

Germany has never recognized. For many years, and especially since the advent of the Nazi regime in Germany, German pressure has been exerted against Lithuania for the return of the territory. Memel Germans were likewise subjected to heavy Nazi propaganda for the purpose of antagonizing them against Lithuanian rule. However, matters did not come to a head until after the annexation by Germany last September of the Sudeten areas in Czechoslovakia, when Memel Germans began to agitate for union with the Fatherland. The Diet elections last December were made the occasion of pro-German and anti-Lithuanian demonstrations, although, fortunately, no untoward incidents occurred. The elections resulted in an overwhelming victory for the German party, which gained 25 out of the 29 available seats. Sensing that Herr Hitler contemplated action in connection with Memel in the near future, *demarches* were made by France and Great Britain to the German government, in which they expressed the hope that Germany would respect the Memel statute of which France, Great Britain and Japan were the guarantors. The Reich Government replied that since Germany did not sign the Memel Convention, she had no obligations in connection with it and expressed its intention to support the Memel-landers' claim for self-determination. Despite the British and French *demarches*, it was not expected that the two powers would support Lithuania in the case of a German ultimatum. This has proved the case, as the events of the past few days have shown. Lithuania has been forced to

bow to German pressure and Memel has now passed under Nazi rule. A treaty has been signed providing that Memel should be a free port for Lithuanian commerce. It is also said to include a non-aggression agreement. Provided that Germany's ambitions in Lithuania have stopped at Memel, further complications are not anticipated. However, it is feared that when Herr Hitler is ready to push his *Drang nach Osten* along the Baltic route, he will not scruple to create a situation which will provide him with the necessary excuse to drive further into Lithuanian territory. The seizure of Memel also constitutes a serious threat to Poland, since it is another step forward in the gradual encirclement of that country by Germany. The annexation of the whole of Czechoslovakia by Germany had already brought the Greater Reich to the borders of Poland. How soon the question of Danzig and the Polish Corridor will be brought to a head by Germany nobody knows, but the latest developments in Central Europe have certainly rendered Poland's position a most unenviable one. It is not to be wondered that she should hesitate, unless she is given assurance of military support in case of a German attack, to join the proposed democratic *bloc* with Great Britain, France and Russia, since her adherence is likely to be immediately seized upon by Germany as a reason for action against her. Herr Hitler's designs in Central and Eastern Europe are far from being completed and every country is inevitably going to feel increasing pressure from the expanding power of the Reich.

The Seven Deadly Sins

MUCH interest has been aroused throughout the country and abroad by the publication of Madame Chiang Kai-shek's articles entitled, "Resurgam" (a Latin word meaning "I shall rise again") in which she sets forth what she believes to be the fundamental principles which must be adopted and put into effective practice in order that China may be reborn as a strong and worthy nation. Madame Chiang is not content with a mere dabbling in superficialities, but goes down to the rock-bottom fundamentals of every aspect of the situation in which China finds herself today.

Many of the things which she has to say are not pleasant to the Chinese ear to hear, for she does not hesitate to point out with an almost brutal frankness the many weaknesses and drawbacks of the Chinese character and habits of life. She sees them for exactly what they are, namely, as an outgrowth of the period of corruption through which China passed as a result of the many decades of Manchu rule, and not as fundamental characteristics of the race which are ineradicable and impossible to change. Yet, she makes no attempt to excuse these glaring faults or to cloak her criticism in euphemistic phrases. Just as when a patient is on the point of death, nothing but the surgeon's scalpel can save his life, so too, she realizes that with the nation engaged in a life and death struggle for its very existence, nothing but the most drastic treatment can be effective in saving it from destruction.

In her article on the "Seven Deadly Sins" she turns

the spotlight on what she considers the most vicious of the many evils which have retarded China's development in the past and which, if not quickly eradicated, may indefinitely delay her rebirth. These she lists as (1) Self-seeking (Yclept "Squeeze"), (2) "Face", (3) Cliquism, (4) Defeatism (Mu-yu-fa-tzu), (5) Inaccuracy (Tsa-pu-tu), (6) Lack of self-discipline, (7) Evasion of responsibility.

The above list and the *expose* which follows of the various ways in which the practice of these evils has been and still is working to the detriment of the nation sound very much like a page from Lin Yutang's "My Country and My People" or some of his earlier criticisms on Chinese official life, so frank and unashamed is Madame Chiang in acknowledging China's faults and weaknesses. When Dr. Lin first wrote his book, quite a storm of criticism was raised by a certain sensitive and less self-honest section of the public in China and there was even murmurings of banning the book. Fortunately, nothing so ridiculous was ever done and the fact that no less a personage than Madame Chiang herself is taking up the cause and is preparing to actually initiate action to eradicate these evils sores from Chinese life should more than compensate any misgivings Dr. Lin may have had in the past with regard to his ideas of a rejuvenated China ever taking shape.

Of the seven sins, Madame Chiang regards self-seeking as the deadliest and most vicious. With this opinion, we fully concur. Progress in every form has been re-

tarded by the greed and selfishness of individuals, who have not hesitated to place their own interests above the interests of the state. Indeed, the idea of an official position in China has long been that of an opportunity for one's own advancement and enrichment, while any idea of public service to the state has been almost totally absent. "Squeeze" she condemns as a heinous crime and she is especially critical of those persons who "have taken advantage of their positions to hide their iniquities under the voluminous cloak of patriotism in order to enrich themselves even at the risk of the impoverishment of the people." Wartime profiteering, as she says, has characterized all wars in every part of the world. However, we recall all too sadly, "squeeze" in China is not merely a wartime phenomenon, but an every day pastime. As Lin Yutang says, "squeeze" is a regular verb, "I squeeze, you squeeze, he squeezes, we squeeze, you squeeze, they squeeze". It is an evil that is deeply rooted in the daily life of the people and will need the most drastic treatment.

The second evil is "face". Anyone acquainted with the everyday life of the average Chinese knows only too well how great a part the question of "face" plays in determining his actions and his reactions to certain situations. Many misguided ideas of "face" have not only retarded the advancement of the individual in the world, but have often led to extreme unhappiness and tragic consequences. How the idea of "face" when applied to problems of national consequence can be a menace to the public welfare is glaringly exposed by Madame Chiang. She shows how for the sake of his "face" an incompetent superior may refrain from making use of real talent in a subordinate for fear of "demeaning" himself, with the result that often terrible blunders are made, for which the country inevitably suffers. Not only are irreparable blunders made, but in order to save the "face" of the superior in question no one would dare call attention to the mistake or assist in its exposure.

The ridiculous worship of "face" is sapping the life-blood of the country in thousands of different ways. To quote Madame Chiang: "For one thing, it discourages ardent patriotism in young people. It frustrates their idealism, wears down their morale and changes them into spiritless automatons able only to perform their tasks mechanically; it transforms creative ability—which under favorable auspices, might have made constructive contributions to the revitalization of our national life in all its phases—into destructive resentment, bitterness and discontent. Stagnation results; but worse than that hot-beds of disaffection are created, and it is usually from such that rebellion gets its impetus and support."

Madame Chiang speaks bitterly of how much China has lost in the failure to utilize intelligently the knowledge and experience of the foreign technical advisers whom the government had engaged at great expense from abroad, due to the fear on the part of certain government officials that the acceptance and acknowledgment of such advice would be a loss of "face" to themselves,

while, on the other hand, they try to disparage the advice proffered and to show themselves as being of superior knowledge. What tragic consequences such an attitude has brought to China, we recall, was amply demonstrated after the retreat of the Chinese army from Shanghai, when instead of following the plan drawn up by the German advisers, the Chinese generals over-confidently took matters in their own hands, with the result that the whole line broke and the defence of Soochow and Nanking ended in a debacle. The lesson was bitterly learnt, and it was only after the fall of Nanking that the German advisers finally came into their own.

Another noxious evil which is retarding China's progress is that of "cliquism". The Chinese people seem particularly addicted to forming cliques. In the first place, people from the same provinces and from the same districts, from the same schools, etc. all have a tendency to stick together to the exclusion of outsiders. In a country where the idea of nationalism is but a recent development, a tendency to form cliques is perhaps not so strange after all. But how the formation of cliques, and especially in official life, can breed forth evils which retard individual and national progress, Madame Chiang clearly points out: "Cliques hold sway in many places. They are like dry rot in the administration. They stifle enterprise and initiative. They operate to oust honesty and efficiency by preventing a patriotic 'outsider' or stranger to the clique from gaining a position, no matter how capable he may be. And they eject, or try to, anyone of any independence of character or mind who may happen to be near them but not of them. Every clique is a refuge for incompetents. It fosters corruption and disloyalty, it begets cowardice, and consequently is a burden upon and a drawback to the progress of the country. Its instincts and actions are those of the pack."

Madame Chiang's words should strike a note of approval in the hearts of all these hundreds of thousands of young people who started out in life with high ideals, ready to devote their talents to the interests of the nation, only to find themselves frustrated on every side by the insidious power of "cliquism," or to find themselves barred permanently from serving their country, irrespective of their high qualifications, simply because they did not have the necessary "backing" or did not belong to a certain "clique." If many ardent young patriots in the past turned to Communism as providing the only hope for the realization of their ideals of service and an outlet for the full use of their talents, responsibility rests for such a state of affairs not upon Moscow but upon the authorities which have permitted the existence of "cliquism" throughout its administration.

The fourth evil is defeatism, in other words, readiness in taking the attitude that something is "impossible" to accomplish and leaving it at that. Madame Chiang succinctly explains the meaning of that oft-repeated phrase "Mu-yu-fa-tze": "It is any excuse that will permit the irresponsible, the indifferent, the lazy, the incompetent and the cowardly to escape the trouble or the accountability which would be involved in doing some-

thing new or something important." What a deadly effect such an attitude can have upon national progress and the development of new ideas or innovations is readily understandable. If China is really to become not only a first-rate power, but a progressive and worthwhile nation, this little phrase must be cut out of the common language.

Equally obnoxious and no less evil in its effect is that other often-heard phrase, "Cha-pu-to" meaning "That will do"; "Oh, well, it is almost right"; "That's good enough." This is how Madame Chiang describes it: "It is the most used phrase in the vocabulary of the inefficient. It is formermost in the phraseology of the time-server and the sloven. It signals danger in the machine shop where accuracy is almost an art in modern machine making; it sounds the knell of reliability wherever it is tolerated." She shows how this little phrase has been responsible for the loss of China's tea and silk trades, due to the indifference of the merchants, who thought that any kind of goods they shipped abroad "would do." Until absolute accuracy is insisted upon and a rigid adherence to standards adopted, China's industries can never develop, and unless she can develop her industries, she can never be a great nation. Madame Chiang is right in insisting that this slovenly attitude of mind be eradicated.

The next evil is the lack of self-discipline. Madame Chiang deplores the prevalence of this weakness, which is everywhere evident and has left its indelible mark upon the national life of the people. When lack of self-discipline is displayed by high officials she says, it demoralizes all beneath them, even down to the coolie who keeps the door, and like acid, it corrodes the very fibre of nationhood. Madame Chiang, however, seems at a loss as to its cause. "Its origin may be in the failure of schools and colleges to teach mental discipline, or it may be the lack of standards in officialdom." While both the influences may in some degree be responsible for the prevalence of this evil, we doubt very much if they are the fundamental causes. We believe that the real cause lies in the training or, to be more exact, lack of training which is given the child in the home. If one recalls how the average Chinese child of the better classes is indulged in its every whim, and particularly if it is a male child, from the very time it is in the cradle, one will not be surprised

at the manifestations of the lack of self-discipline in its later life. In the care of its amah, whose one desire is to keep it quiet and prevent it from crying, the child is indulged in every way to keep it contented. If the family is influential, when it goes to school, it will be pampered by its teachers and flattered by its schoolmates. All this indulgence is not only approved by the parents but actually expected by them and woe betide the teacher who dares to discipline the child of such parents! So, if this fundamental weakness, which is apparent in the lives of so many men and women in this country, who might otherwise have been great men instead of weaklings, is to be eradicated, it is necessary to go back to the fundamental cause and begin the training in the home from the day of the child's birth. Then and only then than we have fine citizens and great men. General Chiang Kai-shek himself is the very embodiment of that self-discipline which China so badly needs. If China can only build a nation of men and women of the same stamina as he, she will already have advanced a long way along the path of greatness.

Last but not least is the evasion of responsibility, in other words, the habit of "passing the buck." Anyone who has seen how this game is played in China is astonished by the fact that all the time, energy and ingenuity which is put into the avoidance of responsibility would have been more than sufficient to have the whole job over and done with. In fact, the process could be regarded as almost comical, were it not so deadly in its effect in preventing anything ever being done. Cowardice, laziness and a lack of a sense of responsibility, we believe, are the reasons for the existence of the evil. We fully agree with Madame Chiang that like the other sins, this too much disappear from Chinese everyday and official life if China is to really be reborn.

Madame Chiang has rendered the country a signal service in so frankly exposing its weaknesses and in showing how their evil effects have been responsible for her great backwardness. It is hoped that she will not hesitate to take the necessary steps to bring about their gradual eradication, for it is only under the guidance of such leadership as she is able to give that can China ever hope to throw off her weaknesses and proudly say, "Resurgam," "I shall rise again."

"Drang Nach Everywhere"—And The Far East

By RANDALL GOULD

SO MANY CRIES of "Wolf! Wolf!" have been heard out of Europe during the past several months that we in the Far East no longer leap under the bed at the first war alarm. Anyway, we have a war of our own. But the present far-reaching world developments, and any possible European conflagration, obviously have grave bearing on the outcome of the Sino-Japanese conflict and some effort at analysis may not be waste of time if we are to evaluate potentialities of the immediate future.

No one will accuse me of undue novelty if I stress

Herr Hitler's "Drang Nach Everywhere" urge as the key factor in the present European situation. But there are one or two details of the accompanying factors which are rather less clear. I find myself especially interested in the relations between Germany and Japan, and Germany and Soviet Russia, as affording clues to the Far East puzzle solution providing the United States does not display some sudden spurt of economic or even military energy offsetting the European factors and generally upsetting the apple cart.