

appointment of Mr. Lo Chia Lun was to be greatly regretted, and therefore, such appointment should be rescinded.

The Shanghai Branch of the Tsing Hua Alumni Association met on September 3, 1928, attended by about 60 older alumni. The decision of protest against this appointment was unanimous. Immediately two separate protests were lodged with the two Ministries concerned and a personal letter was sent to Mr. Lo, the new president, advising him to tender his resignation.

The Shanghai protests were mild in tone, but rather firm in stand. It began with the description of the procedure of appointment, which should be made by the Tsing Hua Board of Trustees, as mentioned in the Peiping and Tientsin protest. Then it went on to define the general principles by which the Tsing Hua President should be chosen. First, he must be a man of learning, who can command the respect of the alumni body. Secondly, he must be a person of considerable educational experience, whose work must have received public recognition. Thirdly, he must be a person thoroughly familiar with the affairs at Tsing Hun and actually acquainted with the proper procedure for its development. Fourthly, he must be a person possessing unquestionable moral character. Lastly, he must be a leader who can work hand in hand with all the alumni in the country for the future development of the college. As Mr. Lo has but an ordinary education, and returned to China but two years ago, with one and a half year's general educational experience, knowing little or nothing about the college, he is not qualified to be the head of this institution. Therefore, the rescission of his appointment should be effected at once.

The matter is made rather interesting by Reuter's reports of the last few days in which Mr. Lo was described as a man without even a college degree. That he has no college degree, is not quite true. We know he was at least a graduate of the Peking Government University, of which Chancellor Tsai Yuen Pei, the former Chairman of Grand Educational Council, was

then the president. By a special scholarship, he was later sent to take up post graduate work at the Columbia University, New York. Whether or not he received any advanced degree there, we are not sure.

This matter was further complicated by the refusal of the American Minister, Mr. John V. A. MacMurray, to serve on the Board of Trustees of the college. Mr. MacMurray was away in Korea, but his spokesman gave out the reason of the Minister's refusal by saying that the Board has become largely a political instead of an educational organ. "The new president, for instance, is not an educationalist, but a former head of General Chiang Kai-shek's propaganda department." The refusal on the part of the American Minister is attached with much significance by many observers, as the administration of the college is a joint one, inasmuch as this college is created by a portion of the Boxer indemnity returned by the United States.

Casting aside the international aspect of the case, we cannot but deplore the wisdom of such an appointment. The college has for the last seventeen years turned out thousands of students who are now occupying important positions in every field of activity and who are valuable assets of the nation. It is the best equipped and most richly endowed institution of the entire country. Its steady financial resources have enabled this college to carry on its work in spite of political turmoils and civil wars. It has accumulated a large sinking fund of over \$8,000,000.00 which will enable the college to continue its good work after the Boxer Indemnity shall have expired by 1940. This huge sum of sinking fund has been viewed with a jealous eye by all other educational institutions, and many a time, people wanted to grab it for their own use. Such a fine institution as this, with money and equipment, particularly as a monument of international goodwill, should never be allowed to be the plaything of politicians, while so many universities of this land have to close their doors, or have to work under great handicap simply because of lack of funds. Let the Tsing Hua College keep away from politicians! Let politicians keep away from Tsing Hua College!

## The Religion of Names

By Hu Shih

(Originally contributed in Chinese, and translated by the editors.)

By a few modern scholars China is regarded as a country devoid of a religion and the Chinese a race free from religious superstitions. Certain optimists rejoice over this discovery, feeling as they do that it is a glorious manifestation to believe in no religion. Some pessimists despair of this, feeling as they do that it is a sign of racial degeneracy to be without a religion.

The time has come, however, when the optimists may no longer indulge in unlimited exultation and the pessimists in perpetual gloom. It has been newly discovered that China after all is not a country without a religion. In fact, China has today an exceedingly power-

ful and magnificent religion of her own. As a religion Confucianism has long been relegated to oblivion, Buddhism has long been dead, Taoism has long been on the decline. And yet we do still have a religion of our own. What is it? This religion enjoys a great name; so it is called the Religion of Names.

What does the Religion of Names believe? Names. What does the Religion of Names worship? Names. This Religion of Names has only one cardinal belief: Trust and worship the omnipotence of names.

What is a name? A "name," according to Confucian classics, is an ancient term for words, the written words.

The Religion of Names is, therefore, a religion founded on the worship of the written words, the faith in the written words as a supernatural and mystic power or religion.

We have believed in this religion for thousands of years, and yet we are unaware of the existence of such a powerful and magnificent religion. For this religion is so all-embracing, both omnipresent and omnipotent, that it is like the air in which we daily breathe and live that has escaped our notice.

Now with the progress of science it has become possible to analyse air; likewise it has become an interesting hobby to study the true nature of this religion of words.

Actually what is this noble religion of ours? Let me discuss it step by step.

To begin with a new-born baby. In ancient times when a baby was born, an expert astrologist would be called to listen to its cries in order to determine its name. This custom has since been much simplified. All that is required is to engage an ordinary fortune teller to decide, by the study of the date and hour of birth, which of the five elements of life (i.e. metal, wood, water, fire, earth) is lacking and to give the baby a name bearing a radical that signifies that particular missing element. If two elements are lacking, then a whole word signifying both elements is required in naming the baby.

If the baby's star is unfavorable, then it has to be named after any of the monks before the Goddess of Mercy and forthwith its life is freed from all evils.

Again if the baby cries constantly and does not sleep soundly, all that is needed is a rhythmic charm posted in a public lavatory on the street. The passers-by are requested to repeat the charm, and the baby will forthwith sleep all through the night.

Great indeed is the power of the written word!

Finally, if a boy is frightened after accidentally falling down he has lost his "spirit." It is therefore necessary to recall it. To do this it is simply necessary for some one to go to the place of accident, scatter a handful of rice, and shout out the boy's name all the way home. To call the name is to recall the "spirit."

If a boy loses in a fight in school and wishes to voice his vengeance, he has only to write on the wall a few words cursing his opponent, and presently he feels amply revenged.

The same is true of his mother. If she bears a grudge against her neighbor's wife, she can simply take hold of her meat chopper, chop on the chopping board, repeat the unfortunate woman's name and experience the satisfaction that her enemy has thereby become chopped meat.

His father is also a disciple of the religion of words or names. He has been insulted by his neighbor but is too weak to challenge him to a fight. He resorts to peaceful means and swears at his neighbor, his wife, son, daughter, father, mother, grandfather, grandmother ad infinitum. Thus, he feels fully revenged of the insult.

If any one in his family is taken ill, a taoist priest is called to write a charm. A copy of it is then posted over the main doorway, another on the bed room door and a third on the wall of the lavatory. Immediately all evil spirits are dispersed, never to return again. Thus charm is an important procedure in the religion of words.

If any one dies, a company of Buddhist monks is engaged to recite their prayer books, so that the dead may safely cross the river to the land of eternity. Thus the recital of prayer books is another important procedure in the religion of words.

On the occasion of a funeral, condolences are expressed appropriately in words written on scrolls; likewise on the occasion of a wedding or birthday anniversary, congratulations are presented in beautiful scrolls.

A bean curd dealer wishes good luck upon himself. He has a pair of scrolls written and pasted on each side of the main door.

The name of a parent or ancestor should not be used by the offspring, and the same is true of names of emperors. Yet the name of Sun Chun-san (i.e. Dr. Sun Yat-sen) is widely used in connection with schools and merchandize though one does not hear his given name "Sun Wen" very much. All patriots should really address him as the "Late Leader."

There was a university in Nanking which became the storm center on account of the change of its name.

After the fall of Peking, the disciples of this religion of names got busy and had the ancient capital renamed "Peiping." It is even proposed to change the name of "The Ancient Palace Museum" (i.e. the Museum in Peking) to the "Defunct Palace Museum." The future holds unlimited possibilities for activities of this kind.

After the Tsinan incident in May, I travelled frequently on the Shanghai-Woosung Railway. The journey took about 40 minutes, but I noticed over 1000 posters with slogans, and the organs issuing such slogans number over seventy. China has indeed become a world of slogans. Some are inclined to credit Soviet Russia with this marvelous record, but this is not so. I stayed in Moscow three days not long since, and did not notice a single poster of this kind. Slogans are after all "native goods" and constitute a valuable heritage of the religion of words.

For instance, is there any essential difference between "down with imperialism" and any scroll wishing one's self unbounded success?

Is there any essential difference between "Down with Tanaka" and a boy's curse on his opponent in school?

Of course in the minds of national leaders, words and slogans are one effective way of propaganda and a political weapon. But in the minds of school children and subordinates in the army catch words and slogans are but a means to give vent to their pent-up feelings. If the slogan "Down with Imperialism" is permissible with the leaders, then why can't the school children shout out such slogans as "Death to all enemies"? If

the slogan "Down with Wang Chin-wei" is permissible, then why shouldn't it be permissible, the students would like to ask, to use such slogans as "Down with Tanaka"?

From an historical standpoint, slogans are a legitimate off-spring of the religion of names. Some of the slogans are created out of the psychological complex of the authors, and others are but meaningless imitations. As every one can indulge in slogans without much effort, they become almost a hobby with certain classes of people. Thus we have slogans commemorating May 1, 4, 5, 7, 9, and June 3. All that is needed to solemnize each of these occasions is to declare a holiday, hold a mass meeting, post numerous slogans and shout some catch words. As a result, there is a holiday of this kind every month, every week. Everywhere on the walls are displayed slogans; every one is repeating catch words. In consequence, our ancestors' religion of names becomes widely spread today and China is thus elevated to be a country of the religion of names.

The philosophical phase of the religion of words may be briefly dealt with here though it is shrouded in mystery beyond human comprehension.

1. Our ancestors believed that one's "name" was identical with one's "spirit." Even today we are not yet free from the influence of that belief. This superstitious conception of the identity between "name and "spirit" was universal in the earlier stages of the world's civilization. The Egyptians once held that the "eighth spirit" was the "spirit of name." Similar superstition may be found in many Chinese classical novels.

2. Our ancestors believed that "name" (i.e. words) had mystic power beyond the understanding of us mortals. The influence of this belief has directly or indirectly affected our subconscious ways of thinking, though such a belief was common with primitive people. In our own country it may be best illustrated by Buddhist literature, some of which, being phonetic rendering of sanskrit, is to the average follower but a conglomeration of mean-

ingless words and which is yet believed to have the power of salvation of the human soul. Thus, in our novels and even in our daily life, priests and witches have always tried to command power by the repetition of words, much in the same pious spirit with which people have resorted to the use of slogans against "imperialism," "militarism" and individuals.

3. Our sages also believed in a rationalized religion of names, and this belief has contributed materially to the vitality of the religion. Even Confucius, finding himself incompetent to fight the "traitors" and "usurpers" of his time, resorted to editing the "Books of Spring and Autumn" which is still believed to have inspired awe even in the minds of such "traitors" and "usurpers." It is even said that one word of praise in that book is as great glory as the highest royal attire and a word of condemnation as effective as a sword.

Two thousand years ago a 90-year-old man advised Emperor Wu of the Han Dynasty that to govern well depends not on speech but on action. Two thousand years after him we may advise our national leaders that to save the country does not depend upon slogans but on their action.

Over a thousand years ago a certain hermit left a maxim upon his death; "Regard ephemeral what is actual; but don't regard actual what does not exist."

For instance, ghosts do not exist, and yet the people in olden days created the name or word "ghosts" and later even classified ghosts into various categories until now ghosts have come to assume practical existence in the minds of man. To the national leaders we are inclined to say "Regard actual what does exist, but don't regard actual what does not exist."

Finally we may attempt to be up-to-date and compose two slogans:

Down with slogans! Down with the Religion of Names!

Up with the Republic of China!

## Japanese Aggression

(Contributed)

The stories of the medieval Japanese rovers of the sea depicting their depredations on the China coast would rival any account of the manoeuvres on the Spanish main. The audacity and impertinence in annexing the Loochoo, the Kurile and the Bonin islands revealed the activities and hopes of a marauding nation. But it was not until 1894, not until her once powerful neighbour whose morals, codes and institutions she had for centuries and centuries aped, had suffered ignominious defeat under her own hands, did Japan begin to dream of an imperialistic future; or its "Genro" to make a vain and insulting explanation between the Governing and the Governed Nations. Sir Frederick Whyte rightly put it when he said that the critical moment of the period of foreign aggression upon China "is 1894, when China and Japan went to war over Korea; it is decisive,

because it revealed the power of Japan, because it awakened Japanese ambition on an Imperial scale."

Nevertheless, be they rovers, marauders, soldiers of fortune, or dreamers of a glorious Empire, the Japanese people decided to discard the live-and-let-live policy of the East, and wholeheartedly plunged into experiments of aggression, the moment the leaders of the Satsuma and the Choshu clans put up a change of front and an end to the cause of seclusion. The Year 1866, during which Japan signed new conventions with Great Britain, the United States of America, France and Holland, ushered in a New Japan, a Japan whose foreign policy has had only one feature—aggression.

In 1867, Mutsuhito succeeded his father to the throne. His country had just been bound by treaties,