

churia could at least boast of the alleged fact that its object was "not to plunder for selfish interest," then he would have first of all to explain why it is that the people in Manchuria should manifest their appreciation for the "blessings" which the Japanese through the "Manchukuo" officials were alleged to have bestowed upon them by supporting the Volunteers. That Manchuria at this moment is far from being the paradise on earth which the Japanese propagandists would have the world believe is no secret. Even Mr. Matsuoka had to admit "law and order" do not as yet prevail, but may in time be established. In view of the chaotic state of affairs in the Northeast, it is in fact difficult to see just what are some of the "blessings" that the people in Manchuria are said to enjoy now at the hands of the Japanese or their agents. Mr. Matsuoka pleaded with the powers that they show "a little of the patience they have so lavishly bestowed upon China." To conclude this leader, we would like in turn to plead with Mr. Matsuoka that if the patience of the powers was the thing he was really after, he would have to do much better next time when he makes any attempt to air his view to the world. He would have to be more truthful and to keep his tendency to overstatements in check. Above all, he would have to be careful not to insult the intelligence of his audience, for even peoples' patience has a limit.

Mr. Wang's Farewell Message

WHATEVER else one may say about Mr. Wang Ching-wei's farewell message to the nation, one cannot but endorse his contention that the unity of China is of paramount importance at the present moment. To quote Mr. Wang's words: "It is essential that the government and the people must be firmly united together. Without unity the policy of peace would easily become an indiscriminate vociferation of high-sounding but meaningless principles, devoid of any practical value; while to resort to war without first achieving a united front among ourselves would only mean our own ruin." As *The Critic* has more than once pointed out in these columns, a nation must attack herself first, before others can attack her, just as a man must abuse himself first before he would be abused by others. Although more than a month has elapsed since Generals Han and Liu first came to arms in Shantung, the prospect for an amicable settlement of their dispute is not yet in sight. To make the situation worse, the military chieftains in Szechwan have in the meantime started another war of their own, while it is also reported that clashes are expected to take place between rival militarists in far-off Kweichow Province. At a time when the nation should be united as a man in order to create a favorable impression among the powers now assembled in Geneva, it is indeed, to say the least, regrettable that the Chinese military should purposely at this juncture stir up troubles among themselves. Drs. Yen and Koo are entirely right when they argue in the telegrams which they have sent home that in order to insure China's diplomatic triumph at Geneva, it is essential for her leaders to forget their differences and to bury their hatchets. The Chinese ship of state has a tough sea to sail, let there be no quarrels among its crew.

A Solution of the Communist Problem

GENERAL Ho Ying-ching, Minister of War, in an address given to a group of National Government officials last Saturday, stressed the necessity of moral suasion in the suppression of communist bandits. "The Government well appreciates," General Ho averred, "that in the suppression of communism and banditry upon which our armies are now embarked, moral suasion may in the long run have the most telling and permanent effect." While we agree with General Ho's opinion on the importance of moral suasion, we can not help thinking of an even more important step in our attempt to rid China of the curse of red banditry. Moral suasion will undoubtedly have a strong influence with the patriotic and with those bandits who are conscientious. But there is no question that the majority of the bandits choose to adopt this precarious way of making a living through sheer impossibility of finding a better way. Hence, if the majority of the bandits were given a chance to make a decent living, they would be too glad to forsake their precarious mode of existence. Economic rehabilitation then should take precedence over moral suasion. It is a pity that General Ho does not know this. If the Government forces in clearing a district from the communists would see to it that order and peace be re-established, that the people who suffered from the devastations of the war be given the wherewithal to start a new life, and that they be free from unnecessary molestation by the forces either living among them or passing through the place, then the task of clearing the bandits which will take at least six more months, according to General Ho's calculation, will require only half that time.

Chen Tu-hsiu

CHEN Tu-hsiu, the well-known communist leader of the "Trotzky faction," was arrested on the 17th, together with eleven others of his colleagues. Since then, he has been transferred to Nanking under heavy guard, and it is reported that his request for a personal interview with General Chiang has been granted. If so, his life is probably in no great danger. A group of scholars headed by Dr. Tsai Yuan-pei, Liu Ya-tse and others have asked the National Government to spare his life, in consideration of his past services to the cause of the revolution and of his contribution to the Chinese Renaissance movement as a fearless leader. Mr. Chen was once co-editor of the revolutionary paper, *Kuo Min Jih Pao*, with Chang Chi and Chang Hsing-yen. He also assisted General Po Wen-wei in the administration of the Anhui provincial government. But it was as Dean of the Arts School of the Peking National University and one of the prime leaders of the literary revolution that Mr. Chen will be chiefly remembered by the intellectual public. He was then one of the editors of *La Jeunesse*, together with Hu Shih, Chen Hsuan-tung and Liu Pan-nung. The success of the movement was in a great measure due to the powerful pen of Mr. Chen, who was much more outspoken and radical than Dr. Hu Shih. Later, Mr. Chen joined the communist ranks, and became one of the important leaders of this movement until his expulsion by the Communist Party, owing to differences of opinion. Mr. Chen's power has greatly declined since his expulsion and at the

time of his arrest, he had only a weak and unorganized following, known for its adherence to Trotsky. His arrest has, therefore, no direct bearing upon the strength of the communist movement, which is entirely controlled by the so-called "Stalin faction." While Mr. Chen has actually at some time been involved in plots for overthrowing the Kuomintang regime, it should be remembered to his credit that he denounced the present communist party in no uncertain terms, calling their troops bandits. While not sharing his political views, and perhaps because we do not share his political views, it seems to us that the wisest course would be for the National Government to show the most lenient consideration of Mr. Chen's case, and accord

to him the most liberal interpretation of his constitutional rights to hold different opinions, as is acknowledged in most modern countries. Mr. Chen's case serves only to open up the more general question whether the best way to weaken the communist movement and keep it under control might not be to give the communist party a legal standing. The acceptance of such a standing would take the wind out of the sails of communist propaganda, which derives its force chiefly from underground activities. Such acceptance of a legal standing would also impose upon the communists definite obligations towards the state as it is at present constituted.

A National Weakness

WE have already had many chances to dwell upon in these columns the hypertrophy of individualism of the selfish type, the inability to co-operate and to have team work, and the absence of the spirit of fair competition among the Chinese people. Being more or less fundamental traits, these tend to manifest themselves in practically all provinces of national life, some with more disastrous results and others with less. But perhaps they are nowhere better exhibited than in the field of sports and games. The lack of team work, the emphasis upon individual scoring, the inability to abide by the rules of the game and the decisions of a third party, have often been observed by those who are responsible for the introduction and development of the Western types of sports and games in this country. But as yet nobody has undertaken to look into the matter more seriously or to correlate these inveterate manifestations to some of our traits which are so general as may possibly be considered racial.

In recent years, under the leadership of men like Chang Tse-kiang and Chu Ming-i, there has been a revival of interest and activity in what may be called the national art of personal defence which includes boxing, wrestling, fencing and the like. Training grounds for the purpose have sprung up in many districts side by side with those of the field and track type. More and more are flocking to these grounds and becoming the adepts of various forms of boxing, notably the *tai chieh chuan* and the *pa tuan chin*. The time has been ripe for some time for some sort of athletic meet to take place so as to further accelerate the movement and to bring it more in line with the general scheme of national reconstruction.

In the first part of the present month, a meet was accordingly held in Changsha under the auspices of the Hunan provincial government. It was well attended. Many pastmasters in the art of personal defence, formerly quite obscure and unknown, were brought forth for open competition with one another. People came from afar to bear witness to an event which they remembered to have read about only in popular romantic fiction. But the results were totally disappointing. To be sure the meet exhibited a great deal of physical prowess and feats of endurance, it gratified much popular craving for excitement and romance, and it boosted the importance of Changsha as a thriving city in spite of the Communist vandalism it suffered not long ago. But as an athletic meet, judged

by the virtues which normally pertain to such occasions, it was a failure. It was reported in the first place that during the contest between two pastmasters, surnamed Liu and Ning respectively, the umpire, a man surnamed Shin, who happened to be of the same school with Ning, was seen secretly aiding him, going so far as to have actually bestowed severe blows upon the back of Liu. In the second place, seeing that the contest was getting more involved and in order to keep order both in and around the field, General Ho Chien, Chairman of the provincial government and serving in the capacity of a final judge, hurriedly made the announcement that both contestants passed and were qualified for the final. In the third place, shortly after the meet, Ning and his followers were found by the police besieging Liu's house, apparently seeking to murder Liu and to avenge the humiliation that he had suffered at Liu's hands. To one who is thoroughly versed in the rules of modern sports and is imbued with the spirit known as sportsmanship, this sort of thing would appear quite inconceivable.

The truth is that for centuries past, the so-called national art of personal defence has always emphasized strength, feat, and personal victory. Schools have developed, one vying with another, stressing the same traits. Face-saving has also entered as a trait, and defeat means loss of face both to the individual contestant and to the school which he represents. Thus, instead of building up an adequate system of national games and sports, to be ever improved by fair and open competition, these schools have cultivated among themselves hatred, enmity, and the constant and ignoble desire of putting one another to utter defeat, in effecting which even foul means are allowed to be used. The revival of the art of personal defence may be a thing for rejoicing but if the traditional emphases of feat and personal victory are not made to give way to those of discipline and sportsmanship, it can only mean a reversion to a sort of mediaevalism.

But really we do not have to wait for this athletic meet at Changsha for an illustration of the rampant individualism that is inherent in Chinese people. There is a popular game which we see (or rather hear) around us almost every day at late hours. We refer of course to *Majong*. *Majong* has been for many years a truly national game and its popularity is ever soaring. It is a favorite pastime of all classes of people, wealthy and poor alike. No Chinese player who really understands the game has