China going that far to meet the Japanese, it is naturally hoped that the Tangku truce agreement may be cancelled. But a Tokyo War Office spokesman told the Rengo News Agency last week that "it would be premature to change the Tangku Truce Agreement into a political pact under the circumstances". The circumstances turned out to be: first, "order in North China has not yet been fully re-established"; and secondly "we believe that the Chinese still lack sincerity in their dealings regarding through railway, mail and air traffic." Hence "a logical settlement of such practical questions should be sought first." As *The China Press* rightly pointed out in its editorial: "Through traffic between North China and the Northeastern Provinces in regard to rail and mail matters is already in force. Yet the spokesman for the Tokyo War Office is skeptical about China's 'sincerity.'" The negotiation for the air traffic has been deadlocked, "because, according to the Chinese contention, the proposals put forward by the Kwantung army exceed the scope originally fixed for the enterprise." At any rate, as this English-language daily informed us, "according to the reported testimony of an aviation expert, who has just returned from North China, the proposals of the Kwantung Army 'are not of a commercial nature and tend to threaten and impair China's rights to her own aerial authority.'" We quote once more from our morning contemporary: "If so, the dissatisfaction of the above-quoted spokesman for the Tokyo War Office with China's alleged insincerity is explicable. We welcome the candour of the above-quoted spokesman for the Tokyo War Office. If his utterances mean anything at all, it means that China need not expect any modification of the Tangku Truce Agreement until Japan's wishes in regard to the pending negotiations for the establishment of an air service between North China and Manchuria have also been heeded. *Sincerity* is an admirable world; but it also connotes admirable intentions on the part of both negotiators. Furthermore, *sincerity* is a tender plant. It requires for its healthy growth the bright sunshine of similar sincerity from the other side."

Improving Youth's Physique

IT is perhaps a trite remark, nevertheless true, that much of one's success and fortune depends upon his physique. An intellectual giant may be a physical weakling, but there is no telling what more he might not accomplish, if he were physically strong. This is true with the individuals and doubly true with the nations, for the simple reason that the individual may not have to fight once in his life time, whereas for the nation, as an old Chinese saying goes, "we may not need the army for a thousand years but we may not go without it for even one day." Before we can have good soldiers we must see to it that our young men have good, strong physique. China has suffered, and still suffers, in this respect, not that she has no strong young men for her army, but that the cream of the nation's manhood has neglected physical training. The result was that the soldiers came chiefly from the dregs of society, and consequently we have warlordism and rampant banditry. If the Chinese soldiers had come from the intelligent class, the history of the Chinese Republic would undoubtedly have been different. However, things are beginning, indeed have already begun, to assume a brighter aspect. Athletics figure prominently in student life today. The students of 1935 and those of, say, 1905 present a striking contrast physically. Dr. V. K. Ting pointed out not long ago that the students of his geology class twenty years ago were no comparison with the students today so far as the physical endurance of hardship is concerned. When one takes an afternoon walk in the not too crowded parts of this city, not infrequently one meets the students having their running exercise, for lack of proper training ground, along the highways. Some of them even look upon Sundays and other holidays as rare opportunities for their training. What is true with our young men is also true with our young women. Among the intellectual class we have today more healthy mothers than we had at the beginning of the present century. They will without doubt prove to be, physically, better mothers. Physically then China is on a sounder basis than ever before. The first foundation for a strong nation is being laid.

Progress of Sinology

THE Jesuit fathers, who first came to China in the latter part of the reign of Wan Li in the Ming dynasty, may be considered as the pioneers in sinology. The Chinese classics they had translated and the letters they had written fired the imagination of Europe, and made many occidental philosophers and scholars realize that out here in the Far East was a civilization which was by no means inferior to their own. Leibnitz, for instance, read about the Book of Change, and marvelled at the fact that the Chinese had long ago discovered the possibility of a universal language consisting purely of signs. Voltaire, in the eighteenth century, became an admirer of Chinese culture also as a result of having read books written by the Jesuits, and his enthusiasm was shared by many a *philosopher* and men of letters in his day. In fact, by the end of the eighteenth century, many important Chinese books were already available in western translations, so that when Gibbon wrote his "Decline and Fall of the Roman Empire," he was able to make references to the Annals of the Mongols—*Yuan Shih*——translated by Père Gaubil. In the nineteenth century, Goethe, who was most vociferous in his praise of China, also obtained his information from the Jesuits. The story has been told about him that at the time of the Napoleonic invasion of Germany, he was so immersed in his Chinese studies that not even the roar of cannons near Weimar could disturb his absorption in the Confucian Analects. Since Goethe's time, however, further progress in sinology has been made in the West, so that the civilization of China has become even better known and appreciated in Europe today than at the beginning of the nineteenth century; and judging by the tremendous number of books on China and things Chinese that have recently appeared, we may as a matter of fact predict that the future of sinology will be as bright as ever, which, as everyone will admit, is a very good sign indeed.