

it has now committed within little more than a month since its inception. Whatever confidence or hopes may have been reposed in it must now be fast dwindling. How it could have drawn up its final draft of the plan without first acquainting itself with the views of the other ministries, which would be affected by the project, is difficult to understand. Dissatisfaction with the plan is not confined to the Foreign Ministry alone, but is shared by the Ministries of Finance, Commerce, Agriculture and Overseas Affairs. The serious loss of face sustained by the cabinet will certainly not contribute to its strength or prestige.

Whether, as the *Yomiuri* says, the "contempt" which the government has incurred, will prove "fatal", is another question. We doubt if the Abe cabinet is due to fall yet, but we greatly fear that its future path will be rather thickly strewn with thorns. In other words, this is but the least of its troubles, which are only just beginning. There are many much more important and urgent problems, in connection with the "China Incident" and the uncertainty of Japan's international position, as a result of the collapse of the anti-Comintern axis, which still require to be solved. The great victory scored by the Chinese forces at Changsha has not only given the Japanese Army a severe setback, but has completely upset General Abe's plans to establish a new puppet central

government in Nanking under Wang Ching-wei, to which he had stated he was prepared to give his whole-hearted support. The opposition of Wang Keh-min and his northern regime to Mr. Wang Ching-wei's new government has also complicated matters considerably. General Abe is certainly not to be envied the stupendous task with which he is confronted. Improvement in Japan's international relations is likewise not going to be any simple matter, as long as the Japanese militarists insist on pursuing their continental policy in China.

Indeed, it is difficult to recall a time when Japan's position has ever been so critical as it is today, or when there were men at the helm of state less competent to guide her destinies. The entire political and military system of Japan is honeycombed with rivalries among groups and within groups to an amazing extent little realized by the outside world. From time to time, these rivalries have come to the surface and open disputes have resulted. During the period of the complete dominance of the Army, they were kept more or less in control, but with the relaxation of the Army's power, for the time being at least, they are once more becoming active. As Japan's difficulties increase and economic problems become more acute, greater political disturbance is to be expected. The present dispute is but a symptom of what is still to come.

A Religion of Good Citizenship

By Y. S. CHAO (周蓉生)

ACCORDING to Ku Hung-Ming the characteristics of the Chinese character and Chinese civilization are three in number: depth (沉潜), broadness (遠見) and simplicity (諄樸).

The chief element of Chinese civilization is "Delicacy" to a prominent degree such as we shall find nowhere else except perhaps among the ancient Hellenic civilization. He thought that only we Chinese possessed this element. So he came to the conclusion that the study of Chinese civilization and of Chinese books and literature will be of benefit to the people of Europe and America. Moral force, being able to restrain human passion, characterizes Chinese civilization. Modern European civilization has succeeded only in subduing physical force—human passion in the heart.

In spite of it Europeans must needs employ physical force to keep civil order, which gives rise to militarism that leads to desperate struggles and the inhuman war. Their civilization may be demolished by anarchy. Then the imperialists have to cope with one another for the sake of their respective existence. It seemed to Ku there would never be a way of fleeing from this vicious circle, granting that Europe had longed for peace. He held that there is none other than the moral force or the religion of good citizenship which can remedy this defect. Having possessed the religion of good citizenship, Chinese people did not need to employ physical force to maintain the civil order. Right and decorum were looked

upon as a force—social force much higher than the physical one.

The real Chinese, being kept in order by the religion of good citizenship, cost the world little or nothing to keep him in order; the real Chinese is a domesticated creature with inexpressible gentleness and docility.

Ku Hung-ming made a display of the nonexistence of the priest and policemen in Chinese society. So he ventured to warn Europeans and Americans, "Do not call back the priest, and for goodness sake don't call in the mob, but call in the Chinese; call in the real Chinese with his religion of good citizenship and his experience of two thousand and five hundred years how to live in peace without priest and without soldiers."

The real Chinese we see now, is a man who lives the life of adult reason with the heart of a child. In short, the real Chinese is a person "with the head of a grown-up man and the heart of a child". We don't feel the need of any sort of religion because we have the teaching of Confucius which can take the place of any other religion in the field. Ku Hung-ming further maintained that religion is a requisite of life. Man is a being who has soul. Thus Goethe says: "He who has art, has religion". The religion of good citizenship is our state religion which teaches us to live as a dutiful son and a good citizen. The first principle of Confucianism may be summed up in these terms: "great principle of honor and duty" (名分大義) without which society is in danger of disorganization or serious disaster. The need of

policemen in Europe is consequent on the lack of this great code. Society would be in chaos unless they keep the civil order by force. By virtue of the sense of honor, the buyers and sellers are accustomed to strike a bargain on credit and rarely violate their agreement. The loser must necessarily pay the last copper in his pocket to the winner. Mencius said: "When Confucius completed his Spring and Autumn Annals, the jesuits and anarchists of his time, became afraid". The Divine Duty of loyalty is derived from the Family Religion called the absolute duty of filial piety. He gave the bases for reasoning: "In fact, as the church in China is the school, religion to the Chinese means education". The school and the family with its ancestral tablet and with its ancestral hall are recognized as the church of State Religion of Confucius in China. Chinese students attend school with the object of acquiring moral knowledge but not of learning how to earn a living.

Confucianism, the most perfect type of humanity, serves to kindle in man an inspiration or living emotion necessary to make the masses obey the rule of moral conduct. The essential teaching of Christianity is to lead all creatures to love Christ, whereas that of Confucianism is to lead the masses to love their parents. In defining what is a real Chinese Ku Hung-ming Hung-ming said that "The Spirit of the Chinese people is a happy union of soul with intellect which makes them so satisfying and delightful".

Next Ku talked about the Chinese woman. In order to show the spirit of the Chinese woman he gave many fascinating arguments. In Chinese the word "Wife" (婦) is the combination of two radicals, meaning a woman (女) and a broom (帚). Hence she is well qualified for the keeper of the provision room or a mistress of kitchen (主中饋). The ideal Chinese woman may be summed up in three obediences (when unmarried, she is to live for her father; when married, she is to live for her husband and as a widow, she is to live for her children) and four virtues (womanly character, womanly conversation, womanly appearance and womanly work.) As to whether the Chinese woman is to be pitied, I quote his own words as an answer. "A foreign lady friend of mine once wrote and asked me whether it is true that we Chinese believe, like the Mohammedans, that a woman has no soul. I wrote back and told her that we Chinese do not hold that a woman has no soul, but that we hold that a woman, a true Chinese, has no self." The life of a real Chinese woman it seemed to him is the life of selflessness or self sacrifice. The meekness and the submissiveness of a Chinese woman are the best qualities that are not to be found in any other countries ancient or modern, in the world. A chaste girl must be secluded (窈) debonair (窕), bashful (幽) and cheerful (聞). He held that the Chinese women are no less beautiful than foreign ladies. Allow me to quote his words: "The beauty, who with one glance brings down a city and with another glance destroys a kingdom". He also rendered the oldest love song from Book of Poetry (詩經) to witness his argument:

The birds are calling in the air,

An islet by the riverside;
The maid is meek and debonair,
Oh! Fit to be our Prince's bride.

In spite of the fact that the Chinese woman is not married to her husband but into his family and that the bride and the bride groom, as a rule, never meet each other till the marriage day, love still exists between them.

In 1905 the bilingual poem, written by Ku Hung-ming on leaving Wuchang for Shanghai, runs thus:

This grief is common to every one,
One hundred years how many can attain?
But 'tis heart breaking, O ye waters of the
Yangtze,

Together we came,—but together we return not.

For the purpose of convincing those who doubt that true love existed between the Chinese woman and her life partner, he produced two evidences from the poetry of T'ang Dynasty. The poems are:

In the bridal chamber last night stood red
candles;

Waiting for the morning to salute the father and
mother in the hall.

Toilet finished.—in low voice she asks her sweet
husband;

"Are the shades in my painted eyebrows quite
a la mode?"

Again he took these two lines of poetry, written by Li Po, from a wife to her absent husband;

The day when you think of coming home,
Ah! Then my heart will already be broken.

Rosalind in Shakespeare's "As you like it" says to her cousin Celia, "O, Coz, Coz, My pretty little Coz, that thou Knowest how many fathom deep I am in lone! But I am not be sounded: My affection Hath an unknown bottom, like the Bay of Portugal."

Now of the love of a woman—of a wife for her husband in China and also the love of the man—of the husband for his wife in China, one can truly, say, is like Rosalind's many fathom deep and cannot be sounded; it has an unknown bottom like the Bay of Portugal.

On her visiting card a Chinese lady does not write, for instance, Mrs. Ku Hung-Ming, but literally "Miss Feng, gone to the home of the family, (originally from Tsin An) adjusts her dress (歸晉安馮代儉衿)."

Criticizing the western marriage, Ku stated; "In short without a true conception of civic life there can be no true state and without a true state, how can there be civilization?"

Westerners, as he thought, not only look upon the state as a commercial concern, but also the family as a shop in consequence of the want of absolute and unconditional love...I must conclude here. "When poverty knocks at the door, love flies out of window" as the saying goes.

Now let me consider Ku Hung-ming's explanation of the Chinese language. We live much in a life of heart or a life of human affection. Foreigners think and speak their language with head or intellect, which is considered as

a stiff and rigid instrument, whereas their children think and speak their language with the heart. The Chinese language, as we know, is divided into two kinds: The spoken and the written language. The former is for the use of the uneducated but the latter, for the really educated. Foreigners, being too scientifically educated, find it extremely difficult to master either of them. The peculiarity of Chinese is that it has no grammar. It can express deep thought in simple language. Ku once

said to those who wished to be familiar with Chinese. "Unless you become as children, you cannot learn it." To him Europeans seemed half educated people, too shallow to understand the deep language. The Chinese pen, being a soft brush, may be taken a symbol of the Chinese mind. It is very hard to write with it with anything like dexterity at first; but once foreigners have mastered the use of it they will write or draw such graceful strokes that they cannot make with their hard steel pen.

How Books Began

By IRENE LI

EVERY once in a while, when, in a big bookshop or a public library, we glance around at the rows upon rows of books that cover the walls up to the ceiling and fill many large shelves besides, we cannot help wondering at such a huge production of volumes and at the ease with which thousands of them are being printed and bound daily by modern machinery, machinery that works with an almost incredible speed and precision and leaves men with so little to do.

But the making of books was not always as it is now. Looking at these books, our minds go back over a long trail, from rattling printing shops and peaceful monks' cells to gloomy caves with walls covered with picture-writing, till the trail ends beside a shadowy forest, where primitive man takes a smooth leaf on which he writes his thoughts.

A tree is the Adam of all books; its leaves and bark were first used by man as material upon which to write, and the word for book in Latin, *liber*, means the inner layer of bark of a tree, while the word book itself comes from *boc* which is the old English name for the beech tree.

The very first books were written on stones, baked bricks or metals, rather than on more flexible but more perishable material. To take an example from the Bible, the ten commandments were engraved on slabs of stones.

Clay bricks, written on when soft and afterwards baked were used by the Chaldeans who lived about 5,000 B.C. The Egyptians wrote on *papyrus* which was made out of the *papyrus-plant*. *Papyrus* it is said, began to be used as early as 4,000 B.C. The *papyrus* books were long rolls of 20, 30 or 40 yards in length, written on one side only, and wound on wooden rollers.

After *papyrus*, the skin of goats and other animals were used. After they had been improved by different methods, they became parchment.

With the monasteries and the studious monks, book-making took on a new phase. The monks spent long hours writing manuscripts, and those that are still in existence are beautifully illuminated with painted scrolls and pictures. It is easy to imagine one of these monks of old, attired in a grey robe and sandals sitting where the last rays of the setting sun fell on his work and bending his shaven head to add with painstaking attention a little more blue to a scroll or a little more gold to the

halo of a saint, or else transcribing with his long pen and in his best Latin, some older work.

Of course these manuscripts were very few and very precious and cost a great deal of money. At this time, books were a luxury, and only the rich could afford them. Boys and girls, patiently taught by the monks and nuns, did not have piles of textbooks to take home with them and study. More likely than not, they all shared the same copy. To assemble a small library then cost a fortune, and I have seen many pictures in which the manuscripts were shown chained to the table on which they lay, to ensure their not being lost or stolen, I suppose. When there was a great fire, of which there were many in those days, and books were thus destroyed, it was an almost irreparable loss. If you realise the labour that had gone into the making of these books, how long the making of just one book took, and how few copies of these books there were, you will readily understand this. The time when copies of a book were to be turned out by the thousand was still far away.

About the twelfth century, paper was introduced in Europe, being first brought to Spain by the Moors, whence it became known and used throughout Europe. Of course this was a much cheaper and much more convenient material out of which to make books, and with the invention of printing from movable types, invented by the German Gutenberg and first brought to England by William Caxton in 1474, the modern period of book-making began.

Now, centuries later, we, living in the 20th Century, that age of miraculous progress, take books very much for granted, and can hardly imagine the labour which they took to produce in the ages gone by. We are so used to them, that they have become part of our life, and are almost as necessary to us as food and sleep.

Every well-educated person loves books, and now no house can be complete without a small but well chosen library. For a few cents, or at the most a few dollars, we can buy a copy of some of the greatest works of all time. If someone writes a book in say, Africa or some other remote corner of the globe, and wishes to have it printed, in a few months you will be able to buy it at your own corner store for a small sum.

If you wish to read books by writers of other nationalities, you do not have to spend long hours poring over dictionaries to be able to understand them, for these