds one of the hold-up gangs of Chicago.

Japan had set up a "puppet" state in Manchuria to which she had but lately extended official recognition. But this does not nor will it ever, minimize her guilt before the bar of world opinion. On the contrary her recognition of the new state has added another aggravating circumstance to the string of malfeasances to which no sane man is unaware.

The birth of a new state in this part of the world is highly inauspicious. Except Japan, no other country looks with approval on this event. The entire civilized world is distrustful and disinterested and with these things considered, there is no gainsaying the fact that Manchukuo is doomed to failure. Here's hoping that the greedy arms of Dai Nihon will not convert her into another Korea.—*Pan-Asiatic Weekly, Shanghai.*

ADVICE BY THE PANCHAN LAMA

In an address given in Peiping last month, the Panchan Lama said that China was in chaos to-day because the people were unable to distinguish between right and wrong, and good and evil. It was therefore necessary that religious influence should be brought to bear so that their hearts could be reformed. Religion should be enlisted in the task of regenerating China, not the work of one man but of all. Although he was a religious teacher, his objective was the same as other people, namely, peace in the land.

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1. It is a journal published by Chinese newspapermen to represent public opinion, and to strive for national salvation.
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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.
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5. It endeavors to be just and fearless, and is subservient to no individual or party.

(Continued from Page 378)

behind that of western countries, it was the duty of every man to practise thrift. "If every Chinese had the American standard of living, naturally I would not object to people wearing silks or enjoying life as much as possible. If my critics judge me through the eyes of an American capitalist, I am ready to plead guilty to the charge of going to extremes in the advocacy of certain social reforms."

The Naughty Coolie

The vernacular press tells another characteristic incident about Marshal Feng. Upon his return from the Ming Tombs one Saturday afternoon, he gave six dollars to his carriers, but an attendant in the Nankow Railway Hotel, where he was staying, deducted one dollar. This was afterwards discovered by an aide de camp of Marshal Feng, who immediately reported the incident to his chief. Marshal Feng summoned the attendant and severely reprimanded him, saying: "These carriers earn their money by the sweat of their brow. You got one dollar without doing anything. You have no conscience and deserve whipping."

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此膏專治一切皮膚濕毒瘡癤
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無名腫毒遠年爛肉凍瘡與刀傷
擦傷湯火灼傷以上各症一經敷
立能散毒止痛止癢生肌誠救世
界治外科諸症之藥王也

用法

凡用此膏先將患處洗淨以藥
處輕者敷次即愈倘患處潰爛
可用藥油開搽凡遇惡毒大瘡
腫毒癰疽頭面遠年爛肉等症
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
消腫止痛便愈若已潰爛自然
用藥膏楷上棉花敷患處自全愈

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凡被湯火泡傷如傷勢太重須用
油調開藥膏立敷患處立止痛
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