

the import and export business exchange fluctuation is one of them. Any one who does not know how to absorb the losses in the exchange fluctuations by one way or another will do better if he would stay out of the business entirely.

### Among American Exports

AMONG the latest importation into China of American novelties there is one most interesting item, named WHOOPEE. Many may not be aware what it is. It is not anything like a commodity. It is a mere shout or cry, as of war, pursuit, enthusiasm, enjoyment, vengeance, terror, etc. If you ever had a whooping cough, you are not very far from appreciation. But this special American brand of Whoopee is unique. Suppose you are very happy, you can yell, "Whoopee." It is considered a proper exclamatory remark. If you are attending a wild party, amidst wine, women and song; you are intoxicated; you are blissfully joyous beyond description; you are in a state of ecstasy; you may yell and yell repeatedly, "Whoopee . . . Whoopee . . . Who . . . pee!" It is also considered very adequate. You can also *make* Whoopee, by that is meant the putting into practice the various ways where Whoopee as an exclamation finds best gratifying results. Like a war cry, Whoopee appeals so effectively, and particularly to the flaming youths in America. The purpose of this editorial is not to introduce the methods of making whoopee, for that is a part already filled by the motion picture of the same name now current at one of the local theatres. Whoopee is no more than saying "Hurrah." Any practice of making Whoopee may lead to most regrettable results. Eddie Cantor who introduces the song, "For Making Whoopee" could not help it for he is paid for doing it. We express fear that so handy a word created by fast going people in America may go like wild fire in Shanghai. The local younger set seems to welcome Western ways in every way. May they not fall victims to the latest would-be plague in Shanghai.

### Firecrackers

HOW infinitesimally small is the quantity of genuine pleasure which a seemingly intelligent person can extract from hearing the explosion of a firecracker, we do not pretend to know. But judging from the number of persons, who are seemingly intelligent yet indulge in this kind of popular amusement, we deem the subject one of sufficient importance to warrant some short comment in our editorial columns. Shanghai, during the few days after Chinese, or lunar, New Year, is just one bang after another. Everywhere you go, you are greeted with a hail of firecrackers, the intonation of some of which dishearteningly resemble—say—the report of a revolver. In a city infested with petty thieves, bandits, and kidnappers, the sudden explosion of an innocent firecracker from an unsuspected corner is certainly alarming. Firecrackers, indeed, might have served some useful purpose. When one is accustomed to the quietness and even the monotony of a village life, a little excitement during certain occasions may not altogether be unwelcome. But life in a modern city—Shanghai, for instance—is already exciting enough. Our nerves are constantly on the edge of a total breakdown, firecrackers or no firecrackers. The roaring of motor cars, trolleys, and airplanes, the humming of engines from a factory, the tickling of typewriters, the thousand and one odd noises attendant upon a huge and congested population, all tax heavily upon our nerves and are by themselves sufficient to drive an ordinary man to spend long days in a half-dazed condition and long nights with unclosed eyes. And in addition to all these, the nonsensical firecrackers. They furnish the last straw which breaks the camel's back. If the lunar New Year must be celebrated, let it be celebrated in some other more sensible way. With firecrackers we are irreconcilable. We do not mean to be Puritanical, but there is a limit to our already overstrained nerves and we are losing our patience and good humor.

## The Future of Sinology

IT is a curious but not unusual phenomenon that one is apt to be critical of one's own culture and appreciative of others'. While Bertrand Russell thunders against European civilisation and exalts that of China, Dr. Hu Shih depreciates his own (which he ridicules as a "ricksha civilisation") before the vision of glamour and achievement of American "machinerism." Is it because, as we Chinese say, "native ginger is never hot" (本地薑不辣), or is it rather due to the fact that one knows the closets and attics of one's own country too well to be both honest and appreciative of one's own culture? Let us hope that the latter is the case. At any rate, whatever value a culture may have, it deserves study, if only for antiquarian purposes. The race of dinosaurs was probably the ugliest of God's creations, but the Osborns and the Andrews do not therefore desert their calling. From their serious application to their particular field of interest much light has been thrown on the general problem of earthly exist-

ences. And how much more so it is with Chinese civilisation which may, as Mr. Pfeffer thinks, on the verge of "collapse," but which certainly is not yet as dead as the race of dinosaurs.

It is therefore with particular interest that we learned of the establishment of a Sinological Institute (Sinologisch Instituut) at Leiden, Holland, under the direction of Dr. J. J. L. Duyvendak. Europe's interest in Sinology is only of recent date. In spite of Leibniz's counsel for a closer study of things Chinese and Witsen's *Noord en Oost Tartaryen*, it was not until 1815 that the first chair was founded in the Collège de France for the Chinese and Tartar Languages. Since the beginning of the last century, however, closer trade relations between the West and China have led to a larger acquaintance with Chinese philosophy and letters on the part of some Europeans. Some of the far-famed Chinese novels began to be translated, among

which Wilhelm Grube's version of the "Fung Shun Yen Yi" (封神演義) is a remarkable achievement. Other Germans who have interested themselves in Sinology are Forke who translated, *inter alia*, the Book of Motze, and Wilhelm, the famous author of *The Soul of China*. Among Frenchmen, Henri Cordier of course stands as the most eminent sinologist without, however, belittling the achievements of Pelliot, Couvreur, Chauvannes and Maspero. In England James Legge was one of the pioneers in Chinese studies, and he has been worthily succeeded by Giles and Soothill. But it is in Holland that an attempt has been made to make the study of Sinology an independent institution. The efforts of Groot and Granet have been brilliantly continued by Dr. Duyvendak who ranks as one of the world's outstanding Sinologists. It is his endeavor that has brought into existence the Sinological Institute in Holland.

It may not be amiss to learn Dr. Duyvendak's purpose through his own words. "Recently," he said, "East and West are not such markedly different divisions of the world as before. The Great War has been one of the causes for the coming together of the two civilizations. The new civilisation of the world will not be confined to the Mediterranean, but must contain elements of Far Eastern Asia. I say this not in depreciation of the Western culture and in over-appreciation of the Eastern civilisation. As early as the 17th century, Leibniz had already pointed out to the necessity of some organisation for the study of things Chinese . . . China now is in her throes of transformation, and her position will grow in importance with the years. The purpose of the Institute will not only be a study of the China that was, but also an attempt to understand the new China that is to come. China occupies the central position in the Far East, and her problems are the central problems of the Southern Pacific Area

. . . And for Holland, sinology has a particular significance. The study of sinology has in the past been motivated by purely utilitarian considerations. The absence of that disinterested motive of scholarship is indeed a defect which it is one of the purposes of the Institute to remedy. . . ."

Purely scholarly motive will help to dispel much of the suspicions of the Chinese on foreign sinologists, such as the recent action of the Chinese government in regard to Sir Auriel Stein's explorations. Both fact and consideration for China's rights in things Chinese will not only be necessary for the continuous development of the study of sinology, but also indispensable as conditions precedent for the very existence of the Institute. No river can flow whose source supply is stopped. China is the source of supply for sinologists, Chinese or foreign, and the latter will find themselves without raw materials should they by any action arouse the antagonism of the Chinese.

Modern scholarship has become an international affair. Many of the sciences have now an international tongue intelligible to the German as well as the Englishman, to the American as well as the Frenchman. Studies like physics and chemistry are now aided by monthly "abstracts" in which will be found the results of all researches in all parts of the world. It is only in accordance with this modern trend that the League of Nations has established the Committee on Intellectual Cooperation. If the Sinological Institute at Leiden would prosper there is for it nothing more urgent than to establish cordial relationships and cooperation with Chinese organisations of similar nature. The Academia Sinica is only one of the many of such organisations. Doubtless, Dr. Duyvendak must have learned of its existence, and our mentioning it as a possible body with which to cooperate comes from our desire to see a fuller development of sinology as a scholarly study.

## Whither China's Womanhood?

BY COHEN TIEN (田坎侯)

IN two recent issues of *The China Critic* (Vol. IV, Nos. 4 and 8) there appeared two articles on "the Chinese Madonna", the first written by a gentleman complaining that such a being does not yet exist and that many social forces contribute to prevent her from coming into existence, the second by a lady vindicating that such is not the case. She was almost indignant at what the first writer had to say as to what exactly constitutes the Chinese Madonna, or any Madonna for that matter. The first writer of course expressed quite a portion of the masculine point of view, and the second does the same with the feminine or, I may be mistaken here, rather the feminist approach. Now, who is to be the judge? "The father-in-law has his reasons, and the mother-in-law is right too," as the Chinese saying goes. In the absence of any true intersex or gynandromorph in our species which is called sapient, a really good judge has to be engaged from the planet of Mars.

But the case is after all not so hopeless. As it rests upon a difference of points of view or, rather, on a difference in the emphasis put upon them, the case may find a solution when the points of view are properly compared and weighed and each given its due. The first writer based his opinion on the assumption that *woman is woman*. Being woman, she has duties and responsibilities of her own, some of which exclusively so and must never be neglected, such as motherhood. The second based hers on a totally different assumption, that *woman is homo*. Being *homo*, she is entitled to all rights and privileges as accrue to all who come under that generic name, such as the knowledge and practice of politics. Now of course woman is *both*, and for her and for society to live at peace she simply had to live and let live as *both*. That is the problem in a nutshell.

It does no longer need to be pointed out that throughout human history woman has never been able to live as