

tied to time, unable to call their souls their own, rushing to work in the mornings so tied they dare not stop even to smoke, that have so scant a time for their mid-day meal that they cannot sit in many cases but have to stand, like animals at a trough feeding? Is it a sign of greatness that whole masses of folk have to be housed and fed, doctored and looked after by the state? Is it a sign of civilization that not ten per cent of our city dwellers are capable of living if thrown upon their own resources outside of the artificiality of their usual environment or of adapting themselves to other circumstances?

Is the world any better for having telephones and radios, for having street cars and packed suburban populations living in masses or for having industrial workers struggling hard to bring the products of the factories down to a price that will let them come into the restricted tariffed markets of the world? Is China ready to see the finest agricultural population the world has ever known, sacrificed as the Russian was for the whims of a few—a very few—labour unions? Are her statesmen able to visualize what must happen if they try by means of state incubation and protective tariffs to industrialize this population?

To one who has always been struck with the independence, sturdy doggedness and admirable traits of the Chinese farmer and of the people generally outside of three or four per cent or even less of the blatant demagogues that inflict themselves on all democracies, the aspect of industrializing the people in view of the terrible lesson afforded the world, by the industrialization of England, Germany and in a lesser degree U.S.A. seems utter folly and criminal madness for had these countries remained as they were one hundred years ago, the world had not had all the terrible slum areas, out of work and dependent populations nor these overloads of indebtedness, as all of them once were self-contained lands, capable of feeding and clothing themselves and not all the fortunes made by all the millionaires since, can in any ways atone for the condition both mental and physical of the unfortunate people who have been confined in offices and factories during their working hours and housed in packed masses and slums during their resting times, but they suffer most

mentally through having always to work to set hours and times whether or no they felt disposed to work or not.

Man is not a machine although our American brethren would like us to think they are and certainly women should not be used in the office, the shop or the mill as industrial nations today are compelled to use them. It may be a fine thing for everyone to make money but it by no means connotes any greater happiness to populations or to individuals and it must never be forgotten that all these so called "social services" by which industrialized communities render themselves exotic, have been brought into being, never for the country but always for the city and town populations and yet the country people have to pay the cost of keeping these delicately nurtured, nervous and un-natural living folks supplied with such things as "Pre-natal Attentions" "Maternity Benefits" "Milk Allowances," "Medical Attention," "Dental Clinics," "Extension Schools," "Doles," "Outdoor Relief," all of which are signs of a coming degeneracy too terrible to contemplate if applied to one fifth of the world's population.

China is standing at the forked roads with all the errors of the world staring her in the face and with the knowledge behind her that in Asia not elsewhere do the bulk of the world's populations reside. She can raise her hands and take what she will of all the so called "civilizations" but as one who has seen most of them working, I would ask China to look first at home to see those great fundamentals that have made and kept her people all these generations and not to be deluded into accepting, because they are new and strange, any of the burdens—the prickly rose stems—of other lands. For in no other land can be seen a population so content, so happy and so moulded to the requirements of the land as this, in no other place is the labour of the day performed with so little effort or with so much adaptability to the requirements of the task and the human element I would ask her to let her people maintain their own faiths, to worship at their temples, to wear their own clothes, to maintain their own customs, manners and ideas and not seek to grasp hap-hazard worse ones from out of the ever open basket of Fate—for what is one hundred years to Asia—or the puny efforts of one generation?

The Municipal Administration of Nanking

By Chi-wen Liu

(Mayor of Nanking)

Situated near the mouth of Yangtse River and commanding the junction of important railway lines, the city of Nanking was long designated by late Chunli Sun-yat-sen as the ideal capital for the Republic of China. However, being an old city for many a century, Nanking is quite behind modern development and shy of metropolitan attractiveness, despite its abundance in natural scenery and historical spots. Much has to be done toward the modernization of the city.

Upon the arrival of the Nationalist Army at Nanking, June, 1927 and the removal of the Nationalist Government thereto, I was authorized to serve as mayor of Nanking. I endeavored to carry out my plan of a new metropolis, basing on many years study and observation of municipal administration in different countries in Europe, in the United States, and in Japan. I started building new roads, training new police, improving public hygiene, and reforming the system of taxa-

tion. Unfortunately, before my work was fully under way, I had to leave Nanking on account of sickness. Upon my recovery, I was ordered to serve as Quartermaster of the Nationalist Army, when the Northern Expedition was resumed.

Now that the unification of the Republic is well-nigh completed, the constructive work shall hereby begin. As I am given an opportunity to serve the mayorship of Nanking the second time, I shall make special effort in building the new metropolis.

The present administration is composed of two aldermen, the Chief Secretary and his staff, the Department of Finance, the Department of Public Works, the Department of Public Safety, the Department of Land, the Department of Education, and the Department of Social Welfare. The Departments and their Bureaus are under the charge of returned students or experienced men of municipal administration, and their subordinates are acquired through civil examination.

Many problems demand immediate attention. First comes the problem of road construction. The administration has completed a plan for the construction of trunk lines with two main arteries, one running from east to west, another from north to south. This morning, the twelfth of August, construction has commenced on a main line leading from Hsiakang, on the south bank of Yangtse River, to Mt. Tsichin, where the tomb of late Chunli Sun-yat-sen is situated. It is an asphalt road of 13,000 meters long and 40 meters wide and is to be completed in two months. It is named Chung-san Road, in memory of late Chunli, and is built for conveying the casket of Dr. Sun to his magnificent tomb up Mt. Tsichin. Another meridian line asphalt road is also under construction, running from north to south. It is 5,000 meters long, 40 meters wide and is also to be completed in a few months.

The construction of other trunk lines will soon follow. They will be named after the different provinces,

and will be built on the contributions of the respective provinces. The province of Kwantung has made the first offer; the other provinces will assuredly follow suit.

Next comes the problem of water supply. As the pipes cannot be laid before the road construction, to meet immediate need, fresh water has to be obtained from outside the city. A method has been devised of transporting water by tank trucks. Consequently, some city gates are enlarged for accommodating water traffic.

The problem of lighting has been ably solved recently by the Committee on Construction. The latter has brought the poorly illuminated streets and houses to light, and supplies day current for electric fans.

Effort has been made to put telephone service under municipal operation. It is believed that better service could be obtained by this change.

Gambling and prostitution have been prohibited, and undesirable licenses and taxes abolished. The city police has been trained anew for observing public safety and hygiene. My colleagues and I have acquired the habit of making daily visits to many public places in the city, ordering necessary reforms on the ground.

The administrative program for the near future can be summarized as follows: 1. To minimize expenditure and to conform rigidly to a true budget; 2. To make public all financial accounts through periodic publication of reports; 3. To give civil service examinations for the purpose of recruiting the capables and weeding out the incapables; 4. To compile an exhaustive census; 5. To make a complete survey and registration of land; 6. To administer the city owned and confiscated properties; 7. To lay out water pipes; 8. To excavate Chingwai River with a view of purifying the water and restoring the scenery; 9. To erect monuments in memory of the heroes of the revolution for the purpose of cultivating the spirit of hero worship; 10. To provide for the grazing grounds and to plant trees and shrubs for the beautification of the city.

What is Imperialism?

By H. S. Chen

The word "imperialism" appeared in Romain Rolland's novel, *Le Buisson Ardent*. The author believes that everywhere imperialism holds sway. The Catholic Church represents religious imperialism, and tries to put everything in this world and the next under its control. Ambitious kings believe in military imperialism. Even republicans give rise to imperialism, while the proletarian revolution is responsible for imperialism of their dictatorship. According to him, imperialism means massacre, riot, and all kinds of cruelty. Although it gives some phases of this development, it fails to supply a definition of the term, an explanation of the system, its materialistic basis and economic consequences.

Nietzsche and Ernest Seyere consider imperialism as the natural result of human progress, although the former emphasizes the struggle of individuals for exist-

ence, and the latter, that of different races. However, under the present system of social production, the idea of individual struggle is rather out of date. As to racial struggle, it has been so for tens of centuries, but imperialism is a new development of the last forty years. The latter, therefore, also fails to explain imperialism. Because of Seyere's misunderstanding of this development, his student, Edward Rod goes so far as to say that we may only object to certain excesses of imperialism, but not imperialism itself, as it has been long in existence and will certainly continue to exist in the future.

There are also some who defend imperialism on the ground of racial inequality. A certain foreign newspaper correspondent in China maintains that the greatest defect of China is her childishness. On that account, for the