

sistently labored to keep the province of Shansi intact from civil strife and earned the reputation as "model governor" which he deserved. He was then by no means an important factor in the North. Instead, for years he was in a most precarious situation, being literally between the devil and the deep sea, as his territory, sandwiched in between the rival forces of Feng Yushiang and the late Chang Tso-lin, might at any moment be attacked from either direction. However, he stood that situation remarkably well and deserved all the praises. But it is only during the past two years that he has extended his influence beyond Shansi until now the entire North (except Manchuria) is under his complete sway. The sudden expansion of his power is chiefly due to the good offices he offered in bringing about the end of the Kuominchun rebellion and later the revolt of General Tang Sen-chi. In the role as peace-maker he also gains respect and consideration from the public. But is the sequel to his telegram of February 13th, which is a virtual challenge to the Nanking Government, going to disillusion the people as regards his real motive in helping the Government suppress the rebellions in Honan? Will he act in such a way as to admit that he is but a poseur for national peace and security and has merely been waiting for a chance to take a dip at power himself? Certainly General Yen will have little to gain and much to lose from a trial of strength with Nanking. If the conflict cannot be averted he will have to risk the position and prestige he has built for himself during these troublous years of the Republic, and even assuming that his combination of forces overpowers Nanking, he may realize sooner than he expects that he cannot keep what he now aspires to.

On the other hand, a break with General Yen is also bad in result for the Nanking Government. It will seriously shake the faith of the public in the Government's claim for the extermination of "reactionaries." Not many months have passed since two high government officials brought the seal of the Deputy-Commander-in-Chief of National Forces to Taiyuan and coaxed General Yen into accepting the post. Officials were also loud in their praises of Yen for the "meritorious service" he offered in connection with the Kuominchun and Tang Sen-chi's revolts, and while fighting was in progress in Honan communiques were issued from official sources alleging that the Shansi troops did actually fight on behalf of the Government. Now, if after an incredibly short period Yen again turns against the Government, who will believe in an early extermination of the "reactionaries?"

Finally, we will point out that another civil war will have serious effects on China's diplomatic situation. The dispute with Russia is not yet definitely settled. The Harbarovsk Protocol signed on December 22 last year is a signal failure so far as China is concerned. The whole country will have to present a united front if favorable results are expected from the forthcoming Moscow conference, and if internal dissension happens Russia certainly will make the best use of it to force terms upon this country. The present negotiations with the Powers for the surrender of their unilateral privileges will also be affected, as a war will best advertise the state of insecurity in China which those who oppose China's claim for the revision of the treaties have exploited to the utmost. Both from the standpoint of internal and diplomatic affairs the moment is most critical. It behoves the leaders of all factions to strain every sinew to stop this threatened outbreak.

On Mixed Marriage

The question of marriage between Chinese and foreigner is one which is bound to give plenty of room for discussion. Today, when such unions have been experimented upon over and over again, it is not so difficult for some people to arrive at conclusions, basing them upon the results of the solitary case or of the cases that have been brought to their knowledge. But such conclusions are for the most part prejudiced and biased: and this is not what an enlightened man wants; he wants a reasoned and thorough discussion. There is not enough space in an editorial to go over the question in an adequate manner. But anyhow we hope to arouse enough interest in the matter, and raise the salient points in the pros and cons of the discussion.

First of all, there are one or two points, exceptional to the question of mixed marriage between Chinese and foreigner. Quite likely these points would not present themselves in America or Europe. In the United States, known as "the melting pot of the world," one may say that mixed marriage is as much a rule as it is an exception. In Europe, even marriage between different nationalities has of-times some sort of tie: in many cases,

they are between kindred races. But in China, things are different: the economic, social, and cultural background of our people is different from that of the Western world. And as a result, the marriage between a Chinese and a foreigner is a union between people who have more things in conflict than in common. It is a marriage between two different worlds.

There is another peculiarity concerning the marriage between a Chinese and a foreigner which perhaps cannot be found in mixed marriages between other peoples. We do not have the statistics to prove the statement, but it stands to reason to believe that there are as many Frenchmen marrying British women as there are Britishers marrying French women, and as many German men marrying Italian women as there are Italian men marrying German women. But in China, the same rule does not apply, perhaps in ninety per cent of the cases, Chinese men marry foreign women and in only ten per cent of the cases, do we find Chinese women marrying foreign men.

According to what we have heard, the Chinese women are far more fortunate in the experiment of marrying foreigners than their brothers. The reason for this state of affairs is easy to see. Our men are rather rash in plunging into matrimony with foreign girls, while there are only two reasons for westerners to marry our women:—one, for real love, and two, for money. The second reason given can be substantiated by the advertisements inserted now and then in all newspapers, by "young, handsome and hard-working foreigners." There was a case last year of a foreigner having his photograph, taken in front of a sporty car, printed in about half a dozen newspapers from Shanghai to Hongkong, with advertisements both in English and in Chinese, asking for marriage with any rich Chinese girl, flattering himself of being handsome, and telling a lie by characterizing himself as hard-working.

One more point before we launch into the more or less hackneyed arguments for or against the question of mixed marriage, which must be included in a general survey over the problem. At the present, there seems to be quite a little social prejudice against marrying with foreigners in China. In most cases, the people loudest in their denunciation had never thought over the problem at all. Their instinct, and perhaps the impulse of the moment when they are asked the question, lead them to the foregone conclusion that mixed marriages are bad things. We are not saying that instincts and impulses always err, in fact quite often they are right. But as students of human nature, we want rationalized thought and not ideas that come at the spur of the moment. We would not come to any conclusions even in this editorial, but we hope we can arouse some discussion on the topic, and for this reason we shall give the arguments on both sides.

To begin with, let us consider the arguments for mixed marriage. For a general study of the question, reference may be had to such work as *Inbreeding and Outbreeding* by Professor East of Harvard University. To bring the arguments more up to date, it will be advisable for us to consult one or two chapters in his *Heredity and Human Affairs*. Professor Griffith Taylor seemed to be in favor of mixed marriage between the Yellow and White races, when he advocated the admission of a limited amount of Chinese immigration into Australia. The grounds for favoring mixed marriage seem to be two. One is that it increases variability,

and the other is that it brings about increased vitality in the immediate generations to follow, called technically hybrid vigor. Look around yourselves; there are more beautiful Eurasian girls and handsome Eurasian boys in Shanghai than there are beautiful girls and handsome boys amongst all the foreign communities here combined. Of course, physical appearance is not the whole thing, but this alone goes a long way in improving the human race. And the mental aspect of the question is an argument decidedly for intermarriage between peoples of different nationalities. This holds true even in China. Many offsprings of such unions are decidedly superior in mentality, not only above their own mixed parents, but also over and above the general level any where.

Now for the arguments against the question. First of all, there is a certain amount of social and economic difficulties to be encountered. We have already commented upon the unjustifiability of the social prejudice, but nevertheless, such prejudice does exist. The economic aspect of the question can be explained in one sentence, as follows:—while there are many Chinese living a kingly life, yet the general standard and the general mode of living among our people are below that of the average Westerner. Secondly, there is quite a bit of discussion and sometime contempt voiced against the classes of foreign girls who marry into Chinese families. Of course, there are exceptions to the rule, and when the parties are of the same cultural level, this argument automatically refutes itself. Thirdly, it has been observed that many foreign girls who have taken Chinese husbands have had their physique broken down in a few years, but it needs a specialist to discuss this question. Fourthly and lastly, the problem of the happiness of the parties concerned looms out into prominence. We leave our readers to give their own answers over this aspect of the problem.

We have given a few remarks on the question of mixed marriage between Chinese and foreigners. We have pointed out the peculiarities which our people have to face in this problem. We have mentioned only a few of the pros and cons of the question. But we have not arrived at any conclusions ourselves. We do not intend to. We only hope to arouse some discussion on a point which have been in the minds of many Chinese, and which will undoubtedly influence our own social structure to an appreciable extent.

Miss Hsieh Ping-ing: A Study in Contemporary Idealism

By Lin Yutang (林語堂)

Miss Hsieh Ping-ing, (謝冰瑩) the authoress of *Letters of a Chinese Amazon*, otherwise also called *A Soldier's Diary*,* is a real person. Today she is studying in a girls' college at Peiping, outwardly going through the usual, uneventful life of an ordinary Chinese school

girl,—but in her soul what a storm-tossed sea of passions and emotions, a soul that has known the wildest heights

從軍日記, published by 春潮書局, Shanghai. An English translation of part of this book is in the press and will be published very shortly by the Commercial Press, under the former title.