

half century. And if New York gave its vote in 1928 to Mr. Hoover over its favorite son, it is more than doubtful that it will slight Mr. Roosevelt in 1932. The election of Mr. Hoover in 1928 was due not so much to his popularity as to the split of the Solid South which, because of religious scruple, voted Republican for the first time. Now, what is the moral of the Democratic victory, or, in other words, the failure of the Hoover Administration? It was as a great economic expert that Mr. Hoover sought and won the presidency in 1928. Yet, in spite of the President's numerous commissions and committees, business depression has gone from bad to worse. It is clear, then, that the watchword "Prosperity" of which the Republicans boasted so much is no longer useful, and the working class, facing unemployment and the distress of the coming cold winter, has refused comfort in the guise of honeyed words or "the polished statistics from the Department of Commerce," or the golden silence of President Hoover. Mr. Hoover has said a great deal before and since he became President about the plight of the farmers. But it is difficult to understand why he has no wisdom to impart to carry out his scheme which was to lift agriculture out of the dumps and make it as prosperous and efficient as manufacturing and railroading. Another factor that has been instrumental in handing over the House to the Democrats is prohibition. Never since the adoption of the Eighteenth Amendment has the revolt against prohibition appeared to be so widespread or the demand for a return to state control of the liquor business more insistent as it is now. Mr. Hoover's complacent and un-inspired optimism in the enforcement of the Volstead Act is commendable but not practical. The situation requires a clear and strong action, rather than empty promises and pleasing hopes which Mr. Hoover's speeches inspire. Mr. Hoover is, to borrow the words of a prominent New York journal, "a liability rather than an asset for his party."

Tsing Hua University President

SINCE the resignation of Mr. Loo Chia-lun as the president of the Tsing Hua University a few months ago, that institution of higher learning, established by the returned portion of China's Boxer Indemnity to America has been left to run without a president, but with some sort of a committee of Deans of various departments. In a recent Peiping report, we learn that three

candidates for presidency have been put forth by the student body of that University. They are Dr. Y. T. Tsur, Dr. Y. R. Chao and Dr. Hu Shih. The last two are noted scholars—Dr. Chao an authority of Chinese philology and Dr. Hu Shih, the prominent philosopher and originator of Chinese Renaissance movement. While they have every scholastic qualification to be the president of that institution, yet the needs of that university, or any university at present, would seem to require a man not only of scholastic distinctions, but also with vast educational experiences and a proven record as a good executive and administrator. And that man is to be found in no other person than Dr. Y. T. Tsur. Dr. Tsur was the president of that university sixteen years ago, from 1913 to 1917. During his administration, the foundations of the present institution were laid. The school was then at its height of attainments. The students won innumerable glories both on the athletic fields and in oratorical contests in Peking and elsewhere. The mere mention of Tsing Hua was the envy of all educational institutions in China. It is true that he ruled the student body with an iron hand, but in the light of subsequent events his action was more than justified. His strict discipline was hard at the time, but all his former students are now gratified for having undergone such discipline during their impressionistic period. He encouraged them to take part in organizations and public activities of all kinds and to-day many of them are leaders of public enterprises. Dr. Tsur's guiding principle in education is to turn his students into active, living leaders with the spirit of public service, and not to make them mere book-worms or mere human parrots who can recite what has been taught, but cannot translate knowledge into action. Even after Dr. Tsur left the university, he has been a close friend to many of his former students. He worked hard and sacrificed considerably for the Tsing Hua Alumni Club at Peiping, and again this year we have seen him taking the lead in launching a similar campaign for the Shanghai Tsing Hua Alumni Club, which was opened on November 2. He is a great believer in Tsing Hua Alumni and he is a devotee to the Tsing Hua University. We believe his executive ability and mature experiences are more than equal to the task of administering Tsing Hua. Undoubtedly among the three candidates demanded by the students, Dr. Tsur is the best qualified. We sincerely hope that the Government will immediately endeavor to secure his services to meet the wishes of both the students and the alumni.

Proposal for a Liberal Cosmopolitan Club in Shanghai

The *China Critic* has received a communication from a group of friends regarding the need and the possibility of establishing a liberal cosmopolitan club in Shanghai. In consonance with our policy of trying to establish and foster a tradition of liberal thought in China, the editors of *The China Critic* have always felt the desirability of having such a club established, a club of men who can think, or are willing to make an effort to think, over and above the merely nationalistic lines. It has been our

pleasure to receive now and then contributed articles from both Chinese and foreigners, who, we feel, are thinking along the same lines as we do and who might be interested in a scheme for bringing these people closer together. There are no doubt many liberal foreigners in this city who wish to come into contact with Chinese and to penetrate beyond the wall of national exclusiveness which we have been forced to erect around us in the midst of a prejudice-ridden foreign community. On the other hand,

there are many Chinese who wish to maintain contact with such international friends as they have been privileged to meet in their sojourns abroad.

The idea is worth exploring. Shanghai has enough clubs of a sort. Yet in this big cosmopolitan port, there is surely a place for a club of humbler and less self-complacent souls, a club of men afflicted with the common human malady of searching and thinking and doubting and trying to understand, a club of men who are citizens of the world and can come together to thrash out some of the problems confronting mankind as a whole. In such a gathering, there will be warmth for the soul, and each one's old shibboleth may get a chance of being fumbled out and re-furnished by contact with people of different opinions. In spite of Schopenhauer's famous analogy of the cuddling together of porcupines in a cold wet corner, we must admit that the ordinary soul which is not a genius does need contact of some sort for intellectual warmth, a warmth which is all the more desirable because of the almost frigid intellectual atmosphere we are living in. Who can say but that some real pleasure, some real satisfaction and benefit may be gotten from such a periodic gathering? Who can tell but that some day in the future, as the club becomes older and gathers its own momentum, it may become an important force working for liberal thinking in China?

The liberal cosmopolitan club, as conceived by us, will be then a club of internationally minded people, who come together for the purpose of better understanding one another's point of view and culture, and for discussing problems of life common to the modern world. It will be exclusive in the sense of having for its members only such people as have the liberal cosmopolitan mind, people who are more interested in the examination of ideas than

in national glorification, more in the common problems of modern life than in any patriotic propaganda. Beyond this qualification, however, there will be no racial, educational or social barriers recognized. We realize that there will be greater profit from a meeting of Japanese, French and Chinese liberals together, than from one of Japanese or French or Chinese liberals alone. A man's scholastic career will not necessarily admit him to the club unless he is known to be more than a finished and diploma'd college product with a few years of study to look back upon. Even a millionaire's wife may have a chance, so long as she is in sympathy with the objects of the club. It will be a gathering of men guided by the sole bond of a common intellectual attitude. Perhaps later on we may even establish a hierarchy of fellowship according to the number of heresies one is prepared to hold. But that is for the future.

In consideration of the fact that Woodheadism or anti-foreignism is such a common mental attitude both among the foreigners and Chinese alike, there is every danger of our overlooking the fact that there may very well be persons whose mental attitude is quite otherwise. We feel sure that there are such persons. And we owe it to that different attitude that we shall try to hunt each other out and not lose ourselves in this big city.

The China Critic is ready to offer its services in trying to bring together all the people in sympathy with the liberal cosmopolitan ideal. All who are interested in the promotion of such a club will please communicate with the "Cosmopolitan Club," care of *The China Critic* office. Applicants will please give briefly their present connections and interests and whatever information they may consider relevant to the object of the Club.

Matrimonial Sanctity

While the average Chinese may justly deplore the restrictions placed by the Government upon his political rights and freedom of speech and even of assembly, he is, fortunately or unfortunately far ahead of all other civilized races except the Soviets in the unfettered enjoyment of the freedom of marriage and divorce. The greatest institution of human relationship, the bulwark of Society, is evidently being suffered to sink into the abyss along with other social institutions. Besides facing financial bankruptcy, industrial stagnation, political intolerance, internecine strife, and intellectual poverty, China is confronted today with a relentless force of moral degeneracy, defying and destroying, among other things, the sanctity of marriage.

Marriage in China which for centuries was regarded as an eternal bond that even death could not put asunder, has now become, with the younger generation, almost a child's play of no great consequence. Divorce which was frowned upon by the Chinese public as recently as five years ago is now but a common oc-

urrence which scarcely attracts even casual attention. The Government which has stopped at nothing in restricting even the rudimentary rights of a citizen has, strangely enough, remained most indifferent to the tying or untying of marital bonds. A couple may marry today and divorce tomorrow, and in either case the Government may be none the wiser. It requires the registration of neither marriage nor divorce.

Divorce in this age is rightly considered as the inevitable escape from unhappy marriage. The latter is the consummation of love, and the former the salvage of the wreckage of love. In many instances divorce is warrantable just as in others marriage is often a mistake. We are not concerned with divorce *per se* but with the ease with which a divorce may be brought about in this country. Judge Lindsay, America's greatest authority on divorce cases, has shown in his works that divorces may be averted more often than not and that many are averted behind the closed doors of his office before being heard in court. Dr. Holmes, the