

more be under the Chinese flag. If the past may serve as an indication of the future, General Wang may easily last for three or four more years.

Although no news of fighting in northern Manchuria reached us, yet two days after the coronation of Henry Pu Yi, Tokyo found it necessary to despatch nearly 1,700 soldiers there, and ten days after that the Japanese armored car patrolling the Chinese Eastern Railway found, at some point 20 miles west of Pogranitchnaya, the railway track torn up in three places, two bridges destroyed by fire, and telegraph wires cut at many points for a distance of 3 miles.

But more than this, the Ilan and Sanhsing affair has made the Japanese admit that such revolts by the Manchukuo troops are by no means rare. On the other hand, they recently bought over one Volunteer leader in Liaoning by the name of Chang Pang, but when he declared his alliance with the Japanese, he was promptly shot by his followers who continue their opposition to the Japanese occupation of their land. The incident in itself may mean little, but considered in the light of the repeated defection of the Manchukuo troops, does it not indicate the general dissatisfaction with the Japanese? Japan may maintain some sort of outward peace and order, but when an emergency comes, she will find it most difficult, if not impossible, to maintain her position in these regions.

However, in spite of all these troubles, the same "hot-headed junior officers" that caused the Manchurian

incident seem bent upon creating more conquest in North China. Colonel Dohihara and all the first line fighters of the ultra-jingoist camp, some 500 ronins in all, are now in Tientsin. But they are not depending upon the ronins alone. The manoeuvres of their troops in Tientsin and Peiping have lately been especially of frequent occurrence, even as they had been in Manchuria before September 18, 1931. Further, their henchmen are reported to be unusually active in the Luantung region.

With the granting of local autonomy to the Mongolian tribes by the Nanking government, the Japanese have promptly established headquarters in Tsitsihar for organizing Mongolian troops of 2,000 men and designating the Shinganling region as the Autonomous District for the Mongols. But they are also massing troops in Chahar. As a smokescreen for their action, they have spread the rumors that Soviet Russia has increased their army in Outer Mongolia by 30,000 men, and that the troops formerly under General Feng Cheng-wu are again contemplating raising the anti-Japanese standard. These rumors are promptly followed by the dispatch of more soldiers to Kuyuan and Dolonor, as well as the arrival of a number of important Japanese army officers at these two strategic points in Eastern Chahar.

With the concentration of their troops and ronins, they will attempt to wrest from the Peiping authorities all the benefits of a conquest without firing a shot. It remains to be seen whether or not the Chinese officials can successfully stave off the danger.

The New Life Movement

GENERAL Chiang Kai-shek is to be congratulated upon having initiated the New Life Movement that promises to become presently the craze of the country. It is twenty-three years since the first revolution was started and some six years since the Nanking Government was established. During this interval, practically every form of government from monarchism to communism has been tried and has failed. Some critics have attributed the failure to our system of political administration which is said to be not indigenous to our soil. This, however, cannot be said of monarchism. No one can accuse us of not giving the latter ample opportunity in the past. Yet we have been no more successful with the attempts to restore monarchy, which occurred twice in the short interval of the last twenty-three years, than our desire to put up a government along real democratic lines. The causes are many, but the main reason for our failure must be attributed to the degeneration of the people both morally and physically. It has been suggested that the present occasion may be regarded as the transitional period in our national life in that the old virtues are forgotten and a new moral code has not been born. While this is more or less a statement of fact, it gives no explanation why our people have come to such a low ebb—morally speaking.

In the old days, when a general suffered defeat from the enemies, he would be given a sword by the emperor to

end his (the general's) shameful existence in this world. Now, the least that a defeated general would expect is a trip abroad at the government's expense. Formerly a scholar was expected to live up to a certain moral code, now a scholar is at liberty to do anything short of murder. While the individual is not held in check by any existing moral force, the society is so impregnated with rotten elements and evil tradition that a self-conscientious and upright person would either find it hard to exist or would soon be converted to be one of the less self-conscientious and upright. When such conditions obtain, it is hopeless indeed to talk of reforming the government. General Chiang Kai-shek is to be further congratulated upon recognizing the importance of the old virtues, *Li Yi Lien Che* (politeness, righteousness, honesty and sense of shame), and rightly placing them as the corner-stone of his new movement. The spontaneous response that the movement has met with since its initiation attests well to its popularity. It is not too much to expect that in due course the movement may spread throughout the length and breadth of the country.

Enthusiasm, however, should not keep us from seeing the magnitude of the task before us, and we would do the new movement a great injustice if we were to expect that the whole moral fabric of the country will be changed overnight. Nor is there any sense to judge the past ac-

tions of the individuals by the new movement. To do so would involve endless complications and would effectually block a large group of people from the regeneration and enjoyment of a new life. It is suggested that people in charge of the movement should fix a date in which every person in the country will pledge himself to lead a new life and after which he will be guided and judged by the new standard, while his former action and behavior will be judged by the moral and legal codes then existing. The introduction of this line of demarcation will not only enable more people to join the new movement but will also make those who have embraced the new code to be bolder and have a easier conscience which will in turn enable them to carry out the precepts of the new moral code more effectively.

While every right thinking person should endorse the movement and become its follower, yet it is important for the sponsors and the followers of the movement not to let enthusiasm carry themselves too far. It is absolutely important that the life of followers of the new creed should not be made too onerous. Nor should they regard themselves in any way superior to those who for one reason or another refuse to join the new movement and make life unbearable for them. The New Life Movement will mean nothing if

it does not mean the regeneration of self. It means the burying of the old blundering and selfish life and initiation of an upright and helpful character. Therefore it should be a source of joy instead of being a cause of suffering—either for the individual or for his friends. Then, the success of any movement is not so much due to the number of followers as due to the example set by the leaders. The immediate task before the leaders of the new movement is therefore the development of a few shining examples to show the country what new life means. When this has been accomplished, the success of the new movement is assured.

There is not much in the immediate past for the people as a whole to look back to. Let this part be duly buried. Let a new life be born—a life full of hope and confidence in ourselves to do good; a life that is not darkened by malice and hatred but that sparkles with forgiveness and generosity; a life that shuns no work or duty but performs the most disagreeable tasks to the best of one's knowledge and capacity; a life that is full of personality and dynamic power. In a word, from the moment we pledge ourselves to follow the New Life Movement, we cease to live the life that should not be, but to live a life that we are entitled to live. May the leaders show themselves worthy of the new code!

The Silver Question Once More

BY KAN LEE (李翰)

IN the public forum section of the March 8 issue of *The Critic*, Mr. Y. C. Koo, the prominent banker-monetary-theorist, took me severely to task for my views as expressed in my article "An Embargo on Silver?" Mr. Koo's fondness of the use of superlatives not only credited me with what I have no or little claim to be, but also ascribed to me a point of view which I do not espouse. Instead of representing "a school of thought among Chinese scholars who habitually believe that there are more urgent affairs in China than our monetary reformation, and who belittle the importance of monetary policy as now employed by the Powers in bringing about the economic undoings of each other," I realized the importance of monetary policy, in its capacity to do either good or evil, so well that I cannot but advice great caution before our country should make definite commitments, from which retraction may mean embarrassment.

To start with, let me clarify my position, *vis a vis* Mr. Koo. Mr. Koo believes, and I believe too, that as long as China remains upon the silver standard, and as long as the value of silver is not artificially tempered with, "leaving silver alone to fluctuate freely is the best way to insure China's economic stability." Mr. Koo believes, and I believe too, that artificial and radical enhancement of the value of the white metal, such as being contemplated by the American silverites, would tend to depress commodity

prices in China; to cause redistribution of wealth among different classes, in favor of the rich and against the poor; and otherwise to plunge the nation into the distressing circumstances usually attendant upon falling prices. Our conclusions, however, differ. Mr. Koo favors an embargo upon silver export as "a last resort," as a "self-protective measure." To this point of view, unfortunately, I find myself unable to ascribe.

Mr. Koo's argument for the imposition of a silver embargo, of course, is contingent upon certain silver measures being adopted by the American government; consequently, to say that the silver force in America does not seem likely to achieve its objective can in no way affect Mr. Koo's reasoning. This point, however, is of great practical significance. For the purpose of theoretical discussion, it is perfectly legitimate to assume the existence of a certain given condition; but in order to render such theoretical discussions useful as a basis for an important national policy, it behooves the careful investigator to examine into the validity of the assumption itself, or the given condition as assumed. Newspaper reports have often credited the silverites of America of a final aim of boosting the silver value-relation to gold to a ratio of 16:1. The present ratio, be it observed, is still around 75:1. To raise the value of silver artificially to more than 4½ times its present value is a most courageous, not to say foolhardy, attempt. At 16:1 the price of silver should be in round sum G\$1.30 per ounce, had America remained upon the

*This is a reply to a letter written by Mr. Y. C. Koo and published in this journal on March 8.—Editor.