

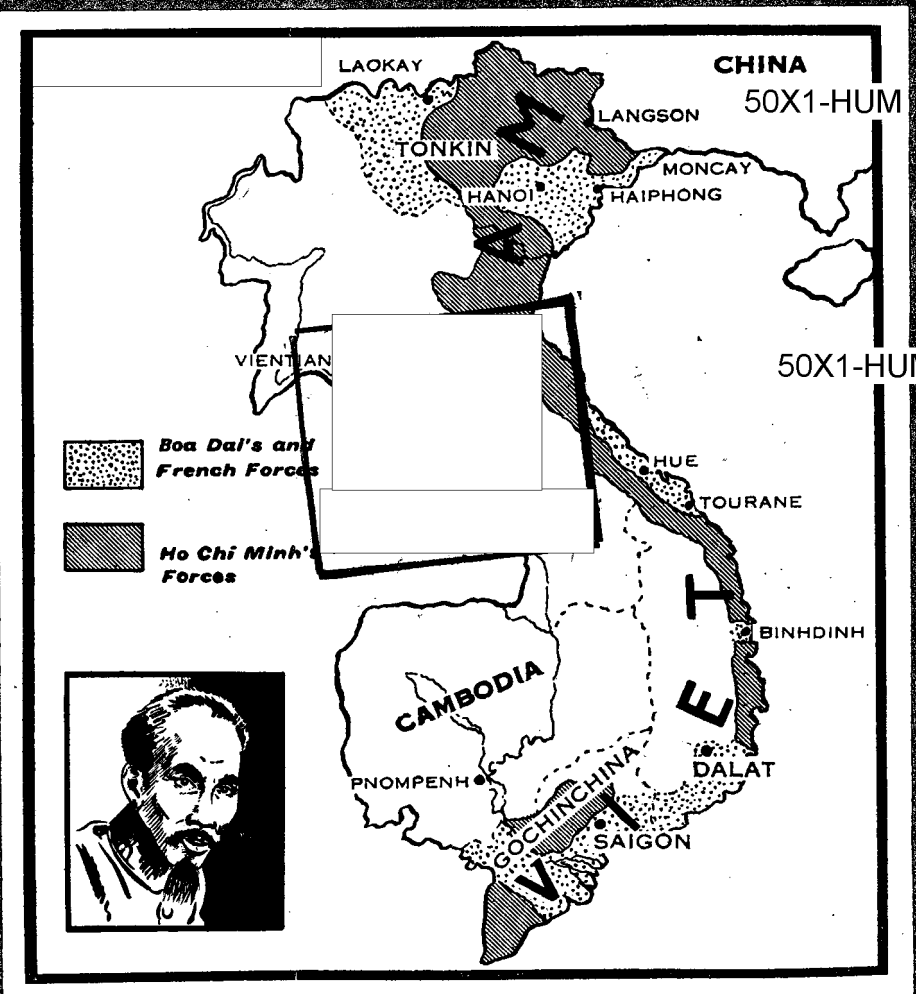
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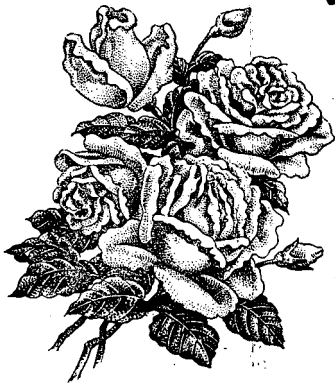
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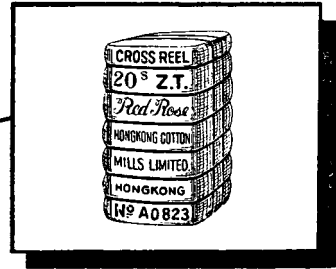
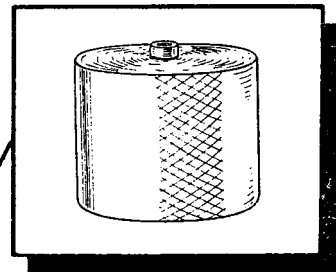
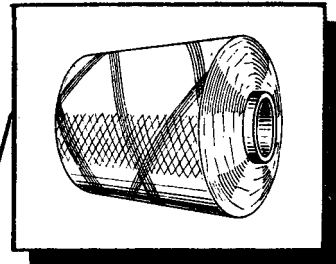
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Sir;

Thanks for your article in the October issue on how Malaya is turning bad characters into good citizens... As a staunch believer in democracy, it is, indeed, encouraging to know that justice is not denied those who go astray... Undoubtedly, many innocent persons because of their associations, direct and indirect, become branded for life as undesirable and are never given a chance to prove their good citizenship... The example set by Malaya should be followed by other states...

S. K. LEE

Caine Road,
Hong Kong.

☆ ☆ ☆

Sir;

...International Burlesque is the most disgusting movie I have ever seen screened in Hong Kong... I understand that after being shown for a few days, the authorities concerned re-censored it, but in its re-censored form, it is still a disgusting film... It should never have been allowed to be shown in the Colony... and I am shocked by the fact that one of the leading cinema houses deemed it a fit film to be screened... Strangely, in the correspondence columns of the daily newspapers there was no comment not even from any of the local Catholic bodies... The Reform Club of Hong Kong and the Chinese Reform Association were also silent... Maybe I cannot appreciate art.

K. L. LI

Gloucester Road,
Wanchai Hong Kong.

☆ ☆ ☆

Sir;

Allow me to congratulate you on all the interesting and informative articles... Would it be possible... whenever any Chinese names... are quoted... to insert the Chinese characters...

In "Mirror of Opinion" readers are no doubt presented with a pageant of views of others. What about the views of The Orient?...

COMME IL FAUT

University Campus,
Hong Kong.

(The Orient is impartial. Ed.)

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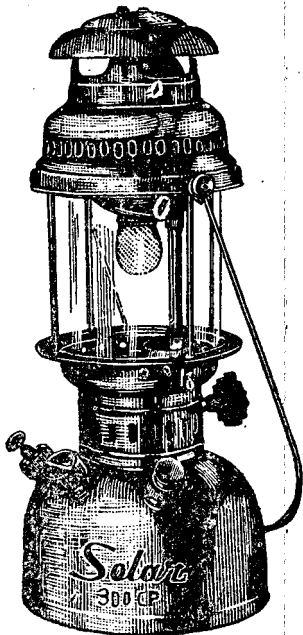
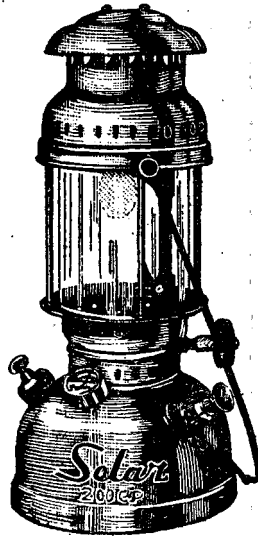
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Sir;

...glad to see the appearance of The Orient...is a timely and well-edited publication...

The summary of events in the Far East is excellent, but most welcome of all to overseas Chinese nationals are the articles on Chinese drama and Chinese civilisation...Many of us have never been back to our homeland and the articles mentioned are indeed an education to us about our own country...

...hope you will give us more information about China, ancient and modern and also of other Asiatic nations...By doing so, your magazine would contribute considerably to the unification of Asiatic states and mutual understanding...

H. HUANG

Seria,
Borneo.

☆ ☆ ☆

Sir;

... May I ask how is the US\$5,000,000,000-plan. to raise the living standards of the masses going to help combat the spread of Communism in the East? So much is for technical assistance, so much is for economic development, but nothing has been mentioned of social welfare and education—the two most pressing and most important problems of today ...

In Asia today, the potential supporters of Communism — those who have nothing to lose or to gain under the heels of the Kremlin — overwhelmingly outnumber those who have their roots in democracy.

By all means let us have technical aid and help for economic development. Asia is badly in need of such assistance. But what immediate results can such help achieve in the fight against the spread of Communism? Undoubtedly, in the long run it will achieve what is desired. But in the East today, there is immediate need for short range as well as long range plans to defeat Communism.

...Leaders in Asia should give more attention than they have in the past to the masses—the workers who toil but reap barely enough to make ends meet, and have nothing to spare for setting

aside for a rainy day. While providing technical and economic assistance, there should at the same time be carried out schemes that will make the masses fully appreciate what their lot would be under Communist rule...

In the East today there still many industrialists and employers of labour whose treatment of their employees contributes to the spread of Communism... Governments in Asia should give this deep study and introduce laws to promote extensive social welfare schemes with the co-operation of employers of labour throughout Asia...

K. C. YIP

Prince Edward Road,

Kowloon.

☆ ☆ ☆

Sir;

...if you plan to make book reviews a regular feature in your excellent magazine, may I suggest that you engage a less biased reviewer...the review of Jack Belden's *China Shakes the World* to my mind is just a superficial condensation of certain portions of the book...It is unfair both to the reading public and the author of the book...It falls in the Communist propaganda category...

LOCAL BOY

Jordan Road,

Kowloon.

☆ ☆ ☆

Sir;

...I was shocked by the inclusion in your good, readable publication (October issue) of that review of Jack Belden's *China Shakes the World*. There is only one place for such reviews and such books and that is the waste-paper basket...The review is a very poor, amateur effort; and worst of all it is biased—completely in favour of Jack Belden's grossly exaggerated fairy tales...

Your reviewer must surely have been aware that *China Shakes the World* has been discredited in the United States by some of the leading world experts on Chinese affairs and China generally...No doubt some of the events described in the book are authentic but they have been overshadowed by the imagination of the author...

I am by no means a supporter of Chiang Kai-shek's regime—in fact I am all in favour of writing him and his clique off for good,—but I cannot stand injustice, no matter what political party or what type of person is involved...

ANTI-COMMUNIST,
ANTI-KUOMINTANG

Nathan Road,

Kowloon.

☆ ☆ ☆

Sir;

...I read your magazine with a great deal of interest, because it is informative and instructive... I enjoyed most in it was its impartiality...it seemed to me that your review of Jack Belden's new book *China Shakes the World*, showed the reviewer's bias in favour of the Chinese Communists.

Mr. da Cruz selected passages in the book which showed Mr. Belden at his worst, and also went out of his way to criticize the United States. Since reading the review I have bought "*China Shakes the World*," and I admit that the review is a fine piece of summary.

...reviewers are permitted to air their own opinions...Mr. da Cruz in his final passages about the United States quoted himself and not Mr. Belden. Mr. da Cruz's article piqued my curiosity to such an extent that I had to buy the book in question. Reviews are always justified, I think, when they produce this reaction...looking forward to further reviews...

YINGLAU CHEN

28 Morrison Hill Road.

Hong Kong.

☆ ☆ ☆

Sir;

Thanks for the review of *China Shakes the world*...The book by Jack Belden is excellent... but I was disappointed that the review was not more comprehensive... I hope you will publish this letter in full.

T. F. WANG

Caine Road,

Hong Kong.

(Sorry but the propaganda had to be deleted.—Ed.)

HEALTHIEST YEAR FOR MALAYA

Last year was the healthiest on record in Malaya, according to Dr. R. B. MacGregor, Director of Medical Services in the Federation of Malaya, in his annual report.

The death rate at 14.2 per thousand was lower than ever before as was the rate of infant mortality which showed 81 deaths in every 1,000 births.

The birth rate itself remained high—43.8 per 1,000—and there was a record number of births.

Dr. MacGregor analysed in his Report the reason for the considerable improvement in the infantile mortality rates. This improvement extended to all races, with the rate for Malaya dropping below the 100 mark for the first time.

He stated that the reduction in the incidence of malaria and improvements in nutrition resulting from a better balanced diet for mothers were likely to be the most important factors. But undoubtedly the greatest contributing cause, he added, was the raising of the standard of mothercraft because of the teaching given by public health nurses at welfare centres and in homes all over the Federation.

The Report said that among developments of special interest during the year were the successful results obtained in the treatment of typhoid fever with chloramphenicol and aureomycin.

☆ ☆ ☆

NO NONSENSE FROM MEN ANYMORE

For centuries women have tolerated the behaviour of men, but "no more will we tolerate it," declared Mrs. Shirin Fozdar, President of the Women's Progressive Group in India, when she addressed Singapore Rotarians.

Mrs. Fozdar spoke on "the new world order" which she said was originated by Bahauallah, the founder of the Bahai faith.

World progress, she said, depended upon the "complete liberation" of women.

Under the Bahai New World Order, there will be no customs, no tariffs and no passports.

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RED SONG BOOKS

(Straits Times, Singapore)

Lately a close watch has been kept on printed matter coming into Singapore from China, and a variety of Communist publications have been banned. In reporting these activities the Straits Times thinks that it is doing its civic duty, but it got quite a shock when it received the following letter from a reader in Bugis Street:

"Reference to the Straits Times of today's date (September 9), Page 7 Column Two, '19 Song-Books Banned', could you please inform me what are the names of the 19 Song-Books and where I may be able to see them".

Like the fig leaves which Adam and Eve donned to cover their primal nakedness, the veil dropped by the Special Branch over these song-books has merely had the effect of arousing curiosity where there was none before, at least in this youngster's case (for we assume that he is a youngster). He evidently doesn't realise that he is asking rather a lot.

However, it is good to know that in times when the producers of these song-books are doing their best to poison the minds of youth, it is still possible to find a youngster as innocent as the one who wrote this naive letter.

SPY STUFF

(The Ceylon Observer)

There is one thing the Communist Party of Ceylon provides in unending abundance—amusement for the masses.

Jaded citizens who weary of the histrionics at the Maradana theatres and extravaganzas at the cinemas, occasionally attend Communist Party meetings and get, free of charge, exhibitions of blood and thunder.

Grown men shrieking death and damnation to all and sundry are funny in a way that they themselves cannot understand.

Now it seems the damned are not merely those outside the Com-

munist Party. A group of members have been labelled "American spies" and put outside the red pale. We may look forward to vivid denunciations of these fallen tovarich, in the grand Russian manner.

Hatred is a speciality of the Communist Party and they take it to such lengths that they hate leftists more than capitalists, and their "reformist" comrades more than anybody else.

The public would welcome more information on what particular brand of spying the pro-Americans in the Communist Party have been up to. Have they been seen wearing zoot suits in Bambalapitiya, and passing on news of the proletariat to the synthetic Yanks of the eating houses?

Have they been seen in whispered conversation with officials at the library of the American Embassy? Have they been noticed by Communist Party spies, laughing at the antics of American slapstickers like Abbott and Costello? We do not know.

All this spy talk is great fun. It reminds us of the days we played spy games ourselves. Readers will see a close resemblance to their own childhood when they played games like "hora police" and "I spy".

But we must not take this huge joke too much at its face value. It has its serious side. The Communist Party has branded some of its own fanatics as spies for a foreign government, merely because they refused always to behave as automatons.

MARXIST HAND

(United National Party Journal, Colombo)

The attempted sabotage of the Hydro-Electric Scheme at Norton Bridge, on the very eve of its completion, is the work of one of the frantic Left-Wing Parties in Ceylon. Why should Marxists want to sabotage this great national undertaking? The reason is simple.

The completion of the Scheme will mean the beginning of a new chapter in the economic develop-

ment of Ceylon. All the efforts of the Government to increase the national wealth of this country, to develop cottage and light industries which, in turn, will raise the income levels of the people, thus creating a widespread rehabilitation of the peasant and the working classes, will stand in the way of the concentrated efforts of all Marxist Parties to create discontent and disruption in the Island.

Napoleon said that an army marched on its stomach; a revolution springs first in the stomachs of men. So far the Government has been energetic enough to prevent the destruction of the process of unloading food cargoes in Colombo Harbour. Attempts have also been made to use middle-class public servants as pawns in the game to paralyse the administration, to delay the Government's six-year plan and in every possible way to hamper the upliftment of the people.

The Marxists appear in the guise of agitators for the improvement of living conditions of the people but that is only a mask. They are not interested in "Reformism"—that is the word they have for housing schemes, etc. They are interested in perpetuating bad living conditions and unemployment in order to drive people to a point when they will revolt.

The scheme at North Bridge is a key project which would enable the Government to implement the many schemes which it has for industrialisation, for the development of cottage industries, for the manufacture of textiles, and for the use of electricity in tile-making, brick-making, the production of fertilisers and a whole host of planned projects which are being held up owing to the lack of motive-power and fuel sources in Ceylon...

The hand of the Communist strikes everywhere, and no appeals to patriotism, decency, justice or truth will stay that hand.

DEFEND INDO-CHINA

(Hong Kong Standard)

The military situation in Indo-China is becoming graver than ever. It is reported in the press that the French authorities may appeal to the UN Security Council for assistance in stemming the tide of the Communist onslaught. Will the appeal be given the consideration which it should deserve?

Indo-China today is as important to South East Asia as Korea is to North East Asia. Unless we were to engage in hair-splitting arguments, there should be little practical difference between the invasion of the Korean Communists and the invasion of the Vietminh Communists. In both cases the democratic people are being subjected to the evil forces of Communism. If Korea deserved the defence by the UN forces, Indo-China should not be treated otherwise.

It may be frankly pointed out that Indo-China is no longer of vital interest to France except perhaps as a reminder of the glory of yester-years. France does not aspire to continue as a world imperialist empire, and Indo-China is accordingly a relic of uncertain value. But to the Anglo-American Powers this assortment of three small states may provide the key to South East Asian defence from the mainland.

If it should fall into the hands of the Communists, it may be turned into a two-horned spearhead—one to Thailand, Burma and Malaya, and the other to Hong Kong and the Philippines. It would be easier and cheaper to defend it now than to try to recover it when future military necessity should so demand.

THE CORRECT ROAD

(Ta Kung Pao, Hong Kong)

Since the American imperialists mobilised all their land, sea and air forces in the Pacific for the adventurous landing at Inchon on October 15, it was obvious that the war in Korea would become a long one.

The people of Korea are determined to support their Army to the bitter end. The reply to the American challenge is an unshakable one.

Nevertheless, in order to prevent the aggressors from carrying out their plot to extend the war in Korea, to protect peace in Asia and the world, and to accelerate the march of the Korean people to unity and independence, we feel that a proper way should be devised for the peaceful solution of Korean situation...

What may be specially pointed out is that the solution of the Korean impasse must be undertaken with the immediate cessation of hostilities, and the evacuation of foreign troops from that country. The Ko-

rean Government has already made repeated appeals to the Nations on this point, and China, the Soviet Union and other people's democracies have voiced their support for this appeal. But the United Nations, controlled by American imperialism, seems unperturbed and allows America to carry on its aggression unchecked.

In the second place, there must be held in Korea nation-wide elections on the basis of the free will of the people, if an independent and really united Korea is to emerge...

SERIOUS SITUATION

(Kung Sheung Yat Po, Hong Kong)

While world attention is focused on Korea, the situation in Vietnam has suddenly grown tense. This was expected, as Korea constitutes only a link in the Far Eastern chain of events, and the Communists will spread fire wherever and whenever they feel the need and have the opportunity...

The Vietnam situation is the product of seed sown by the Soviet Union five years ago. With the past misrule of the French, and the inefficiency of Bao Dai, supplemented now by the successes of the Chinese Communists on the continent, the Vietnam situation has naturally grown in seriousness...

American aid to Vietnam today remains within the scope of military supplies. This aid will not prove adequate. The Vietnam situation is not the same as that of Korea and the French appeal to the United Nations for action appears also not practical...

From our point of view, the whole situation in the Far East revolves on China, and once the China problem is settled, the remaining problems will present no difficulties. Otherwise, Korea may be settled today, and Vietnam the next, but still further problems will arise, and the situation will remain basically unsettled.

The French are reported to have evacuated many important points which incidentally are on the Vietnam-Chinese borders. The Chinese Communists now are enabled to realise their plan to link up China and Vietnam...

It is time for the democratic nations to review the Far East as a whole...

IN THE ORIENT

HO CHI-MINH



Communism was alien

INDO-CHINA

It was expected; but the French authorities under-estimated the strength of the Communist-led Vietminh forces. On October 6, Ho Chi-minh ordered a general offensive against the French. Since then, the French were forced to give ground. Vietminh guerillas demolished a water-pipe, 20 miles North of Haiphong, and severed the city's regular fresh water source. They also shelled oil installations a few miles South East of Saigon. Elsewhere they harassed the French.

Bigger operations were carried out near the China border by regulars of the Vietminh army. The French officially admitted that some 3,500 French, Foreign Legion and Moroccan troops trapped near the Chinese frontier, were annihilated in a five-day battle.

The biggest frontier fortress, Langson, was captured by the Vietminh forces. All that remained intact along the entire border with China were Laokay and Moncay, on the Western and Eastern ends of the French defence line.

Hanoi was also threatened. Outposts, North of the city, were abandoned in the face of Vietminh onslaughts. Everywhere, Vietminh forces held the initiative while the French withdrew to shorten their defence lines and appeal for more and faster American military aid. French withdrawals left more than 200 miles of frontier unguarded. If China was sending military supplies to the Vietminh forces there was nothing the French could do to stop it.

French Deny

Because of their serious reverses, the French were said to have put out feelers for a compromise with Ho Chi-minh to end the hostilities. The French, however, officially denied the report and described it as "fantastic". The United States State Department also refuted a report that the American Government had advised the French to come to terms with Ho.

France sought US\$170,000,000 from the United States in dollars and arms to bring the French Army to full strength next year in addition to financial aid to arm 18 new battalions of Vietnam troops in Indo-China and 40,000 irregulars. The United

OUTPOST



Abandoned

States Government was expected to grant US\$2,400,000 for both France and Indo-China.

The Vietnam Premier, Tran Van Huu appealed for American backing to recruit a Vietnam National Army of 400,000 troops to save Indo-China from Communism. His appeal was expected to go unheeded.

VIETMINH FORCES



Held the initiative

U.N. Intervention

Meanwhile, from Hong Kong the Vietnam Renovation League appealed to the United Nations to intervene. Headed by Crown Prince Cuong De (uncle of Bao Dai now in Japan), the League insisted on the withdrawal of the French from Indo-China and suggested the sending of a United Nations Good Offices Commission, to solve the problems of Indo-China, and pave the way for complete independence of the nation.

Communism was alien to the Vietnam people, added the declaration. It was present in Vietnam because of French colonialism.

KOREA

United Nations forces swept across the 38th Parallel, drove the Communist-led North Koreans Northwards, and occupied the North Korean capital town of Pyongyang. It was believed that the North Korean leader, Kim Il Sung, and other Communist leaders who engineered and led the attack on South Korea on June 25 had fled into China's Manchuria.

The big question was will the United Nations forces drive up to the Manchurian border in their pursuit of the retreating North Koreans. Peking, Moscow and New Delhi repeatedly warned against United Nations forces advancing beyond the 38th Parallel.

One report claimed that China had militarily occupied a strip of North Korea adjoining the Manchurian frontier to provide a haven for the North Korean government. Such a move on the part of China would have two main effects: 1. To provide at least a token fulfillment of the October 1 pledge by Premier Chou En-lai that Communist China would "not stand aside" if the United States invaded North Korea, and 2. To thrust upon the United Nations—and chiefly the United States—the decision of extending the invasion of North Korea to any territory occupied by the Chinese Communists.

Politically Gloomy

The future of Korea looked gloomy, politically. The United Nations Interim Committee's proposals for North Korea confined Syngman Rhee's South Korean Government authority to South of

SYNGMAN RHEE



Opposed to, the idea

the 38th Parallel, and provided that when fully liberated, North Korea should come under United Nations control pending free elections throughout the country to enact a unified government.

The proposals, in fact, reflected the Committee's non-confidence in the capacity and ability of the South Korean Government to unite the country and set up a single national administration.

Premier Syngman Rhee opposed the idea of a new general election for the whole country. He said elections should be confined to North Korea to fill the seats left vacant for representatives from areas North of the 38th Parallel.

Later, he announced that his government would accept any directives from the United Nations. But, he hoped that the United Nations would observe and advise elections for North Korea rather than conduct them. Elections may be held before Christmas.

PHILIPPINES

The Philippines Government started arming civilian defence forces in an all-out campaign to wipe out the Communist-led Huks in the



Republic on an executive order by President Elpidio Quirino. The President emphasized that the Barrangays would not constitute a citizen or civilian army

but would be purely community civic organisations for the promotion of public welfare and security under government supervision.

"Ideals hostile to our heritage of freedom have found lodgement in our midst, seeking to undermine and destroy society and government", said President Quirino. He added: "The Barangays of old as organised family units best represented the solidarity, co-operation and loyalty most needed to protect and preserve the free institutions our people have come to value and cherish."

The Duties

Under the President's executive order, each Barangay organisation will have a head chosen for a 12-month term and each organisation will be under the supervision of the city or town Mayor. The organisation of Barangays had previously be strongly opposed by the Nacionalista Party who believed the idea would not work.

The duties of the Barangays would be: 1. Post guards or send residents on patrol when the safety of the community requires; 2. Prepare family registers and keep track of transients in the community; 3. Provide for mutual protection of members and their families and co-operate in the maintenance of peace in the locality; 4. Help in emergency relief work and organise co-operatives; and 5. Extend all possible assistance when requested by the military or police authorities.

105 Detained

In the campaign against Communists and other subversive elements, the Philippines authorities were also seeking the co-operation of the Bangkok and Singapore governments in the hunt for members of the Soviet espionage system believed to be operating in the three countries.

One hundred and five persons, including the six-member general secretariat of the Philippines Communist Party, were being detained by military intelligence officers of the Philippines Army as a result of a series of raids.

Charges of "inciting to rebellion" will be filed against the six members of the Communist Party general secretariat. Other suspects were being screened to determine if they have connections with either the Hukbalahaps or the Communist Party.

INDONESIA

The day after Indonesia was admitted as the 60th member of the United Nations Organisation, the government's armed forces



began military operations against the rebel Republic of South Moluccas established in Amboina, between the Celebes and New Guinea.

The so-called Republic's islands of Bru and Cerma had previously been occupied. Amboina was surrounded by Indonesian Army, Navy and Air Force units.

The Republic of South Moluccas was proclaimed in April last. It is the only area which was still resisting incorporation into the Indonesian state.

Restore Peace

Replying to the Netherlands Prime Minister's cable expressing great anxiety over Indonesia's action, Dr. Mohammed Natsir, Indonesia's new Premier said:

"For the protection of the people of Ambon in particular, and to secure interests of the people of Indonesia in general, the government, to its regret, finds itself compelled to take positive measures, but with the conviction that these measures will restore peace and freedom for the people of the South Moluccas islands.

"The government has left no stone unturned to find a peaceful settlement of the South Moluccas problem.

"The government expresses the hope that the difficulties which are being overcome in the South Moluccas will constitute the last of a series of difficulties which cannot be dissociated from the withdrawal of the Netherlands instrument of power from Indonesia.

"The Indonesia government regards the problems it faces in the South Moluccas as part of the difficulties which always arise in a period of great changes such as the Indonesian and Netherlands societies are now going through following the transfer of sovereignty.

"A small gang of armed persons who were under the responsibility of the Netherlands government after the transfer of sovereignty continually attempts to resist and withdraw from the course of history, now taking place in Indonesia."

Halt Operations

The United Nations Commission for Indonesia urged Indonesia to halt the operations. Indonesia replied that it was unable to comply. Left-wing members of the Indonesian Parliament accused the Dutch of meddling in internal Indonesia affairs by asking the United Nations to intervene.

The self-proclaimed South Moluccan Republic appealed to Australia for support in its "struggle for freedom."

The South Moluccan Secretariat in Djakarta, in a message to the Australian Parliament on behalf of the "Moluccan people in Java," appealed to the "Aus-

MOHAMMED NATSIR



For the protection

tralian people and especially those who fought with us on Ambonia against the Japanese to aid the Amboinese in their fight for freedom".

Internal Affair

The South Moluccan students corps appealed to American students to send aid to Amboina.

The South Moluccan Secretariat informed the United Nations Commission of the explosive situation in Amboinese army camps in Java.

It said Amboinese members of the former Netherlands Army in Soerabaja were prepared for early action unless a cease-fire order is proclaimed on Amboina. Indonesia rejected a UN appeal for a cease-fire, contending the Moluccan situation was their own internal affair. They claimed the Moluccas as part of the Republic of Indonesia.

CHINA

On the Double Tenth, Generalissimo Chiang Kai-shek appealed to all freedom-loving Chinese to support his government in the fight to regain China's independence.



The Generalissimo charged that today the Russians were in control of China's airports, railways and mines—even the Chinese Communist Party. He also charged that the Russians were trying to enslave the 450,000,000 Chinese people in order to conquer Asia and eventually the whole world.

The Nationalist regime in Formosa announced the smashing of another Communist underground organisation. The Political Department said that Hung Kuo-shih, and more than 400 of his subordinates confessed their subversive underground activities.

The Peking regime also arrested subversive elements. Peking officially announced that since January last year, a total of 28,000 persons were arrested for spying for the United States and the Nationalist Government.

While Nationalist China managed to retain her seat in the United Nations, the world organisation officially invited Peking to send a representative to Lake Success to attend the debate on Peking's complaint of armed American invasion of Formosa. The representatives, however, would not be entitled to vote.

Dead Silence

The biggest movie attraction on the China mainland was "Chinese People's Victory". In technicolor, the film tells in two hours the story of more than 20 years of Chinese Communist development—from the Long March to the days of Yen-an, then the Manchurian war and the final series of victories Southward from Changchun and Mukden down to Peking, Tientsin and Shanhaikwan, onward to Tsinan, then Hsuechow, through the Hwai River, and Yangtze Crossing, down to Nanking, Shanghai and finally Canton.

Appearances of Mao Tse-tung on the screen brought polite and brief applause. But there was dead silence when Chiang Kai-shek, Sun Yat-sen and Stalin appeared from time to time in the picture.

JAPAN

Japan wants a peace treaty with the United States and other war-time allied nations as soon as possible. Chikao Honda, President of the Mainichi newspapers, explained, however, that the desire for an early peace treaty was not motivated by any wish to get completely rid of America. He said that the Japanese certainly wanted independence in home administration and freedom in economic affairs. They, however, fully appreciate that for security they must look to the United States and the United Nations.

Prime Minister Shigeru Yoshida believed that the fast turning tide in Korea improved Japan's chances for a peace treaty. "We, Japanese," he said, "should make every effort possible in co-operating with the United Nations for settlement of the disturbance in Korea. By doing so, we shall for the first time be able to obtain a security guarantee for Japan."

"This also will clarify the prospects of a peace treaty for Japan. Conditions at home and abroad indicate that a peace treaty conference for Japan is near."

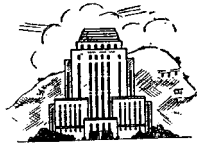
HONG KONG

It was a unique month, unprecedented in the history of the British Crown Colony: China's National Day was commemorated

on two different days. The non-Chinese communities who formerly joined the celebrations kept aloof; so also did the majority of the Chinese population.

Because Britain recognised the new People's Central Government of China, the leading Chinese commercial and industrial institutions and certain leftist trade unions complied with Peking's decree that China's National Day shall be celebrated on October 1, instead of October 10, better known as the Double Tenth.

As in the case last year, the Chinese General Chamber of Commerce sponsored the celebrations. Last year, the occasion was commemorated on October 10. At that time, a squabble occurred between pro-Chiang Kai-shek and pro-Mao Tse-tung elements over the flags that were to be hung up. To solve the ques-



MAO TSE-TUNG AND SUN YAT-SEN



A sign of nationalism?

tion, no flags were displayed. Only a huge portrait of Dr. Sun Yat-sen adorned the meeting hall.

This year, the Chamber flew the red five-star alongside the Union Jack and displayed two portraits—Mao Tse-tung and Sun Yat-sen. The pro-Kuomintang section of the community commemorated the National Day on October 10, displayed Kuomintang flags and Sun Yat-sen's photos.

Pleasant Surprise

Hong Kong's two pro-Communist vernacular dailies, "Ta Kung Pao" and "Wen Wei Pao" gave the Colony a pleasant surprise on October 1. On the front pages of the special National Day issues, there was no sign of Stalin's photograph. Apparently acting on a directive, the two newspapers adorned their front pages with the photographs of Mao Tse-tung and for the first time, that of Sun Yat-sen.

In Chinese political circles this was interpreted as semi-official recognition of Sun Yat-sen as the founder of the Chinese Revolution, not Mao Tse-tung as formerly publicised by the Chinese Communist Party. Until now Sun Yat-sen had always been left in the background. Both photographs were supplied by the new government's New China News Agency.

To some Chinese it was a good sign—a sign of nationalism.

Death Penalty

Crime was increasing. Two senior British police officers and a

Chinese constable were shot and killed by armed bandits within a week.

Heavy terms of imprisonment were of no avail. Armed hold-ups big and small, continued. The authorities decided on sterner measures.

The Legislative Council approved an additional Emergency Regulation to cope with the situation. It made the death penalty mandatory in the case of convictions on indictment for unlawful possession of bombs or hand-grenades and for unlawful use of arms.

THAILAND

Thailand signed an agreement with the United States for military assistance to the extent of US\$30,000,000. The United States

undertook to supply arms and equipment for the armed forces of Thailand for defence purposes.

In return, Thailand undertook to provide facilities for the purchase of certain materials for the use of the United States. A number of officers and technicians for demonstration and training purposes would also be supplied by the United States.

Prime Minister Phibun Songgram said that the arms would be sufficient to equip nine battalions. In addition, 70 combat aircraft of all types and amphibious equipment would be provided for the Thai Air Force.



MALAYA

One of Britain's foremost "Iron Curtain" broadcasters arrived in Malaya to conduct a psychological warfare campaign against the bandits. Mr. Carleton Greene, brother of the novelist, Graham Greene, was studying the country and making observations before launching the campaign.

The bulk re-settlement of squatters throughout the Federation was going on. It would help to beat the bandits, said Lieutenant General Harold Briggs, Director of Operations in Malaya.

Sir Harold Briggs added that the same would happen to Communist terrorism in Malaya as had happened in other countries including Burma—the Communists would begin to default when they found that they were getting no food and no money.

A Stake

Thousands of Chinese squatters have been rounded up and sent to resettlement areas because the guerillas depended on them for food and information.

Most of the squatters who increased greatly during the Japanese occupation, are semi-nomadic. The "Briggs Plan" is aimed at settling them permanently and giving them a stake in the land with ample protection.

Apart from "weekend terrorists" the hard core of guerillas in the jungle still numbered between 3,000 and 5,000, Sir Harold Briggs said.

BURMA

Burma set up a Six-Man Committee to work with the United States Special Technical-Economic Mission in implementing the economic, co-operative, and air agreement between Burma and the United States.



The government made it clear that changes involving the agreement's principle would be referred to the Burmese Cabinet for decision. It also stipulated that the Burmese team must evolve projects in consultation with government departments.

The Committee would debate the assistance required from the US for the long term economic

plan and report its findings to the National Economic Council, which work closely with the government on policy questions.

Intense fighting broke out inside the South coast town of Paan, 40 miles from the Thai-Burma border, following rebel Karen penetration. Some 50 Karens were killed for the loss of eight government men with loyal troops retaining possession of the town.

Naval units were cleaning up Karen villages in the Paan area.

INDIA

India would not take any warlike action in regard to Kashmir "unless we are attacked or further aggression takes place", said Prime Minister Pandit Nehru. India had suggested to Pakistan an appointment of a joint tribunal



consisting of two judges each from India and Pakistan to settle other disputes like evacuee property and canal waters. A reply from Pakistan was still awaited.

The Working Committee of the Indian National Congress laid down an economic charter for the Indian people. It resolved to establish a welfare state. The envisaged welfare state would have economic democracy and a national minimum standard in respect of essentials of physical and social well-being; a rise in the standard of living of the people; and progressive narrowing down of the disparities in income and wealth so that there may be equality of opportunity to all for self-development and growth of the personality.

Six Points

To achieve the objective, the Working Committee outlined the following six-point programme:

- (1) Development of basic and essential industries, such as power and irrigation and prior allocation of available resources for this purpose.
- (2) Early realisation of self-sufficiency in food.
- (3) Adequate supply of essential raw materials for industry.
- (4) Orderly and progressive reduction in the general level of prices.

(5) Full and efficient utilisation of installed capacity in industries, reducing costs of production to a reasonable level and, at the same time, providing conditions in which workers can put forth their best efforts.

(6) Expansion of opportunities for gainful employment by planned development of villages and small-scale industries on co-operative lines as far as possible and on the basis of the highest attainable technical efficiency.

PAKISTAN

The world's longest resignation letter was sent to the Pakistan Central Government by its Law Minister, Mr. Jogendra Nath Mandal 44-year-old Hindu. Referring to the recent agreement between Mr. Liaquat Ali Khan and the Indian Prime Minister, Pandit Nehru, on the treatment of minorities in both countries, Mr. Mandal said:



"Nothing has been settled. On the contrary, communal propaganda and anti-Indian propaganda by Pakistan, both at home and abroad, is continuing in full swing."

Premier Liaquat Ali Khan told parliament that relations between Pakistan and neighbouring Afghanistan have grown worse. He said the Afghan government had organised raids into Pakistan territory by tribesmen and members of the Afghan army. The Afghan Ambassador to India, denied that Afghan regular and irregular troops had clashed with Pakistan armed forces in Baluchistan, four miles inside Pakistan.

The Partition

The Moslem League—the government party of Pakistan—urged the United Nations Security Council to arrange soon a democratic plebiscite in Kashmir.

The State of Kashmir has been the subject of dispute between India and Pakistan since the partition of the Indian sub-continent in 1947.

The United Nations Mediator for Kashmir, Sir Owen Dixon, recently reported that he had been unable to find a solution to the problem.

TIBET

Tibet jumped again into the headlines. From Hong Kong and London, the news agencies quoted an official Communist report that Chinese troops had invaded Northern Tibet. There was no such report.



The only official report issued at the time was one in which Wang Chen, Secretary of the Sinkiang Branch of the Chinese Communist Party, reporting on last year's (not this year) developments, said "the People's troops brought liberation to Sinkiang and also entered Northern Tibet."

Later in the month, the official New China News Agency said that the Chinese were building a motor road from Chinghai to Northern Tibet

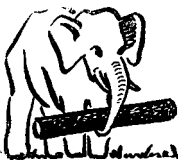
India's Concern

India continued to express anxiety regarding the future of Tibet. Meanwhile the Tibetan delegates met Peking's Ambassador in New Delhi. The delegates were told to go to Peking to discuss and conclude a pact there with the People's Central Government.

The delegation, which included the Dalai Lama's brother-in-law, was awaiting word from Lhasa whether it should return there or remain in India awaiting the additional members who would accompany it to Peking.

CEYLON

Ceylon refused to grant entry visas to Trade Union leaders from the Soviet Union, other East European countries, India and



China. As a result, the annual sessions of the Communist-led Ceylon Trade Unions Federation could not be held in Colombo.

The annual assembly would have also marked the 10th anniversary of the Communist World Federation of Trade Unions.

Thomas Fulton McWhinnie, British employee of the Press Section of the World Federation of Trade Unions, arriving at Colombo on the day the annual meeting was to have opened was ordered by the government to leave the country within 24 hours

His presence in Ceylon was described as "undesireable at the present time".

HOUSEWIVES!—



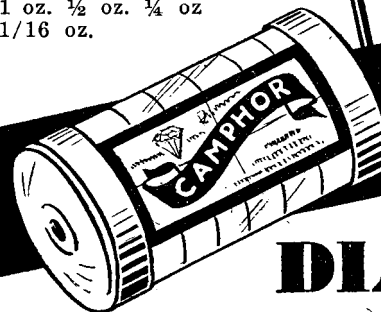
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THE SNAKE SEASON

Now is the time when snakes begin to hibernate; now is also the season when men begin to eat snakes.

Five-snake dishes, three-snake dishes, snake soups, snake entrees, special snake chefs, special snake killers all this is prominently advertised in the Chinese Press.

This is the season when costly banquets are not featured by sharks fins—but by a variety of snake dishes.

In Kiangsu and Chekiang areas, the snake is looked upon as something dreadful. Why is it considered such a delicacy in South China? An old chef with many years of experience says there is nothing unusual about a snake. Without such ingredients as chicken, meat, abalone, and soup, snake meat is less palatable than pork. And is it true that snake meat has medicinal values capable of restoring vigour and strength?

OWN AGENTS

Snakes served in Hong Kong restaurants come principally from the New Territories, Wuchow, Kwangchowwan, and Mowming (Kochow). Some are brought to the buyers, but the bigger restaurants send their own agents to the producing areas to pick the choicest specimens.

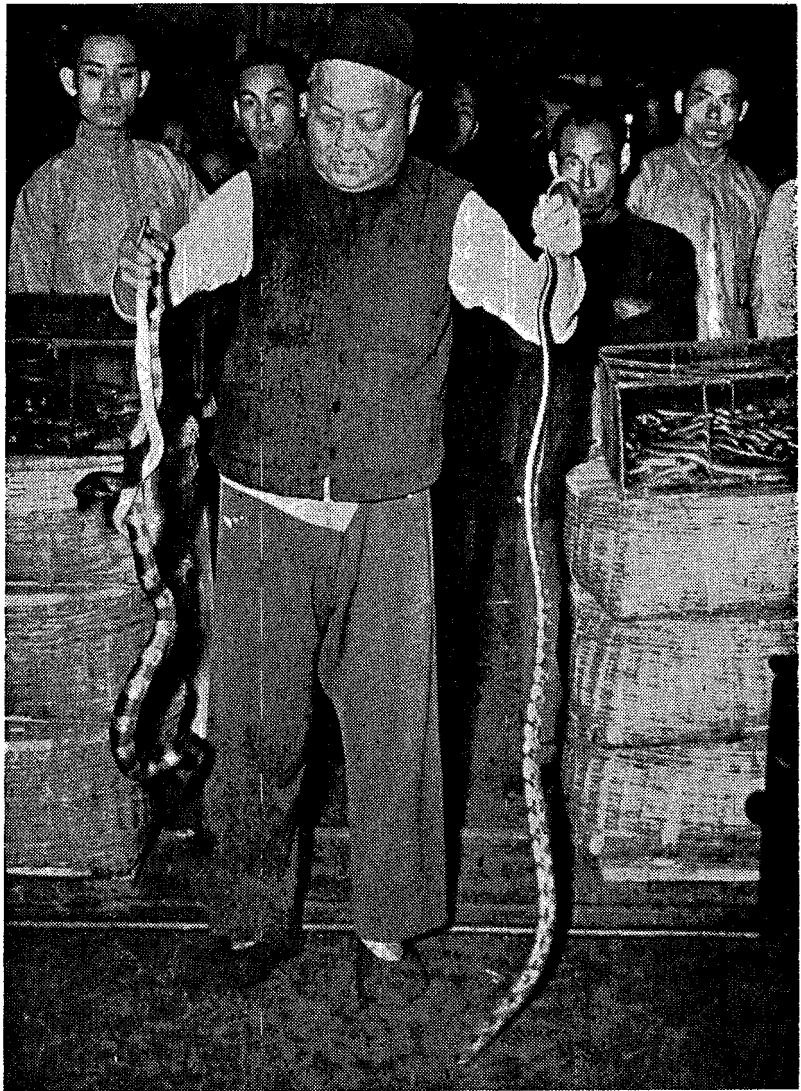
There are a few establishments which specialise, in selecting and stocking snakes for sale to restaurants and other clients. Only three in the Colony have established business premises, and two of them claim the title of "Snake Kings". The wire cages which greet a visitor to any one of these shops are filled with snakes of all colours and sizes.

The "Snake King", or any member of his staff puts his hands into a cage and takes out a snake as easily as lifting a rope, and allows it to coil round his arms. As this is the hibernation period, the snakes do not have to be fed, and are left in their boxes to await buyers. They come in boxes and baskets, just as any other commodity.

The gall of a snake is very valuable, and sometimes accounts for 80 per cent of the price of a snake. It is said to be useful for the improvement of eyesight, and the blood circulating system. Some snake-eating patrons go to a snake shop, buy the gall, and swallow it with wine on the spot.

In Kiangsu and Cheking provinces, only the poor eat snakes. But in Hong Kong and elsewhere outside China only the well-to-do can afford to indulge in a banquet of snake dishes.

LAM, THE SNAKE KING



The gall is valuable

THE FLESH

With orange peels, preserved and dried, snake gall is used to produce a popular Chinese medicine claimed to be good for coughs. Wine mixed with snake

gall is also highly valued. These concoctions are not only consumed in Hong Kong, but are also exported to the United States in large quantities. The snake shops usually retain the galls and sell only the flesh to buyers.

In preparing snake dishes, the flesh is first torn into shreds. Abalone, sea-food delicacies, shrimps, chicken, pork and other food must be used as essential ingredients to produce a variety of dishes.

Sometimes, the flesh of more than one type of snake is mixed to produce "three-snake soups" or "five-snake soups". Of course, nobody ever tries to verify whether three or five different kinds of snake actually went into the soup; the word of the chef has to be taken.

A snake dinner is quite expensive, often costing more than \$200 a table of 10 diners. Snake snacks are also available at the rate of from \$6 to \$8 a person.

A snake dinner usually begins with "snake skin soup", with the portions of the skin included.

Snake King

Lam, the Snake King of Hong Kong, is dead. One of the Colony's most fascinating personalities, Lam was widely known not only in Hong Kong but in Canton, Singapore, and all the big Chinatowns in the world. His snake shop at 82, Jervois Street, is still one of the main tourist attractions in the British Colony.

His real name was Lo Tai-lam and his life approaches a legend. He was a self-made man. When a boy of 15, he arrived in Hong Kong with two baskets of snakes. He died recently at the age of 67.

A native of Sunwui he lost his parents at the age of 10 years and had to earn his living, and give up his schooling. He became interested in snakes, and he apprenticed himself to a travelling snake-catcher and snake medicine vendor.

At 15, he left his village to seek his fortune in Hong Kong. In the first few years, he travelled between Hong Kong and his native village buying snakes in China and selling them in Hong Kong. Later, he opened his own shop to engage in the manufacture of snake products, including snake-gall treated orange peels.

Twenty years of business activity found him fully established in the snake market.

His partner for some 60 years. Mak Khuen, himself an old man now, referred to the secret of Lam's success as thrift, perseverance, and capacity to bear hardship.

Lam is survived by five sons and three daughters who are carrying on his lucrative business in Jervois Street.

Bans export of cultural objects

Provisional regulations for protecting China's cultural heritage—revolutionary documents, paintings, prehistoric relics, etc.

These Regulations have been formulated for the protection of China's cultural heritage, and the prevention of the export abroad of valuable cultural objects and books connected with the Revolution, China's history, culture and art.

The undermentioned items shall be banned from export:—

Revolutionary documents and momentos;

Ancient living animals relics, corpses and fossils of ancient animals and plants;

Pre-historic animal relics; pre-historic human relics, and fossils;

Paintings: works of ancient painters, ancient murals in palaces, temples, and mausoleums;

Sculpture: reliefs of high artistic value, religious sculpture, and ancient artistic engravings on gold, marble, jade, bamboo, wood, bone, horn, tusk, and porcelainware;

Tortoise Shell

Engravings: on tortoise shell, seals, religious engravings, and ancient artistic writings on gold, stone, jade, bamboo, wood, bricks and tiles.

Books: letters, books, archives, calligraphys, writings, and impressions on tablets of historic value.

Currencies: ancient media of exchange, ancient currencies (knife, silk, cash, ingot, paper currency and bank notes);

Ancient transport vehicles and clothing: carriages, sedan chairs, vessels, saddles, headwear, clothing, sashes, food containers and fabrics of historical value; and

Utensils: ancient products of tools, arms, ceremonial instruments, religious instruments, sacrificial instruments, tools, furniture, daily necessities; stationery, and entertainment instruments.

Cultural items and books within the scope listed above may be exported provided approval has been given by the Central People's Government for their shipment abroad for purposes of exhibition, for exchange with foreign countries, and for other similar reasons.

Export shall be permitted of cultural items and books without revolutionary, historical, or cultural value, and of copies and photostatic copies of cultural items and books of revolutionary, historical and cultural value.

Cultural objects and books permitted for export shall be cleared at the Customs of the three ports of Tientsin, Shanghai and Canton only.

Cultural objects and books exported shall, on exportation by ship or through the post, be listed in detail as to the nature, name, size, age, and packing, the list to be examined by the relevant Customs or Post Office.

The Customs or Post Office shall check in detail the list submitted by the exporter with the actual items to be exported, appraised their value and on verification, shall issue the necessary export license.

Export Licence

When the Customs or Post Office cannot appraise the value of such exports, it shall be done by the Committee for the Appraisal of Value of Export Cultural Commodities.

The Committee for the Appraisal of Value of Export Cultural Commodities shall be organised by the Ministry of Culture of the Central People's Government from experts appointed from Tientsin, Shanghai and Canton, and the number of members of such a Committee shall be designated by the Customs and the Post Office.

Cultural objects and books already satisfactorily examined by the Customs or Post Office and for which an export license has been issued, shall be sealed in the presence of the Customs or Post Office officials and the exporter to prevent replacement.

Violations of the provisions of these Regulations by smuggling abroad prohibited articles shall be appropriately penalised in addition to having the items involved confiscated.

The Veil of Modesty Disappears

The women of South Sinkiang have for centuries been deprived of freedom of marriage, and education. Early marriage and polygamy were the order. A young girl of 12, scarcely matured, would be married, and by 14 or 15, would be a mother of two or three children.

It was also common to find a young girl in her teens given in marriage to a man of 60. The rich and the powerful treated women as playthings, taking them in marriage today and abandoning them the next.

As a glaring example, take the case of Subihochia, a big landlord and religious leader in Kashghar, who exploited his special rights. Only 30 years old, he has married at least 150 times. He exploited his caste privileges to get whatever girl he fancied and the women he subsequently discarded could find no new husbands.

Some women were locked in dark rooms to prevent them from seeing men over 12 years of age. They waited on their husbands at meals and took the left-overs from the table. They could not walk shoulder to shoulder with their men but had to follow in the rear.

ALL RACES

Very few girls indeed had the chance of an education. In the Kashghar district, there are 126,450 women and girls, but only 130 are enrolled in middle schools, and 3,938 in the primary schools. This is in Kashghar, the so-called cultural centre of South Sinkiang. Conditions in other areas are worse.

The Administrative Policy recently promulgated by the Sinkiang Provincial Government, specially stipulates that women shall enjoy the same rights as men, and that there shall be freedom of marriage.

Feudal customs which made women the slaves of men are being steadily eliminated in Southern Sinkiang province, reports a correspondent from Tihwa. Women, he adds, are being "liberated".

MUSLIM WOMEN



Reluctantly falling

Under the leadership of the new Government, the women of all races and all classes have organized their own Federation of Democratic Women to struggle for the rights of women in the province.

The traditional veil of modesty is reluctantly falling from the faces of Muslim women in Southern Sinkiang province in North West China.

This is a result of a resolution adopted by an Assembly of Re-

presentatives of all racial groups in the region. It was passed at a conference held in Kashgar.

"Discard the veil and enjoy freedom of marriage" was the slogan of the Assembly. The movement has spread to remote parts of Southern Sinkiang, but the removal of veils is not universal.

Most of the women are reluctant to abandon the tradition, which is so deep-rooted among Mohammedans.

Burma's Royalty Hit by High Living Costs

Burma's ageing princes and princesses, hard hit by high living costs in the Republic of Burma, want increased pensions.

These descendants of King Mindon, who ruled Burma before the British, formed the Burmese Royal Family Association and decided to approach the Burmese Govern-

ment for "sympathetic consideration" because they are unable to earn a livelihood.

The pensions paid members of the Burmese Royal family in the British era were maintained by the Burmese Government after independence.

But when bankruptcy threatened the country, the pensions were trimmed.

A sub-committee of six is to present the case for more money. As a softener-up, it has urged all branches of the Royal family to co-operate with the Government in unifying the country.

Portugal's gem in Asia

By
Alberto da Cruz

This is a brief history of the Portuguese Colony of Macao. The author hopes its cultural mission will go on forever like Tennyson's brook.

In a swirl of the Pearl River, washed by mud which yellows the blue green of the China Sea, lies Macao. The eddies which race across the bay lash at a peninsula heavy with history. For Macao is the scene of China's first contact with the West.

Macao, about 40 miles South of Hong Kong, is the oldest foreign settlement in this part of the world. But it is not the oldest foreign colony in China.

It has been a place of residence for Portuguese and other European traders since the 16th century, but its outright transference to Portugal as a colony was not finalised by the Chinese until 1887.

Drooping alabaster and the sad lament of a dead Praya reflect Macao's faded glory. Its utility has long been usurped by Hong Kong, but the city retains its importance as a spot where history lurks in every corner.

A GEM

Many years ago Sir John Bowring, a Governor of Hong Kong, described Macao as a gem of the Orient. A gem it has been to this day.

The peculiar charm of Macao lies in its quiet, old-world atmosphere; there are wide avenidas lined with banyans, narrow cobblestoned streets, and old forts bristling culverins and demiculverins. Hundreds of clanging church clocks "sprinkle the quarter-hours o'er the market place," and a drowsy tinkling fills the air.

There are spots in Macao where it is easy to picture the past, and sense the adventurous spirit of Europe's early relations with China. Located at the mouth of the Pearl River, it was for centuries the residence of all European merchants trading in China.

Its natural beauty is enhanced by buildings which proclaim a Latin influence. Its climate, the comparatively moderate cost of living, and its tranquillity and languor combine to make it one of the most charming spots in Asia.

Macao is entrancing at first glance; it juts out of the peninsula unobtrusively. Penha Church, crowning the hill, is visible four miles away. There is a little bay and a waterfront of old houses. Though in the tropics and on to the other side of the globe, a traveller might imagine he is entering an Iberian port, for the white buildings shining in the sun are in the Spanish baroque of the 16th century.

THEIR RUIN

They form a crescent along the edge of the yellow, muddy sea, and merge into a promenade called the Praya Grande. Behind, the ground rises gradually, and in places the streets are stepped. Towers of churches and monasteries are sprinkled over the neighbourhood. The hills are studded with forts whose cannon are now used only for saluting.

The Portuguese have been in Macao for over 400 years. They lived there under the Ming for 100 years and by 1830—when the British encroachment on China began—had been for 186 years under the Ch'ing.

Up till 1685, when K'ang Hsi opened Canton to all Western ships, Portuguese traders in Macao had a monopoly of the China trade. The breaking of this monopoly completed their ruin, already well advanced by the decline in Europe of Portuguese power.

When Hong Kong slipped into history Macao was already an old European settlement, top heavy with a stultifying tradition.

Portugal led the way for the Western maritime powers to open direct relations with China, and Macao was the venue.

In 1498 Vasco da Gama doubled the Cape of Good Hope and found the way to India. In 1511 Afonso d'Albuquerque captured Malacca; in 1513 Jorge Alvares voyaged to China; and in 1517 Fernao Perez de Andrade came to the Pearl River.

COMBAT PIRACY

According to one version of history, the Portuguese were permitted by the Chinese to settle in Macao for trade purposes as a reward for having helped the Imperial Chinese Navy to combat piracy in the South China Seas. However, for over 300 years the Chinese refused to formalise this settlement which they conceded. The Imperial Government maintained in Macao its own officials, and until 1887 the Portuguese did not enjoy undivided control of the city. In the 300 years of their tenure of Macao under lease, Portuguese merchants were not allowed to enter China.

The settlement was founded in 1557. As the harbour of the site chosen was called Amagau, meaning Queen of the Ama, the Portuguese called the place Macao.

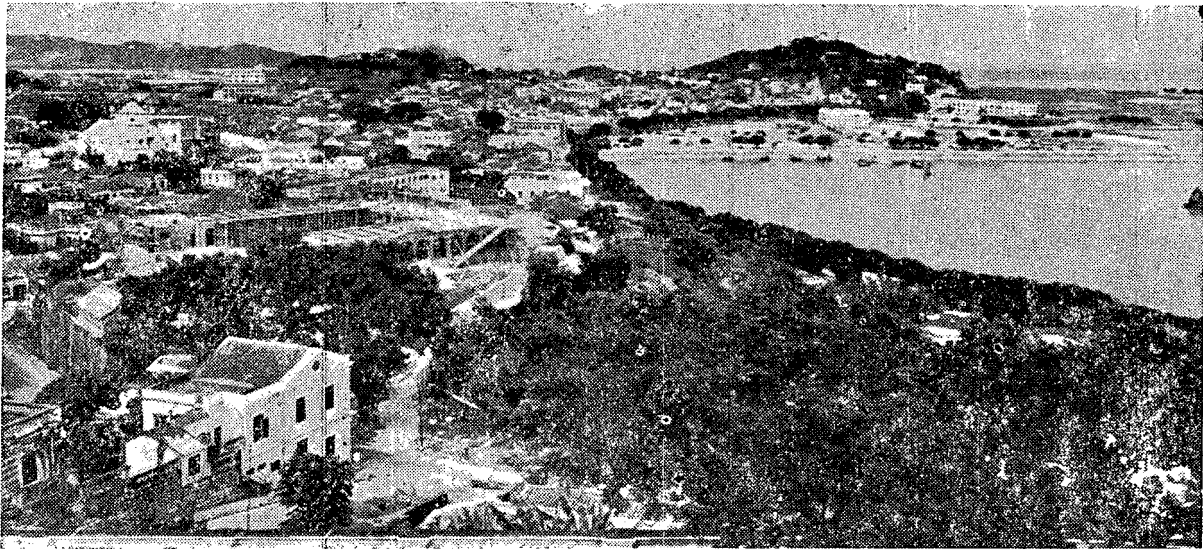
As the years went by the port became the headquarters of Christian missionary endeavour in the Far East; it also assumed the role of the principal entrepot for European trade with China and Japan. Many colleges and convents were built, and the Catholic faith flourished.

Fleets of ships were built and fortunes made. As the population grew in wealth and numbers, churches and forts sprang up all over the city. Among these was the famous Church of St. Paul, whose eerie ruins may still be seen.

From its earliest days Macao was a centre of religious and humanitarian work. The Jesuits built their hostel there in 1562, and it developed into the College of St. Paul, a university which sent scholars to many other Portuguese missions in the Far East.

In 1569 the Santa Casa da Misericordia—the Holy House of Mercy—was established. It is a charitable institution which survives to the present day and which set up, as long ago as 1569, the Hospital of St. Raphael.

PORTUGUESE COLONY OF MACAO

*Like Tennyson's brook?*

Macao thus prides itself on possessing a hospital which is almost 400 years old, where Western medical science and surgery were practised on the coast of China and where the Chinese became familiar with the gradual development of medicine through the years.

COVETOUS EYES

In the early days Macao's population increased so rapidly that by the end of the 16th century more than 20,000 inhabitants, mostly Chinese, had gathered there.

Twice a year in Canton great "markets" were held, and Portuguese merchants stayed for many months in the Chinese city to buy goods which they subsequently sent to India, Malaya, and Japan.

Every year, in true Latin style, the King of Portugal gave one of his current favourites the monopoly to conduct the trade between Macao and Japan. This expedition, made with one ship only, was always so profitable that the fortunate merchant could count on a profit of at least 200,000 golden ducats.

When news of Macao's riches reached the Dutch, jealousy ensued. The Dutch, looking up from their own East Indies, cast covetous eyes on the Portuguese settlement, and made many attempts to wrest it from the Portuguese crown.

When Portugal was under Spain from 1580 to 1641, the Senate in Macao refused to accept Spanish rule, and the Portuguese flag was

kept flying from the tower. For this act the Senate came to be known as the Leal Senado (Loyal Senate) and retains this name to the present time.

The Dutch used the refusal of Macao to submit to Spanish rule as an excuse for attacking the Portuguese settlement. In the 17th century, they launched several attacks on Macao, all of which failed.

On St. John's Day, 1662, a large Dutch force succeeded in landing, while the Dutch Fleet bombarded the place from the sea. The defeat of the Dutch on this occasion is one of the most conspicuous events in the history of Macao, and on June 24, every year, the colony remembers the victory. An old monument stands in the place where the Dutch were routed. The invaders, nothing daunted, then established a fort on Formosa from which they way-laid Portuguese ships plying the Japan route.

The ships of other nations also began to visit Macao, seeking trade with China. However, many years were to pass before the volume of trade was great enough to arouse the interest of Europe as a whole.

BROKEN MAN

This did not take place until the middle of the 18th century, when the English East India Company obtained permission to set up residences in Macao for its officials. Personnel of the East India companies of other nations followed suit and it is still pos-

sible to see, in Macao, the buildings which were occupied by the Dutch and Swedish officials. Those occupied by the French and other traders cannot be traced.

Little by little relations between the Dutch and the Portuguese improved. The Dutch were ultimately allowed to come to Macao when the "season" closed in Canton and they had to vacate their "factory" there.

At this time the Chinese Imperial authorities encouraged the emergence of Macao as a "stepping stone" to China. All traders were compelled by them to go to Macao first and wait there for permission to proceed to Canton. When the first officially appointed British envoy to China, Lord Napier, tried to bypass this regulation, his mission collapsed and in the end he went to Macao to die, a sad and broken man.

With the arrival of these foreign traders and the establishment of their "off-season" residences, Protestantism asserted itself. The Portuguese, despite then Catholicism, did not balk at this.

After 1840 and the Opium War between England and China, Captain Elliott forced the Bogue and wrested Hong Kong and the treaty ports from the Emperor at Peking. Hong Kong took a long time to realise its true mission in the world, but when that was achieved, it quickly surpassed Macao.

The English element transferred their residence from Macao, and many Portuguese subjects followed them, to staff the British

banks, emporiums, and commercial establishment which were then slowly rising.

OLD LUSTRE

With the growth of the new Colony, ties were established between the two ports, which persist to this day.

It was at Macao that the first treaty between the United States and China was signed. The events leading to the signing of this treaty make it clear that the Chinese officials were anxious that the American envoy should not land on Chinese soil.

The Temple of the Queen of Heaven, known among the Chinese as Kwan Yin Tong, was chosen as the venue for the meeting. The table on which the signing took place may still be seen. The date was July 3, 1844.

From then on, until 1860 when China allowed foreign envoys to live in Peking, Macao remained the residence of the American Minister to China. An American naval hospital and office were also set up in Macao during this time. Commodore Perry assembled his squadron in Macao waters before proceeding to Japan to "open up" that country in the middle of the 19th century.

After 1840 Macao assumed some importance as a reminder of Portugal's mediaeval grandeur, but as an entrepot its significance diminished as Hong Kong progressed.

In its role as a haven for refugees, however, the old lustre was unfaillingly maintained.

In its long history it has consistently preserved a tradition for giving shelter and refuge to thousands of men, women and children in distress.

Whether these refugees were Christians fleeing from persecution or lepers cast out of their homes, Macao did not deny them sanctuary.

In the 18th and 19th centuries it was the assembly point for all missionaries preparing to enter Asia to spread word of the gospel. And, everytime a persecution occurred in the Far East, the victims descended on Macao and were admitted.

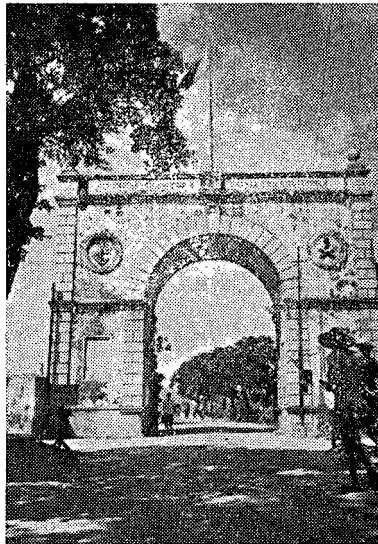
At one time Macao was also Dr. Sun Yat-sen's second home. When the Father of the Republic was required to flee the long arm of the law in China for plots against the Manchu Government, it was at Macao that he found refuge.

The Boxer Uprising in North China made conditions for foreigners in South China somewhat difficult, and among the schools

which left Canton at that time was the then newly established Lingnan University. This institution set up its colleges in Macao, and remained there until the trouble in China ended.

At no time, however, did Macao prove its worth more than in the years after China was invaded by the Japanese in 1937. From all over the mainland people flocked to Macao, and here the wounded were treated, the weary rested, and the needy were relieved of their distress, while thousands of children were given homes in orphanages. Chinese schools found accommodation, too, in this little Portuguese colony.

THE BARRIER GATE



Symbol, not stratagem

FOR FOOD

Macao was seen at its best when the Japanese extended their hostilities to attack Allied possessions in the Far East in 1941. The Portuguese colony remained the only spot in the whole of the China coast which was not occupied by the Japanese. They did hold the city in economic subjection, however.

The city's reputation for charity and hospitality was never shown to better advantage than in the troubled years of war when its normal population of 200,000 rose to over 500,000 people.

After Hong Kong was overrun by the Japanese, more refugees entered Macao, and the meagre food supply of the colony was taxed to the limit.

When the war ended it was to Macao that the Hong Kong authorities looked for personnel for the junior services, and even some of the senior services, to rehabilitate the British colony. For food, too, Hong Kong looked to Macao for help and large quantities of cereals were sent over, which resulted in the contraction of supplies for the Portuguese colony itself.

The Chinese civil war and the advance of the Communists to the borders of Macao posed a serious problem for the Portuguese authorities. For a time last year there were fears that Macao's tranquillity would be disturbed, as the colony is fundamentally opposed to the philosophy expounded by Marx.

Its borders, however, were respected by the People's Liberation Army, and no serious incidents have arisen as a result of the new situation.

There exists today in Macao a widespread belief that peace will prevail for a long time to come, and the city will be allowed to pursue its quite, unobtrusive pace across the tides of a confused world.

Macao does not enjoy the world-wide commercial eminence of Hong Kong, but it has some commerce and industry. The gold policy of its Government has enabled it to concentrate on the bulk purchase and sale of this metal as the principal source of revenue, with the result that the income derived from gambling—once of tremendous importance—is no longer significant.

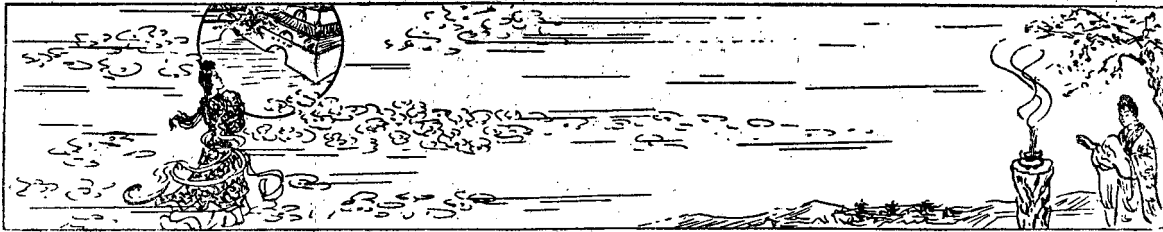
OF ILL-FAME

Gambling houses are being liquidated by a process of denial of license, and it is predicted that by the end of next year, Macao's famous reputation as the "Monte Carlo of the East" will be without any basis in fact.

This toleration of gambling and opium smoking is one of the contradictions which abound in the history of the place. There has always existed in Macao a blending of morality with practical commonsense which sometimes borders on the verge of comedy.

For centuries the Portuguese claimed sovereignty over the place, but Chinese officials from Canton often arrived without warning in the city, and with a great flourish of trumpets affixed proclamations on Municipal boards which the local Portuguese hastened to accept.

(Continued on Page 23)



THE CHINESE TENTH MOON

by "Samuel Buck"

THE 10th, 11th and 12th Chinese moons contain no colourful festivals, so I will devote a little time to the Chinese Calendar and Almanac. The Calendar is that part which may be said to contain astronomical information and the Almanac that part which deals with all the astrological aspects. Although a great many combinations can be made with all the symbols used, when reduced to simple details, there is little that cannot be mastered by the ordinary man.

The book which combines the Calendar and Almanac is called Tung Shing. The real name of the book is Tung Shue, Book on General Matters. The word Shue for "book" has the same pronunciation as the word for "defeat". To avoid the bad luck that might be implied in the use of such a sound, Shue (defeat) was changed to Shing (victory).

Lucky Days

THE Tung Shing in use today derives its astronomical section from a work called the Wan Nien Shu—10,000 Years Book—which is an abridged version of a work covering 397 years from 1624-2020, compiled by the Jesuit Father J. H. Schaal in the reign of the Ching dynasty Emperor Shun Chih (1644-1662) and by Father F. Verbiest in the reign of Emperor Kang Hsi (1662-1723).

The Imperial Government also issued annually an Almanac containing a fund of details relating to astrology and lucky days. So much importance was attached to this book that any person reproducing it was liable to a severe punishment and the penalty for falsifying its contents was death.

The Tung Shing can be bought from about the 11th Chinese Moon for from \$1 to \$4 a copy, according to size. Let us take a glance through the contents of this interesting book.

On the very first page is a symbolic picture of a man-boy leading a cow, queer looking beast, under a bamboo. The pic-

ture is the same every year, except for certain details. This year (1950) the boy has a moustache. In the sky is a brilliant sun. This is the Spring Cow and the Spirit of Vegetation. A little verse disposed on either side tells us for the year Keng Yin (1950):

"Misfortune arrives before Ken Yin (1950) disappears.

"Between Liang (N. China) and Wu (E. China) there is fighting.

"Fortunately hemp and wheat crops flourish in season.

"But we fear that rice shoots suffer heavy damage.

"In agriculture beware lest glutinous rice gives small grains.

"The price of cocoons will be like gold.

"Many go carefree hoping that Heaven will protect.

"Peace may possibly comfort men's minds."

Various Information

THEN follows information as to when persons aged one to a hundred were born in Chinese style. Your age is reckoned as being one on the day you are born and then two on the Lunar New Year following your birth. Thus if your age is 25 in November, according to European reckoning you were born in November, 1925. On Chinese reckoning you will be 26 on Chinese New Year, 1950. The table shows you to have been born in the 14th year of the Republic. A hundred year old man was born in the 1st year of Hs' n Feng.

Then comes a mass of astrological information, followed by charms of the Taoist Pope, Chang Tin Sze. One charm you can put in your shoes, others in your belt, or on the kitchen wall, or in a haunted spot, or on your door, or at your well.

There are then 26 barriers, each with a picture, showing the dangers you are subject to as a child if born at a certain time in a certain month, and how to avoid such dangers.

Next there is information about birth, including charms to be burnt and the ashes mixed with water, which the expectant mother will drink in case she should have offended the Spirit of Birth. Such offence might complicate the labour by turning the child the wrong way.

Twitching Eyes

THEN we have with pictures the meaning of a twitching eye, noise in the ear, hot ears, hot face, sudden itch, sudden start, sneeze, clothes catching in something, caldron hissing, fire jumping out of stove, dog barking and magpie calling.

For instance if your left eye twitches any time between 5 and 7 a.m. you may expect to have a visit from some important person.

The 28 constellations which follow play a big role in the system of good or bad luck. They are shown with pictures, being represented by men or women.

When you have waded through the information on the stars, we reach a chapter on palmistry, then a method of finding out what your luck is by juggling with coins. Next comes a work purporting to be handed down from the Duke of Chow (XIIth century B.C.) on dreams. Drawing at random from this, you may note that if you dream that snow falls on you it means success in everything, or if you go to a well and draw clean water your luck is good, but muddy water means bad luck. Should you dream that a devil is beating you, why then your misfortune will be very great.

Was Wandering

ANOTHER fortune telling device is the Secret Number Book of Chu Ko Spirit. Chu Ko Liang was a famous Chinese tactician and strategist of third century A.D., at the time of Three Kingdoms. This queer calculation gives 384 combinations of good and bad luck thrown at you in classical and somewhat cryptic sentences.

Following after a few pages of Chinese surnames we land on a discourse concerning Confucius and children. This discourse is accompanied by the names of all the disciples of the master. The tale is that Confucius was wandering with his disciple and came upon some children playing, but one little fellow was not playing. The picture attached shows the Master getting out of his carriage and addressing this little boy, "Why are you not playing?"

To which the little prig replied: "Playing is no use. Clothes are not easy to mend when torn, and I should be disrespectful to my parents and setting a bad example to others. I should certainly squabble and expend energy without profit, so how can playing be good. That's why I don't play." Confucius asks him many questions but could not stump him. However the little prig stumped and snubbed Confucius. Which from a Taoist viewpoint was quite a desirable thing to do.

Then there are examples of filial piety, followed by the Chinese telephone code. Then that work called the Thousand Character Classic, because it has 1,016 characters, all of which are different.

This is followed by a little work by the great Sung scholar, Chu Hsi. It is called, "Pattern for Running a Home." Chu tells you to get up at dawn, sprinkle and sweep the house and court. When you lock up at night, be sure to go over it yourself. Among some of the pearls of wisdom contained therein, Chu Hsi tells you not to wait until you are thirsty before digging a well. He also tells you that when a person wants others to see his goodness, then it is not real goodness. And that when a man is afraid that his wrong doing will be known, then it is very wrong indeed.

Gold Turns

NOT satisfied with this chapter of teaching, the Almanac adds another on Chinese proverbs. Amongst these we may read, "The world is full of acquaintances, but friends are few." "When good luck departs, gold turns into iron; when the time for good luck arrives, iron is like gold." "You can draw a tiger's skin, but it is difficult to draw his bones; you may know a man's face, but not his heart." "In the hills are straight trees, in the world are no straight men." "What a hundred years is insufficient to build, one day is more than enough to destroy." "Walls have cracks, partitions have ears." "A good man is deceived by men; a good horse is

ridden by men." "Without illegal profits a man cannot be rich; without wild grass a horse cannot get fat." "Good and evil will finally be requited, the only doubt being as to whether it will be sooner or later."

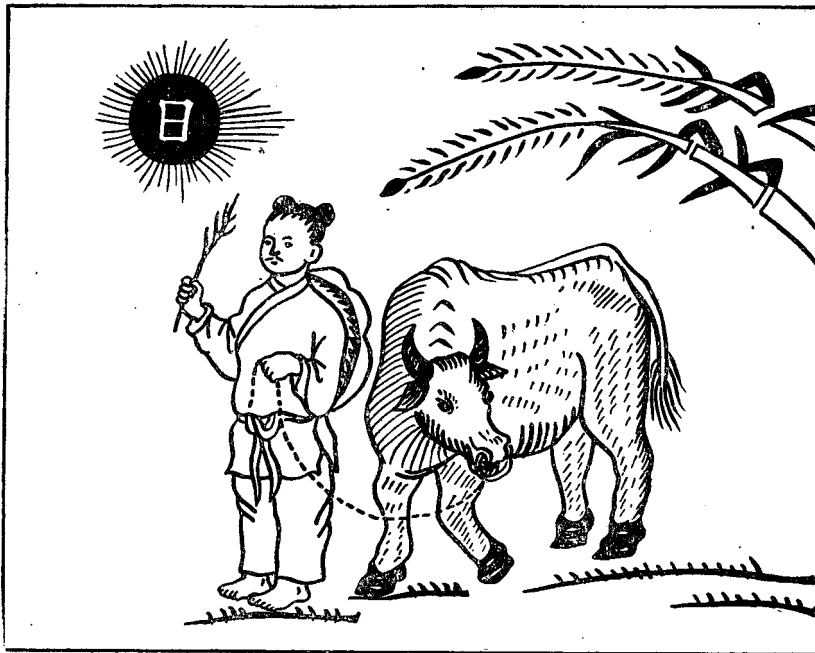
The Almanac then has sections to teach English, Cantonese and Malayan. This is followed by the etiquette for marriages and how to send out greeting cards.

Then surrounding a table giving Lunar Months for years from Kuan Hsu, 17th year—1891, to Republic 51st year—1962, is a lot of information about the 10 celestial stems and the 12 terrestrial branches.

sible by reading the Chun Chiu, Spring and Autumn Annals, of Confucius' day, VIth century B.C., and the earlier Book of History, to calculate back the cycles of days, as those books tell you the cyclic letters for events of importance, notably for the eclipses recorded.

To the 12 branches there are corresponding animals—rat, ox, tiger, hare, dragon, snake, horse, sheep, monkey, cock, dog, pig. If 1950 is Keng Yin, then the branch Yin corresponds to Tiger, and this year is Tiger Year.

The 10 stems correspond to the five elements—water, fire, wood, metal, earth. So that every hour,



Spring Cow and Spirit of Vegetation

(by Paau Tak-cheung)

Manipulation required for calculating the astrological and fortune telling side of the Almanac needs a knowledge of the 10 stems and 12 branches, which combine to give a cycle of 60. This cycle commenced in 2637 B.C. Thus 1950, cyclic letters Keng Yin, is the 27th year of the 77th cycle.

The 12 branches correspond to the times of day divided into periods of two hours from 11-1, 1-3, 3-5, 5-7, 7-9, 9-11, for a.m. and p.m. hours.

The Eclipses

THE combination of 60 not only applies to years. Every lunar month has its cyclic number, given in the table of years just mentioned above. Also every day has its cyclic number. It is pos-

every day, every month, every year corresponds to these stems and branches.

The actual Calendar occupies 48 pages out of 300 of the Tung Shing.

If we consider the 10th Moon, we observe that in the centre of the column is Lunar Calendar, while at the top is Solar Calendar, 11th Moon. That is November. The 1st of the 10th Moon is November 10th and the last day, the 29th of the 10th Moon, is December 8th.

At the head of the 10th Moon section are the days devoted to various deities and spirits. We cannot call these birthdays, as one spirit may have more than one day in the year, or even in a month.

1st Day—Eastern Sacred Mountain, that is Taishan in Shantung.

2nd Day—General Chow, one of four guardians of Kuan Tai.

3rd Day—Master Mao No. 2, was the second of three brothers who became fairies at Maoshan in Kiangsu.

5th Day—Tamo, a Buddhist bonze, who carried two sandals in his hands when dying to return to his home in the West. He once crossed a river on a reed and spurted out wine to extinguish a fire.

6th Day—certain heavenly officials.

10th Day—Mr. and Madame Flowers, connected with marriage making.

15th Day—Minister of Smallpox, Marshal Wen, for disease.

16th Day—The fairy of Wushan in Shensi.

20th Day—Master Hsu Ching, his name was Chang, a famous Taoist philosopher, who made a red powder which could compel dragons and tigers to hide, and cocks and dogs to come out. He is reputed to have placed the world in a nut and enclosed the earth in a teapot.

27th Day—Five Sacred Mountains, that is in North, East, South and West, and also central China.

Local Temple

TZU Wei star spirit, reputed to be husband of 20th daughter of heavenly mother. This is the Emperor's star.

However we do not have to enter into the genealogies of the Chinese fairies, as there would be no end to it. All these are minor spirits, which for some reason or other a person may favour. However it is unlikely that anyone would come into contact with such a spirit unless there should be a local temple which has a connection with such.

Below the days special to spirits is the head of the month. "Lunar Calendar 10th Moon—Small (29 days) Cyclic Number Ting Hai (24) Constellation Wei".

It may be noted at this stage that each of the 28 constellations has a special character and these come round in turn both for months and days. That means that as well as using a cycle of 60 days, there are also periods of 28 days, exactly four weeks. Therefore the constellations come round on the same days of the week, each day having four constellations corresponding.

The 1st of the 10th Moon is under the constellation Lou. Lou always belongs to the Western Friday. Therefore if you know



Tamo—he spent 10 years facing a wall

what constellation a day belongs to, you can tell at once what is the Western day of the week. And this holds good however far back you may go. In problems of chronology, it is an interesting fact to remember that in the West the Calendar was altered in various centuries for different countries in order to bring the year into agreement with the sun. For England this occurred in the XVIIIth century by shifting Calendar forward 11 days.

Not Altered

BUT the days of the week were not altered, and a direct seven day period goes back to the most ancient history. Thus an additional connection between the solar and lunar calendars is afforded through the 28 constellations.

A previous article mentioned certain agricultural information attached to the month. For the 10th Moon, we are in the commencement of Winter. The Calendar lists "Winter Commences" on

the 29th of the 9th Moon, that is November 8.

4th Day—ground begins to get cold. (November 13th)

9th Day—pheasant enters water for clams. (November 18th)

14th Day—light snow, rainbows no longer appear. (November 23rd)

19th Day—celestial atmosphere rises, terrestrial atmosphere descends. (November 28th)

24th Day—nature clogged up causes winter. (December 3rd)

29th Day—heavy snow, nightingale (crossbill) stops singing. (December 8th)

In the next article we shall enter more deeply into the system of good fortune and bad fortune, also fortune telling that belongs to the Almanac. Fortune telling seems to have become an accepted fact for readers of English newspapers and no apologies are needed for introducing the results obtained by a nation which was civilised when Britons were running around in woad.

(Continued from page 19)

For centuries, also, Macao was the centre of Catholicism in the Far East, but more gambling went on there than in any other foreign possession. There were always more churches in Macao than anywhere else in China, but morality—in terms of houses of ill-fame which flourished in a special street called Felicity Road—was never too high.

The Portuguese, treated to a system of tactful balancing by the Chinese, replied in turn with a balance of their own in Macao, with the result that moral laxity and Christian intolerance lived side by side, and convenient accommodations were so natural that people simply ceased to bother about incongruities.

The colony today is lazy with the accumulated relics and traditions of its past. The pace is slow and the atmosphere distinctly drowsy, but half a million people must live, and trade and industry exists to provide for them.

For its size, the volume of trade is satisfactory. The principal industry is Fisheries, and a recent estimate lists 20,000 people as employed in it. The fishing trade reaches a value of \$5,000,000 a year.

The manufacture of firecrackers is another important industry, and thousands of poor find part-time employment in their homes preparing the empty shells which are then taken to the factories to be filled before being exported to all parts of the world, valued at about \$2,000,000 in some years.

Joss sticks provide employment for many people. To make them is a thriving industry valued at over \$1,500,000 per annum. The match factories give work to many hundreds of hands, with a turnover running into well over several million dollars a year.

Macao shifted from the old to the modern with the introduction of electricity in 1912, and in the postwar years daylight-type street-lighting has given impetus to the city's nocturnal beauty—at once a mixture of the very old and the relatively new.

Shipping at Macao, too, has improved in recent years, and effective dredging work has enhanced the port greatly, with the result that vessels drawing up to 17 feet have been able to enter and discharge their cargoes.

COLOURFUL NAMES

Macao's trade with South China has not declined, despite the advent of Communism. On the other hand its trade with Hong Kong has increased by a great margin. In December last year, Macao bought more from Hong for transshipment elsewhere than

any other part of the world, including the United States.

When China is at peace, Macao serves as the distributing centre for the district of Chung Shan (Heung Shan), and for such parts of China as are brought in touch with the district by the new motor highways which the Chinese authorities are building.

Culturally its mission has not ended. Out of its repository of European traditions, many influences continue to spread which keep its ideal of universality alive.

Macao's existence has given rise to a new type of people, the China-born Portuguese, who combine in themselves many elements of two races. Their colourful names, the lingua franca which they use, the intense Catholicism which they exhibit, detract from the occasional Oriental condition of their demeanour, so that the argument of the Portuguese Consul in Hong Kong, Dr. Eduardo Brazao, that they will not be "absorbed" by China may well prove to be true.

But what is their future, and the future of Macao? A lot depends on the future of Europe, and the future of the Free World.

The people of Macao cling strongly to the promptings of their religion, and are taught to believe that the "miracles" which have always saved the colony in the past will operate in perpetuity to preserve Portuguese control. A story is repeated dogmatically that when the Dutch launched their most serious attacks in the 17th Century, the Virgin Mary appeared over the city and spread her mantle to receive all the Dutch gunfire.

Macao is deeply religious. Most of the inhabitants go to church on Sundays, and very little beef is eaten on Fridays. Whenever there is a religious procession business stops and the city is almost en fete.

Catholicism is so strongly entrenched that any Communism which denies freedom of religion will find little scope for advancement there.

LIVING HISTORY

Outside of religion, there is the Portuguese approach to democracy—which forbids trade unionism and a too liberal interpretation of the freedom of speech. Little evidence of planned repression exists, but by a common accord there is no precipitate injection of leftist tendencies.

The small Portuguese garrison provides no protection, and the Barrier Gate which divides Portuguese territory from China is a symbol, not a stratagem.

But the colony pursues its business with no misgivings. Over the atmosphere broods a quiet conviction

of inalienable right acquired by four centuries of possession. The mental attitude is conditioned by a widespread assumption that to ruffle Macao's composure is simply to destroy a good thing. Therefore why ruffle?

Its peaceful avenues, its great leafy trees, its nostalgic charm and its dignity impart to Macao a temperament incapable of duplication elsewhere. The place is unique, singularly intense.

To some, its contribution to history has been achieved. They feel that as long as China maintains her connection with the West, Macao will be remembered as the anvil on which the original links were forged. But to her own people the colony, as a part of their lives, remains a living history. Like Tennyson's brook, they hope that it will "go on forever."

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LIQUIDATION WARNING

Mr. Daniel Aguinaldo, executive of the Manila department store, Aguinaldo's Avenida, warned recently that forced liquidation of Chinese capital in the Philippines would likely scare other foreign capital, including American, from entering the Philippine investment field.

The store executive, who was speaking on "what the Chinese community can do to help our national economy" at the Y's Men's club meeting at the UNO, urged Chinese businessmen to branch out from the importing and distribution fields to the broader fields of production and manufacturing.

He said that greater production necessitates huge capital investment and that it was vital for the Philippines to create a favourable climate for outside investors. "If we have been unsuccessful so far in enticing desirable foreign capitals," he said, "it is precisely because, among other things, we are doing everything to scare away even those that are already established in this country."

"Surely," he warned, "forced liquidation of Chinese capital currently invested will result in a most embarrassing question from prospective investors who might well ask: 'Who is going to be next?'"

Mr. Aguinaldo further urged the Chinese community to encourage the idea of assimilation and to mix freely with Filipinos. "Point to the numerous prominent Filipinos of today who are descendants of unknown Chinese immigrants of yester years. They are great examples that you can point to with pride, living proof that the Chinese can become desirable Filipinos," he said.

(See Page 36)

Reflections on the Chinese Classical Drama

THE CHINESE ACTOR'S ROLES

By
A. C. Scott. 施高特

Mr. Scott, in his fourth article, describes the different roles of the Chinese actor and the costumes worn when on the stage. These articles and accompanying drawings are strictly copyright.

Whatever little else the outside world may know of the Chinese theatre, the fact that men play women's roles has long been common knowledge to be repeated ad infinitum. Female impersonation is no new thing in dramatic history, Eastern or Western, but it is an art which the Chinese stage has made peculiarly its own.

The female impersonator was a necessity dictated by the complete ban on actresses in China. During the reign of Chien Lung an imperial edict was issued forbidding women to perform. This rule was rigidly enforced and it was not until the years before the Revolution of 1911 that there began to take place a revival of actresses appearing on the professional stage.

THE TABOO

Even so, for many years men and women were not seen acting together, and special theatres for women players were established. It is only within recent decades that the complete emancipation of women on the stage has taken place.

The actors who played female parts had to undergo severe training and attain a prodigious skill. Here was no burlesque but a highly specialised branch of dramatic technique, played by men who were very often supreme artists. How supreme can only be realised by those who have seen actors like Mei Lan Fang in Shanghai or Chang Chün Ch'iu in present day Hong Kong.

With the complete disappearance of the taboo on actresses there is no longer the same necessity for the female impersonator.

The highly developed technique of the latter has been adopted by actresses many of whom have studied under the famous impersonators. They carry on the tradition with a true competence and delicate skill.

There is little doubt that in the past the great impersonators attained heights in their performances never reached by the actress. It is as though having to concentrate on the essentials of women's characteristics they manage to express the essence of femininity in a manner which is indescribable in so many words.

Everyone must concede that here is genuine art. On the other hand, in the writer's opinion, there is no question at all that in general the first rate actress, of whom there are many, is every bit as effective. There is nothing more depressing than a mediocre female impersonator.

THE HANDS

A favourite pastime of Chinese theatre goers when taking foreigners to a dramatic performance has been to ask them to guess whether it is man or woman playing the female role. I have often been such a victim but in general passed the test because of one thing, the hands of the actor.

The male hand has a characteristic shape besides being larger generally than the female hand, and however skilful the actor, close observation will often enable one to detect the difference. However, it is not an infallible rule. The hands of Mei Lan Fang for example are quite indistinguishable from those of a woman on the stage.

It must be confessed that the great impersonators appear blessed with physical characteristics most necessary for their art. The suppleness of the Chinese hand is notable.

Chinese, on the whole male and female, are born with small and naturally graceful hands and the rigid physical training of the actor develops this advantage to the utmost. It casts no reflection on the art of the impersonator to note that the heavy make-up and concealing costume of the female roles are factors in his favour in a way no feminine costume could ever be in the West.

It is probable that the tradition of the female impersonator will die hard upon the Chinese stage, but it would appear inevitable that the actress, who has now come to stay, will eventually usurp the boards completely. On the other hand we have the actresses who play male parts, quite common within recent decades, and possibly a legacy from the times when they were still not allowed to perform in company with actors.

OF WOMEN

Some of these actresses are equally adept in male or female roles and their versatility and skill is quite astonishing. Two well known artistes may be named in the personalities of Miss Tung Chih Ling of Peking, and Miss Li Hui Fang of Shanghai, the drawing of the Lao Sheng in the second article in this series was done from a sketch made at a performance by the latter actress.

Many of the smaller touring companies possess actresses who specialise in male parts. In the

Nanking-Shanghai area it is common to find companies, playing the more localised Shao-Hsing drama, composed solely of women.

All feminine parts on the Chinese stage are classed under a broad heading known as Tan. This heading is subdivided into various types of Tan according to the different kinds of women portrayed. One of the most important of these types is the Ch'ing tan or Ch'ing-i. This is the part which represents characters such as the virtuous wife or faithful lover. The Ch'ing-i is demure and reserved in movement, the hands are kept in a graceful or dignified position and much play is given to the "rippling water sleeve", the long false white silk sleeve attached to the cuffs of the jacket.

Short mincing steps characterise the walk, the feet are kept close to the ground and there is an air of fluttering tremulousness about the whole part. A very important feature is the singing. No actor or actress can hope to obtain success in this role without an excellent singing voice.

THE WAIST

The most famous Ch'ing-i parts are noted for long arias, plaintive in tone, their drawn out, trembling note of sorrow is one of the very characteristic sounds of the Northern stage. A typical costume worn in the role consists of a three quarter length black satin jacket with a high collar and "rippling water sleeves." The whole jacket is edged with a broad border of blue silk with narrow white piping on the edges. Beneath this is worn a long white skirt pleated at either side, the feet are hidden from view except for the occasional peeping through of the tasselled pom pom on the toe of the brocaded flat soled shoe.

A white sash is often worn round the waist and a turquoise blue sash bound round the head which is set with plain silver ornaments. Sometimes a second pleated skirt is fastened high round the waist, the ends attached by a small ring to the little finger of each hand. A series of delicate movements representing sorrow and anguish are performed in this costume.

The hair is dressed in a style known as "Nu Fa Liu" and based on an ancient coiffure. It is characterised by a long narrow "bun" at the back and a loose tail of hair hanging down at the side of the face. The brow is set round with seven small flat coils

of hair kept in place with fixatif and two long sidepieces curved to fit round either cheek.

This hairdo, which is a complicated process that takes one hour to complete in the green-room, is the basic hair style for a large proportion of other feminine roles, variations being obtained by

adding artificial flowers, elaborate pins, slides and brilliants.

Tan parts are often dressed in costume which is more or less a replica of the old Manchu ladies costume of pre-1911 days. The elaborate headdress and coiffure known as the "Liang Pa T'ou", the long collarless Manchu robe



Chang Chun Ch'iu
(making up)

and the curious stilt like shoes, are reminiscent of such well loved plays as "Ssu Lang T'an Mu, (How Yang Yen Hui visited his mother), which was recently seen in Hong Kong with Chang Chun Ch'iu as the Iron Princess.

The Manchu costume has only been used on the stage since its disappearance in real life. Ssu Lang T'an Mu, for instance, is a play about the Sung dynasty and is a good example of the little importance attached to historical accuracy in Chinese stage technique. The Cantonese appear to have a strong penchant for Manchu style costumes in their own contemporary drama.

A make-up common to all Tan parts on the Peking stage is as follows. First a dead white background is smeared over all the face and the cheeks are then powdered in with pale magenta, graded off towards the mouth and chin which, with the nose, are left white. The lips are painted and the surroundings of the eyes powdered a deep crimson. Eyebrows are pencilled and elongated in black. The eyes are drawn up from the outside corners by a tape which has previously been tightly drawn round the temples under the foundation of the coiffure, this gives the "almond-eye" appearance so characteristic on the stage.

DIE OUT

Other important Tan parts are the Hua Tan, Wu Tan and Lao Tan. The Hua Tan portrays characters such as the courtesan or the amorous maidservant. The Hua Tan relies more on skill in acting than singing, although the latter too is often necessary. The Hua Tan is full of charm and seduction, she invariably holds a large silk handkerchief, and the fluttering eyes and coquettish by-play behind this when a famous Hua Tan comes on is one of the high lights of the Chinese stage.

The costumes of the Hua Tan are characterised by their rich colour and embroidery, they are indeed often garments of great beauty. The headdress is generally adorned with a profusion of flowers and gay brilliants which catch the light in every direction.

A common costume of the Hua Tan playing maid servant is that of the jacket and wide trousers, often boldly patterned with flowers. Sometimes a short apron is worn over this tied at the back with a bow. It is in the Hua Tan parts that the Tz'u Ch'iao are

seen, the special footwear consisting of small wooden false feet which are bound to the actors own feet, to simulate the bound feet of former times. A remarkable feature of stage technique they are less seen today and will probably eventually die out.

In the past some of the most famous Hua Tans have been male impersonators, a never failing source of delight to their audiences. A Chinese writer quotes the anecdote of the celebrated imper-



*A Nanking Actress
(Ching-i head-dress)*

sonator who, when embarking on one of his stage flirtations, called up to the gallery "Pull down the blinds quickly, can't you see what I'm about".

The Wu-tan represents a military maiden, a martial princess or female bandit. The feminine virtues are very often combined with those of more forceful character. They are skilled in acrobatics and stage fighting. They make great play with swords and lances and their costumes are often characterised by long sweeping pheasant feathers in their headdress.

The Lao-Tan represents the old woman of the stage. The costume is unvarying. A grey wig is worn done in a tight knot or bun above the crown. A bandeau is worn round the brow. The face is not made up. The three quarter length tunic and skirt are generally in sombre colours, ochres,

whites, greys and black. Always a heavy staff is carried in the right hand. The Lao Tan walks with bent back and faltering step. It is a singing role and requires an individual vocal technique. Good actors of this part are said to be rare.

The most famous Lao Tans have been men. One of the best known was an actor named Kung Yun-fu, who was celebrated in Peking 30 years ago for the innovations he introduced in the part. founding a school considered to be the best of its kind. In the play "Hsu Mu Ma Ts'ao" (Hsu Shu's Mother reviling Ts'ao Ts'ao") the Lao Tan plays the part of a scolding old woman pouring invective on the traitorous prime Minister's head. The interpretation of an old lady's anger by a skilled Lao Tan always receives keen appreciation by a critical audience.

A FAN

Sheng is the heading used to describe all male parts. It is again subdivided into various types of Sheng to portray different kinds of men. In general the Sheng characters wear beards, except the Hsiao Sheng, who plays parts such as the youthful scholar or young lover. The Hsiao Sheng speaks and sings falsetto, a peculiarity of the role, and always carries a fan. Flirting with the fan is a notable part of his stage technique. A typical costume consists of scarlet silk trousers tucked into the high "Kuan Hsieh", boots made of black satin with thick white soles about 3" high. Over these is worn the "Ch'en-i" a long, decoratively embroidered, silk or satin robe with cut away neck beneath which a white stock shows. Favourite colours are pale blue, pink and lilac. The hat is an ornate affair known as "Wen Sheng Chin", it has a long silken tassel hanging down at either side over the shoulder. The facial make-up is "pink and white" with eyes bound back, as described in the Ch'ing-i make-up, to represent a youthful countenance.

Two other important Sheng types are Wu Sheng and Lao Sheng. The former plays military heroes and high ranking generals, is majestic in bearing and must be skilled in gymnastics and the highly developed technique of stage fighting. The Wu Sheng often wears a full beard of black, grey or white. Costume consists of the "K'ai", the ornate military costume representing armour on the Chinese stage. Four decorative

flags are strapped over the back of the shoulders. Heavy swords, lances and pikes are wielded in vigorous fashion.

Perhaps one of the most famous of Sheng roles is Lao Sheng, the middle-aged scholar or statesman. Characteristic dress is the hard double crowned hat with two stiff "wings" protruding at the sides. A long robe, richly embroidered, is worn over the scarlet trousers and high boots also common to the Hsiao Sheng. Round the waist, hanging loose is a large stiff girdle decorated with brilliants and known as the "Yu Tai" or jade girdle. A long beard, generally black, dividing into three parts is always worn by the Lao Sheng.

A good actor must be a singer of high order, his action, subtle in character, must be in accord with the music and the emotion of the part down to the glance of an eye and the slight bend of the body. A first class Lao Sheng performance is very often considered the peak of theatrical entertainment by a Chinese audience.

The stately stride, subtle posturing and individual singing of the Lao Sheng, long after performances have receded into the past, linger in the memory as the essence of all that characterises the Chinese stage. One of the most popular actors of Sheng roles in Peking in the old days was Ma Lien Liang, who still on occasion can be seen in performances in Hong Kong.

PAINTED FACE

A third role which stands apart, unique in the Classical theatre, is the Ching, or Painted Face, so called from the variety of intricate and startling patterns with which the faces of these actors are painted in brilliant colours.

Representing warriors, brigands and adventurers they roar their way across the stage in a fury of sound, colour and vigorous action. The face designs are symbolical, and indicative of the character of the personality portrayed, various colours are used to implement these meanings. Red symbolises fidelity, blue fierceness, white treachery and so on.

The designs, some of which are extremely complicated, are applied by the actors themselves with a brush. They are executed with scrupulous care and atten-

tion to accuracy of detail. There are several hundred different designs, although some are more commonly used than others and the actor who plays painted face parts must be well versed in the many variations.

The painted face actor is bold and swaggering in movement. His voice is full and raucous, rising to protracted enunciation of tremendous volume. It has an aural quality which is quite astounding. Wearing a full beard with often two tufts of hair stand-

ing up above the ears like devils horns, he rolls his eyes and twirls his whiskers in a fine frenzy, until the air vibrates with the force of his personality.

A famous painted face character is the brigand named Tou Erh Tun in the play "Stealing the Emperor's Horse". His long beard is red and his face is blue lined with red black and white, above his eyes two hooked swords are painted to show his dexterity with these weapons. He wears a scarlet lined coat of brilliant blue and presents a figure magnificent in its savage appeal.

Lastly we have the Ch'ou, the comedian or clown, the jester beloved of all drama through the ages. The Ch'ou speaks in colloquial idiom and improvises as he goes along. Often his allusions are topical. He takes the audience into his confidence with his sly leer, ribald jest and crocodile tears. He plays the part of servant, waiter, priest, go between, stupid minister or foolish general. His face is always painted with a white patch around the nose and eyes and lips thickened with the same colour. Sometimes he wears ridiculous dangling whiskers or protruding moustaches. His eyes are black crosses or oblique squares, he bats them continuously as he shuffles along with buffoon's gait. He is one with the universal brotherhood of the fool.

The characters of the Chinese drama pass across the stage in a kaleidoscope of rich humanity. In an essay such as this it is only possible to touch upon them in all their variety in the briefest fashion. The proverb runs "There is nothing so vast as a stage, a world can be seen within its limits".

(Next Article: "The Chinese Actor's Technique")



Ma Lien Liang
(in costume)

Owing to a compositor's error, part of a paragraph in the previous article on Reflections on the Chinese Classical Drama was misplaced. The first five lines of the third column of page 26 (October issue) should have been inserted at the beginning of the second column of the same page.—Ed.

- time for a
Tiger



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an Introduction to

CHINESE CIVILIZATION

CONFUCIUS AND UNIFICATION OF CHINA

By Dr. Cheng Te-K'un

The real unification of China was brought about by the Confucian School, says Dr. Cheng. This is the author's fourth article of a series of 10 on Chinese civilisation.

As we think of Confucius, what a world of splendid and beautiful visions and memories rises before our minds!—A handsome and dignified old gentleman with a pair of shining eyes, full of penetrating light, a prominent nose, almost Jewish in type, long, thick ears, similar to those of Buddha, a luxuriant beard hanging down over his breast, a rich and gorgeous ceremonial gown over his stately body, and a graceful little "crown" elaborately decorated with precious beads of all sorts on his head. He had all the wisdom of the Chinese people, and was a great master of rites, music, archery, chariot-driving, calligraphy, arithmetic and other honoured arts.

As a sage he practised the five human virtues; love, righteousness, propriety, wisdom and faithfulness, and became the symbol of those quiet graces of our race—patience and perseverance; pacifism and compromise; the golden mean or middle course; conservatism and contentment; and reverence for ancestors, the aged and the learned.

Golden Tablet

His life is adorned with beautiful myths and wonderful legends of all sorts. His spirit, deified in the form of a golden tablet, inscribed with the title "the Most Sacred Master", 至聖先師 enjoys all the sacrifice of candles and incense in thousands of pompous temples erected in his honour. And above all, Heaven has bestowed upon him the greatest fortune, in that his family line, for more than 2,000 years, has never been interrupted.

His grandson of the 76th generation has just returned from

a tour in the United States and is living among his people to bear witness to the very blood and flesh of this great sage, who has achieved the real unification of China. He is commonly referred to as the *Su-wang* or "Uncrowned Emperor".

The importance of Confucius in the development of Chinese culture cannot be underestimated. But historical research in recent years has revealed the fact that Confucius was but a school teacher whose life was a failure in every sense of the word. The colour of his success, the glory of his deeds and the light of his virtues were mostly the invention and fabrication of later centuries.

It brings forward a most puzzling riddle in Chinese history, "How could a plain and common school teacher become the greatest hero of the world's oldest and largest state?" No one can really understand China without understanding how the people came to worship Confucius.

Very Poor

Confucius was born into the family of a common working man. The date of his birth has been lost in the mist of his childhood days. In the past, it was officially fixed on the 27th day of the 8th moon, but in recent years the Nationalist Government considers it more convenient to observe August 27 in the new calendar.

The K'ung family was said to have come from a noble house of the Shang dynasty (1766?-1122 B.C.), which ruled over the North China Plain in the dawn of Chinese history and was responsible for the building of Chinese culture. The Shang people were

conquered by the Chou people in 1122 B.C., and Confucius' ancestors were obliged to stay in exile in the State of Sung, which was located in modern Eastern Honan. The family lived there for almost 600 years.

Some time in the sixth century B.C., Father Su-liang Ho found life in Sung unbearable for him. He took his family with him to take up a job in a royal household in the State of Lu, in modern Shantung. They were very poor and young K'ung too, was engaged to work for their royal master, sometimes as a granary keeper and sometimes as a cattle tender.

Associations with the royal household gave young K'ung the opportunity to educate himself. You probably know that in the early and middle parts of the Chou dynasty (1122-221 B.C.) there existed two cultural centres in China: one in the City of Chou, the Imperial Capital, in modern Lo-yang; and the other in the City of Lu, in modern Ch'u-fu.

The Royal House of the Lu State belonged to the Chou imperial family. The hereditary nobility maintained the cultural standard of the day, and their courts displayed all the grace and splendour of ancient rituals and ceremonies. Young K'ung was greatly impressed by these aged old traditions and began to study them with great enthusiasm.

He was diligent and industrious, and in a few years he mastered the six classics and all the court etiquette, state ceremonies and the proper conduct of individuals, which had been handed down from bygone ages in the royal household. After this he managed to take a trip to continue his study in the Imperial Capital.

When he returned from the Chou capital, he was indeed a learned man. He started a school in his home for the elucidation of the classics and the transmission of the moral principles of conduct. He taught any one who could afford to pay tuition fee.

His Exile

It was a period of political unrest and social disorder. Confucius took, as his platform, social and political stability through the maintenance of the established order, and advocated esteem for age over youth, for the past over the present and established authority over innovation. The golden age of the bygone past became his Utopia. Confucius was a returned student from abroad and many students came to him from all walks of life.

When he was 35 years old, a revolution broke out in the State of Lu. King Chao-kung was expelled by his three ministers and was obliged to seek refuge in the State of Ch'i, in modern Northern Shantung. The rebellious behavior of the ministers greatly annoyed the school-teacher and he volunteered to accompany the king in his exile.

The political theories and social conducts advocated by the school teacher attracted the admiration of the royal houses of Ch'i and Lu. So when he returned to his native state, several years later, he was appointed to the minister-ship of *Ta-ssu-k'u*. His service in the government gave Confucius a chance of plotting the destruction of the three rebellious ministers. The conspiracy, unfortunately, was revealed, and the scholar-minister was obliged to leave the country once more. With a handful of his disciples he wandered from state to state advocating his ideals and seeking appointment to other offices.

It is most interesting to note that he visited only some of the small feudal states, namely Wei, Ch'en, Ts'ai, Sung and Cheng. Sometime in the 7th century B.C., the State of Wei was overrun by a nomadic horde, the Northern Ti, and the Duke of Ch'i, being the leader of the feudal states at that time, was obliged to give the unfortunate people a new home further South, where his army could guarantee their safety.

History records that it was an easy job for the Duke, because the whole population of Wei state, young and old, rich and poor, amounted to only 379 individuals. One can readily see how small these states were.

Wherever he went, Confucius preached his political theories. He believed only in achieving social stability by maintaining the

established order. His active political tour proved a complete failure. Several feudal lords listened to him but no one cared to accept his counsel.

His Failure

In this time of political expansion what they needed was a strong army to protect their borders. So, after many years of fruitless wandering, Confucius returned to his native home in Lu, disappointed and exhausted. He was already an old man of 68 and had no alternative but to resume his teaching activities as before.

The remaining years of his life were uneventful and rather miserable. Confucius died at the age of 73 with a handful of his favorite disciples around him. He passed away as a common school teacher.

There is no doubt that Confucius was a learned man. He knew the classics well. He was sincere in what he was preaching and stubborn in his way of thinking and belief. The chief cause of his failure might be attributed to the political and social changes that were dominating the main current of his time, and these, the school teacher refused to acknowledge and to understand.

It may be worthwhile to point out that Chinese society before the time of Confucius was organized under two institutions: the family system, established by the Shang people and the feudal system, first introduced by Chou Kung, one of the founders of the Chou dynasty. The family was the social unit and the responsible element in the political life of a feudal state.

The feudal lords, chiefly members of the imperial family, were appointed by the imperial court, and they went out to their respective states to rule over the land and population of their localities. The filial piety and obedience developed in the family, became the basis of loyalty and dutifulness to the feudal lord. The family was a microcosm, a state in miniature.

The power pattern in these two systems agreed with each other, though not on the same scale. The father was a supreme autocrat in the family with full control over the use of all property, and all members, including his wife and children. The feudal lord exercised the same supreme autocracy in his state and over his people.

This was the established order, pure and simple, and it kept the country peaceful and stable for almost 600 years. This was what Confucius had learned from the classics and he would

have liked to adhere to it. But since the beginning of the 7th century B.C., a new political system had been coming on the scene. Some of the large feudal states, especially Ch'i, Chin, Ch'in and Ch'u, began their programme of expansion.

Merely Thieves

The Imperial House of Chou existed only in name. Large-scale military operations and territorial annexations gave rise to a political organisation far larger and more complicated than the old feudal system. Relations between the lords and their subjects became indirect, and governing relied more on the enforcement of laws and regulations than on personal adjustment and compromise. Moreover, trade and industry increased and stimulated the concentration of people in commercial and industrial centres, which were fast developing into large cities.

The simple ways and stable life were replaced by war and struggle. Confucius could not see any good in this new development and he set out bravely to hold the tide. This was why he found no place for himself in the large states. He failed in his political mission because he was a reactionary and could not adjust himself to this new environment.

To Confucius the world was simply chaotic. People were not behaving according to the principles described in the classics. Kings were unkingly and ministers rebellious; fathers were unfatherly and sons merely thieves. He set out to save the age-old tradition and social order, but he was a common person and had no way of obtaining political power and position except by talking and preaching. This was something unheard of before. So in the eyes of his contemporaries Confucius and his disciples were a school of very queer fish. Their behaviour was not only new but strange to them.

After some careful observation of Confucius, Yen Ying, the well-known minister and diplomat of Ch'i remarked:

"As to this group of Confucian scholars, they are polished and cunning, living beyond the law. They are proud and self-confident and cannot be employed as subordinates. They advocate the importance of death, mourning and grief, and insist on spending the family fortune on a pompous funeral; how can one introduce such a custom! They wander about, talking and preaching, begging and borrowing; how can they run a state!" (*Shih-chi, Shih-chia ch. 17, p. 5.*)

CONFUCIUS



Uncrowned Emperor

Chüang Tzu's story of Confucius' visit to the Captain of a robber band was most dramatic:

"Robber Che had just encamped to the South of T'ai-shan, and was engaged in devouring a dish of minced human liver. Confucius alighted from his chariot, and advancing addressed the door-keeper as follows:

Like Stars

'I am Confucius of the Lu State. I have heard of the high character of your captain.'

He then twice respectfully saluted the door-keeper who went in to announce his arrival.

When Robber Che heard who

it was, he was furious. His eyes glared like stars. His hair (stood on ends and) raised his cap from his head as he cried out, 'What! that crafty scoundrel Confucius of Lu? Go tell him from me that he is a mere word-monger. That he talks nonsense about Wen Wang and Wu Wang. That he wears an extravagant cap, with a thong from the side of a dead ox. That what he says is mostly rhodomontade. That he consumes where he does not sow and wears clothes he does not weave. That his lips patter and his tongue wags. That his rights and wrongs are of his own coining, whereby he throws

dust in the eyes of rulers and prevents the scholars of the empire from reverting to the original source of all things. That he makes a great stir about filial piety and brotherly love, glad enough himself to secure some fat fief or post of power. Tell him that he deserves the worst, and that if he does not take himself off, his liver shall be in my morning stew'." (Giles translation, p.388-9).

The *Lun-yü* or "Analects of Confucius" records another interesting story:

"Once when Tzu-lu (one of Confucius' favourite disciples) was following (the master) he fell behind and met an old man carrying a basket slung over his staff. Tzu-lu asked him, saying, 'Sir, have you seen my master?' The old man said, 'You mean the one who does not toil with his four limbs and cannot distinguish the five grains (millet, hempseed, wheat, rice and pea) to be your master?' And with that he planted his staff in the ground and began weeding, while Tzu-lu stood by with his hands pressed together." (ch.4, p.7: cf. Waley's translation, p.220).

Contemporary criticisms like those quoted above can easily be multiplied. It is most interesting to find how different was the picture of Confucius before the Han dynasty, from what we have in later centuries. His contemporaries had not indeed a very high opinion of the school teacher.

The behaviour of Confucius has been summarised by *Ssu-ma Ch'ien*, the Herodotus of China, who wrote in the second century B.C.:

"When he was in his native village, he bore himself with simplicity, as if he had no gifts of speech. But when in the ancestral temple or at court, he expressed himself readily and clearly, yet with a measure of reserve. At court, when conversing with the higher great officials, he spoke respectfully. When conversing with the lower officials, he spoke out boldly. When he entered the palace gate, he appeared to stoop. When he hastened forward, it was with a respectful appearance. When the prince summoned him to receive a visitor, his expression seemed to change. When his prince commanded his presence, he did not wait for the carriage to be yoked, but went off on foot. He would not taste anything that were not properly cut, as if they were something like rotten fish or spoiled meat, and could not sit

on his mat unless it was properly placed." (*op. cit.*, p.25; cf. *Bodde's translation quoted in Fairbank's The United States and China*, p.63-4).

Queer Habits

This sounds as if that the wandering school teacher had several sets of faces in dealing with people and had all sorts of queer habits. Nothing could be more appropriate than this passage to describe the old roguishness of a highly polished official of our own days.

Some lovers of Confucius may say that these criticisms of Confucius are totally unfair. This wise man from Lu, they may maintain, wrote six books to transmit his doctrine and these have been handed down to us as our classical canon. Nothing in Chinese history is more misleading than this statement. The Chinese Classics were not the work of Confucius. The scholar himself confessed that he could only talk and converse and had never written anything in his life. Recent historical research and textual criticism have led us to the conclusions that the *Book of Changes* was the record of the official diviners; the *Book of History*, a selection of historical documents of ancient dynasties; the *Book of Odes*, an anthology of folk poems and hymns used in the ancestral temples; the *Books of Rites and Music* a collection of programmes of ceremonies and regulations for proper conduct which may have been laid down by Chou Kung, in the beginning of the Chou dynasty; and the *Spring and Autumn Annals*, chronicles of the State of Lu. Confucius did not take part in any of these compositions.

Many of them were in existence before him. In fact, he educated himself in these ancient works and used these books as texts in his courses of instruction. Lovers of Confucius have over-estimated their hero.

They may, however, insist that Confucius achieved at least one thing. He maintained the largest school of his time with an enrolment of 3,000 students, and 72 of them mastered the six classics. Any one with a little common sense will see that the figure has been greatly exaggerated. How could the State of Lu, which had a population no larger than a small *hsien* city of modern times, accommodate a school three times the size of the University of Hong Kong with only one professor, not to mention that the humble home of Confucius itself was supposed to have housed the students.

The glaring fact was that Confucius failed miserably in his profession. He could not find jobs for his students. Not a single one of them achieved anything worth-mentioning. The best and most clever of them all was Yen Hui. He was so miserably poor, for lack of finding something to do, that he had to be contented with a ladleful of thin soup and a dish of plain rice a day.

Some doctors presume that this favourite disciple of Confucius suffered from malnutrition and was destroyed by tuberculosis. But it seems more reasonable to suggest that he died of starvation. The facts do not allow us to over-estimate either the number or the ability of Confucius' disciples.

A Job

I have gone into considerable detail to urge that the ability of Confucius and his disciples shall not be over-estimated, but I do not mean to under-estimate the achievements of the Confucian School, which did in later centuries become the core of Chinese civilisation, and it was quite natural and appropriate that the founder of the school should be enthroned as the "Uncrowned Emperor".

In the very out-set we must agree that Confucius was the first educationalist that China has ever produced. Before him, knowledge was a sign of nobility and learning was a monopoly of the royal household.

Confucius was not only one of the first of the common people to have a chance of receiving such an education, but also the first to bring this education to the general public. He created a job for himself and started the teaching profession in China. He taught any one regardless of his class and profession, provided he could pay a tuition fee. He invented this new system without realising that it was revolutionary in nature. He took the classics from the royal household to teach the common people.

Education gave them knowledge and opened their eyes. To use an up-to-date expression, this was indeed a great liberation for the people.

Confucius, however, had his own plan to carry out. He was a man of ambition who set out to hold the current of his time. He was himself a common man with no backing of any kind, so by opening a school he aimed to produce a group of followers to assist him in case he had a chance of attaining power and position.

This he did, and his students actually followed him in his

political tours. He had, indeed, introduced a brand new way of achieving power and position, characterised by as much travelling and speech-making as the American politicians use in modern times. What an ingenious device!

Confucius never realised that his new profession helped to accelerate the great social and political change that had captured his time and that he refused to accept. He had unconsciously created a new class of people.

From the beginning of Chinese history in the time of the Shang and Chou dynasties, there existed a marked stratification in the social and political set-up of the country. On the top was the nobility who ruled over the common people below. The latter were classified into four groups according to their professions, namely, the soldier, the farmer, the artisan, and the merchant.

Chief Aim

Confucius' school produced a new group of people who had their roots in the lower stratum but received an education fundamentally in the aristocratic tradition. Their job was only to read the classics and when they had mastered them they had two professions opened for them. They could either become teachers themselves and teach those who could pay tuition fee or receive an appointment in the government and become officials. The latter would give them wealth and honour. This was a calling of double profession, the scholar-official.

Confucius himself did not profit much by this new institution. But the system became the foundation of Chinese education. For more than 24 centuries schools and colleges developed in the country and they remained fundamentally Confucian in principle and in practice. The Classics have always been used as textbooks and to become an official has been the chief aim. An alternative profession has always been very handy; one could revert to teaching when one failed in officialdom.

It is important to note that the work of a scholar-official is a very simple and easy job. In the Han dynasty, any one who mastered one classic would become a *po-ssu* or "learned scholar", and a candidate for many important posts in the government. In later centuries any one capable of writing a simple, straightforward essay would be considered a man of learning and fit for appointment. There was no need for any other training.

In the last hundred years, many new subjects have been introduced into the modern school, but the teaching of the classics and the aim and function of the school or university have remained unchanged. After four years in the university, a student will receive the bachelor's degree, and he will then consider himself a man of learning, and many will refuse to take up any other job than teaching or becoming an official. Physically and mentally, he is developed in the Confucian pattern.

After a few years in official service, he will behave in the same fashion as did Confucius two millenia ago. There will be nothing to prevent him from worshipping the teacher as the "Master of All Ages".

The success of the Confucian School in the imperial government has been far more spectacular than it has been in education. It is one of the strangest facts in Chinese history that the Confucian school, destined to become the most powerful political group in the Far East, did not have a single influential man in the government when Emperor Kao-tsu of Han unified China again in 206 B.C. after the fall of the Ch'in dynasty.

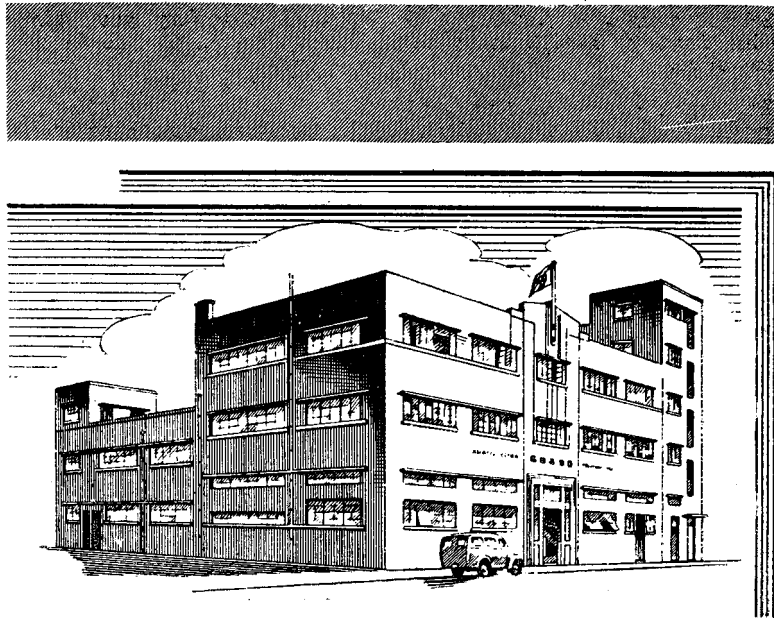
Any man living in the 3rd century B.C. who ventured to predict that the school would become, in time, the dominating power in China would have been considered slightly crazy.

Political Power

The country had been suffering from wars and disorder throughout the last 300 years. The Confucian, the Mo Ti, the Yang Chu, the Tao-chia, the Fa-chia and a dozen of other schools had been advocating means of bringing social order out of the chaos of the late Chou period.

The competition among them was keen. The political power finally went into the hands of the Fa-chia or "Legalists" who were the champions of violent dictatorial methods and cherished a philosophy of absolutism. They succeeded in helping the rulers of the Ch'in State to swallow all the other states and unified the country under the Ch'in dynasty. In 221 B.C. the Legalist minister, Li Ssu, in a sweeping gesture of authority, issued a proclamation that all books and histories other than those of the Legalist should be destroyed by fire. The Confucian scholars were left without any books to teach their students.

A few years later, Emperor Shih-huang-ti of Ch'in visited Lu, the centre of the Confucian school. His contact with this group of



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scholars was most unpleasant, and in his fury, he buried many of them alive.

Emperor Kao-tsu of Han was famous for his contempt of the Confucianists, and one day he actually threw one of their hats on the ground and contaminated it with his own bodily refuse. Very few people had any high opinion of these scholars.

Emperor Kao-tsu although a rascal, was shrewd and ambitious. After years of hard struggle, he conquered the whole nation and brought the gigantic empire under his heel. But he found himself immediately confronted with the problem of governing. He conquered the empire on horse-back, but he could not rule his people from the back of the animal. The world had been in a state of chaos and disorder for more than 300 years; peace and order were essential to his people if he was to keep the throne.

The decentralised feudalism of ancient China had already given away to an imperial government. Emperor Kao-tsu tried to re-introduce the feudal system but it proved to be a great handicap to his imperial reign.

Emperor Kao-tsu could not adopt the gospel of Mo Ti and practise the principles of *Chien-ai* or "Universal Love" and *Shang-hsien* or "sharing the empire with saintly sages". It was impossible for a rascal to sacrifice his own interest and abdicate for the good of his people.

On the other hand, being the owner of a huge empire, Emperor Kao-tsu could not be as self-centred as the Yang Chu philosophers advocated. How could such a wealthy figure refuse to pluck a hair for the benefit of his subjects? That would be hopelessly selfish and too low a taste for an emperor.

The Legalists

Taoism was also out of the question. Kao-tsu was a man of action and he could not allow his people to retire to the state of passivity as expressed in the philosophy in *Wu-wei* or "Effortlessness". Neither could he adopt the theory that all things were created equal. That was an outrageous idea and it would lead his country into anarchy.

The emperor was in favour of the Legalists. Their philosophy of absolutism and their dictatorial methods were very much to his

taste. But history gave him a clear-cut warning. The Legalists had landed the Ch'in Empire upon the rocks and that had happened only 15 years earlier. He could not give his people another dose of tyranny.

The principles of Confucian government seemed to be most appealing after all. Emperor Kao-tsu was wise enough to ignore the queerness of these scholars whom he used to despise and he brought their philosophy into practice. Confucianism was then still in its theoretical stage, and it took several decades to formulate a practical programme of government.

The principles of Confucian government were based primarily on the concept of the Mandate of Heaven. As the Son of Heaven an emperor received the Mandate from above to rule over all the people under the sun. Literally, he stood between Heaven above and the people below.

He maintained peace and order by doing the right thing at the right time for the people. On the other hand, bad conduct on his part would destroy the sanction and Heaven would readily give its Mandate to another man.

The *Book of History* told how the wickedness and tyranny of the last ruler of the Shang dynasty caused Heaven to give its Mandate to one of his subordinates, the King of Chou, who destroyed the Shang ruler and established the Chou dynasty. This ancient idea was later amplified into the famous theory of the right of rebellion. It was here that the Confucian school played its leading role.

The moral principles of conduct and princely rule were the main subjects of Confucian studies. They emphasised court etiquette, state ceremonies and proper behaviour according to status as in the good feudal days of old. They knew the rules of right conduct and could properly advise the emperor in his cosmic role. On this basis the Confucian scholars were invited to take part in the formulation of a stable government and they did establish themselves as an essential part of it.

Feudal Times

The Confucian scholars of the Han dynasty centralised the political authority in the Son of Heaven. The administration of state affairs was exercised on his behalf by his chief ministers, who

stood at the top of a graded bureaucracy and were responsible to him for the success or failure of their administration. On the advice of his ministers, the emperor exercised the power of appointment to office. As the government was organised on the Confucian principles and ideology, Confucian scholars began to fill this gigantic graded bureaucracy. Finally, in the reign of Emperor Wu-ti (140-87 B.C.), they succeeded in dominating the government and putting a ban on the many other ancient schools of philosophy.

In the administration the emperor relied upon them not only in government routine but also in the supervision of public works, dykes and ditches, walls and palaces, cities and granaries, in drafting peasant labour, in collecting taxes and in performing court ceremonies. On many occasions, they were given authority to take charge of military affairs. This group of "Jack-of-all-trades" supplanted the hereditary nobility of feudal times and became the backbone of the imperial regime.

In education, they made Confucian ideology the chief subject of study and this became the most successful of all systems of thought control. Hitler had much to learn from the Confucian school. Moreover, the philosophy of status and obedience according to status provided one of the great historic answers to the problem of social stability.

This was indeed a great invention, and unifiers of China have been irresistibly attracted to it. For fully 2,000 years these Confucian scholar-officials played the leading role in the imperial government, held the key to Chinese education and set the foundation for social stability.

A glance on the list of prominent government officials in the Nationalists' regime will readily show how the Confucian School, until very recently, was still playing its important role in our life. The leader of the party, though Christian by faith, has been advocating a new life, which, in fact, has a history of several thousand years. In his book, *China's Destiny*, Chiang Kai-shek proclaimed:

"To cultivate the moral qualities necessary to our national salvation—we must revive and extend our traditional ethical principles. The most important task is to develop our people's

sense of propriety, righteousness, integrity and honour. These qualities are based upon the Four Cardinal Principles and the Eight Virtues which in turn are based on Loyalty and Filial Piety." (*Fairbank's translation, op. cit., p.60*).

It is an open secret that the book was prepared for him by one of his close councillors who is an outstanding scholar-official.

Their Sisters

Among this group of modern Chinese leaders, how many have come from the teaching professorial class, who could readily return to their respective colleges or universities when they should fall out of favour. They include many celebrated scholars like Dr. Hu Shih of Peita and many enlightened educators like President Chang Po-ling of Nankai. Many of them were not necessarily Confucianists, but their lives were prescribed by the formula which has governed the lives of Chinese scholars in the past.

And again, how many of our very modern leaders who have had years of scientific training abroad, would readily advocate the reciting of the classics for school children, and would gravely send their sisters and daughters to the inner household because they consider it their duty to pay tribute to the sages and to uphold the old social order? Countless Chinese scholar-officials before them have done the same not only in the capital but also in every village in the country-side.

Therefore, the imperial dynasties might come and go, and the Son of Heaven might change from a royal personage to a rascal, from a monk to a war-lord, from a shrewd woman to a helpless infant, or from a roaming robber to a "foreign devil", but the Confucian bureaucracy of the scholar-officials stayed on forever. They were teachers and officials by profession and were the real ruling class in China. They have monopolised the Chinese society, education and government throughout the dynasties.

History tells us that Emperor Shih-huang-ti of Ch'in was the first to create the great Chinese Empire, but history also bears witness that it was Confucius who really united this country. He put the whole population under one rule, politically, socially as well as culturally. He has been the Uncrowned Emperor of China for more than 2,000 years.

Bitter jungle war

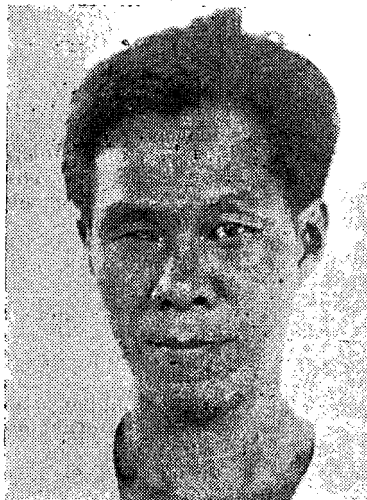
The bitter jungle war in Malaya against the bandit groups is continuing unabated.

Although progress is bound to be slow owing to the nature of the country, there are signs that the Briggs Plan is producing definite results.

One feature of the authorities' new measures has been the installation of a Post Office Box, No 500, to which information of bandit movements may be sent anonymously by those people who are afraid to reveal their identities for fear of retaliation. This move has met with success and a number of bandits have been eliminated as a result of information given by people whom they were terrorising.

In order to counter this move on the part of the Authorities,

WONG KONG



Repeated his threats

guerrillas have been forced to resort to ruthless and wholesale murder of entire families where there were the slightest suspicions that information might have been given to the Authorities.

Well over 100 bandits have been executed on charges of having been caught with arms in their hands or in the act of exhorting funds for the bandits from villagers.

The story of Wong Kong, (see out), the 106th bandit to be hanged, follows:—

He approached a Chinese labourer on a rubber estate this year and demanded a subscription

of Straits \$5 monthly to be paid to "the people in the jungle." If would remain in peace, Wong said, the labourer paid the money he otherwise he would be forced to leave the area. The labourer said that he had no money, but would pay him later.

Some days later Wong demanded the money saying that he had already paid it over to the "jungle people", and that other people were giving him food as well. He repeated his threats. The labourer then informed his employer and the police with the result that Wong Kong was captured in a coffee shop in the act of taking over marked notes.

Wong was convicted in Johore under the Emergency Regulations and sentenced to death. He was hanged on September 9, after his appeal had been heard and dismissed.

☆ ☆ ☆

Johore's Elections

The principal of racial representation is emphatically rejected in a report on popular elections in the State of Johore.

The report which was drawn up by a Select Committee of six, working under the chairmanship of the British Adviser in Johore, Mr. J. D. Hodgkinson, said that it would be a grave mistake to allow the idea to be introduced into elections for the Johore Council of State.

The Committee also considered that if it is necessary to create by some means a balance on the Council it would be far better to do so by retaining a provision for nominating unofficial members.

The "Singapore Standard" described the Committee's recommendation as "revolutionary" and notes with approval that the Committee has quoted a sentence from the Soulbury Report on Ceylon which reads: "We therefore reject any proposal calculated to reinforce the communal basis of election and we prefer to develop the territorial method."

The newspaper added that it is particularly encouraging that this vote against communal representation should have come from a Committee having a Malay majority since the Malays had previously been the most ardent exponents of communal representation.

Chinese investments in Philippines

Retail business in the Philippines is predominated by Chinese merchants. Because of their firm entrenchment in this branch of trade, they are generally identified with the distribution end of private enterprise rather than with the production side. This is, however, a wrong conception.

Even before a flight of capital to the Philippines from the China mainland as a result of the collapse of the Chinese Nationalist Government and the ascendancy to power of the People's Central Government, Chinese merchants have played an important role in the Philippines' manufacturing industries.

For some time Chinese traders have also held a predominating position in the import and export field. However, due to credit and exchange restrictions, they are today the most affected by these control.

A number of old established import-export firms owned by Chinese nationals are closing down or reducing their scope of operations. Their traditional adaptability and resiliency, however, may prevent them from going out of existence.

MANILA RUINS

There is little room for further investment in the import-export trade in the Philippines. Therefore, Chinese capital from the China mainland and elsewhere from the Asiatic continent will have to be channelled into the manufacturing industries.

Here, again like in the retail field, Chinese initiative and enterprise may eventually predominate.

The Chinese were among the first to replace Manila's ruins with new buildings. Chinatown was among the first areas to be rebuilt. In other ways, by their resourcefulness and enterprise, they have contributed immensely to the rehabilitation of Manila after the end of the war.

Many Chinese manufacturers and exporters have also played an important part in saving and earning hard currency for the Philippines. One of the biggest coconut oil industries, the Lu Yu and Lu Du Company, is owned by a Chinese industrialist, and the Sun Ripe Coconut Products Company, which produces and exports de-

Capital from Asiatic mainland is now being channelled into the manufacturing industries; exchange restrictions adversely affect import-export business.

siccated coconut is also owned and operated by Chinese national.

There are also the Central Vegetable Oil Company and the International Oil Factory which produce coconut oil for export and for the making of lard for domestic consumption and export.

Mr. Peter Lim operates one of the oldest established and biggest tobacco factories which turns out cigarettes and cigars. In recognition of his enterprise and leadership in the tobacco manufacturing field he had been selected as "The Tobacco Manufacturer of 1949" by the Philippines Business Writers Association.

Mr. Henry Wong Hong owns the Manila-Cosmos Aerated Water Factory. He has also established a branch of his bottling industry in Hong Kong. The Avenue Aerated Water factory is also owned by a Chinese national.

ALL OWNED

In the sawmill and general lumber field there are also Chinese companies. They include Dee C. Chuan and Sons, Dy Pac and Sons, the Go Tau Company and Vincente Gotamco G Hermanos.

One of Manila's biggest foundries is owned and operated by the President of the Philippines Chinese General Chamber of Commerce, Mr. Sy En, and in the distillery field there are the La Tondafia Company, Lim Tua Company, the Gonzalo G. Hoc Company and the La Verdad Company, all owned by Chinese.

Chinese traders control an estimated 90 per cent of Manila's rattan and wood furniture making business. They also operate some of the leading confectionery, cake and biscuit factories. There is M. Y. San Factory with branches in Hong Kong.

At the time of writing, a Chinese factory is being organized for the manufacture of aluminum products.

In addition to these big industries, Chinese nationals are also

concerned in home or cottage industries such as foundry and machinery tools, umbrellas, rattan furniture, shirts, handbags, bedding and mattresses.

Chinese capital continues to lead in new partnership firms. In 1948, 162 of the business partnerships registered were Chinese owned with a total paid up capital of P10,545,850; 107 were Filipino companies with a combined capital of P3,400,638; and nine were American with a total capital of only P335,500.

In 1949, 116 additional Chinese partnership firms were registered with a combined paid up capital of P8,650,470; Filipino firms increased by 105 with a combined capital of P3,566,530; and American companies by 10 with a total capital of P1,287,500.

RAISED FAMILIES

Mr. B. Ronquillo, a Manila economic writer commenting on Chinese businessmen said: "The Chinese who have come to Manila to set up manufacturing enterprises or who have gone into production are here to stay. Their forefathers had been here long before the Americans or even the Spaniards set foot on Philippine soil.

"Many of them have raised their families here with some marrying into Filipino families. They have considered the Philippines as their home and in their own way have contributed to the building of its economy.

"A powerful factor in Chinese business and a potent influence in the local business community as a whole is the Chinese Chamber of Commerce. It has probably a larger membership in Manila than any other trade body.

"It has dedicated itself primarily to the promotion of Philippine-Chinese relationship and hopes to play the role of strengthening the bonds among the various communities in Manila and in the country as a whole."

THE CONTROL OF THOUGHT IN CHINA

By Y. C. Wang, B.Sc. (Econ.) Lond.

There are always fundamental assumptions underlying any kind of political system. In a democracy, the chief assumption is the right to disagree. This is clearly illustrated when an eminent statesman said: "I do not believe a word of what you said, but I will fight to death for your right of saying it."

In a totalitarian regime, the assumption is that one and only one creed is correct and all others are heresies, which, if allowed to develop, would gravely endanger the existence of the state. On this, and on this only, can intolerance be justified. Thus the difference between democracy and totalitarianism is clear-cut and belies easily those who accept the creed but refuse the name.

It follows also that the maintenance of a totalitarian regime depends fundamentally on the control thought. If the official creed is seriously challenged there will be no *raison d'être* for the regime and it is bound to fall sooner or later. Compared to this, material weapons of whatever nature are less important, for they can kill but cannot change people's minds. This being so, the question of how the thought is controlled is well worth the attention of either friends or foes.

LURE BACK

Despite their professed materialism, the communists have always fully grasped the significance of this problem. Party-members are being incessantly indoctrinated even at the hey-day of their political fortune, and the public of the 'liberated' areas are being taken. They have spared no effort—by words and by promises—to lure back the large number of rich and influential Chinese now in voluntary exile in Hong Kong, Macao, and other regions outside China, for it is on the conversion of the people that the stability of the new regime depends. I shall, however, deal more with the party-members and their followers as the methods used are more thorough and only different in degree from those used for the public.

To begin with, membership of the party is very strict. The official stipulations are:

1. Manual labourers, city-destitute, poor and employee-farmers, soldiers of the rank of privates. Memberships for these people will be granted at the end of 6 months' probational period if the applicants are: a) recommended by two party-members; b) agreed to at the plenary session of local party-members; c) approved by district commissars.

2. Middle-class peasants, white-collared class, people of knowledge and/or of free profession. Memberships will be granted at the end of one year's probational period if they are: a) recommended by two members, one of whom must at least have been in the party for one year; b) agreed to at the plenary session of local members; c) approved by district commissars.

3. People other than the above. Memberships will be granted at the end of two years' probational period if they are: a) recommended by two members, one of whom must at least have been in the party for three years; b) agreed to at the plenary session of local members; c) approved by Hsien or municipal commissars.

TRUTHFUL REPORT

4. Ex-members of other political parties. Memberships will be granted at the end of two years' probational period if they are: a) recommended by two members one of whom must at least have been in the party for three (five in case of applicants who were responsible members of other political parties) years; b) agreed to at the plenary session of the local members; c) approved by provincial (central in case of applicants who were important responsible members of other parties) commissars.

5. Members recommending an applicant are required to submit a detailed and truthful report on his political thought, personal quality, and previous experiences. Commissars are required to conduct a thorough investigation before they give their approval.

6. The aim of the probational period is to enable the prospective member to accept elementary party education and to enable the party machine to factually examine his political quality.

7. Promotion to full membership at the end of the probational period has to be sanctioned anew by the plenary session and the commissars in charge. The latter are empowered to extend or shorten the probational period, or to cancel the probational membership if so deemed fit.

It will be readily seen that the conditions are not only strict but discriminative. Poverty is a virtue, for best chance is given to the destitute. This is attributable less to the class-feeling of the party than to the salient fact that poverty in money means poverty in knowledge (at least in a country where there is no free and compulsory education) and the least instructed minds are the best targets for indoctrination.

They can offer no resistance and roots well planted certainly stay. This accounts for the absolute obedience and the fanatic belief which distinguish sharply the communists from members of other creeds. The member-list is a top secret but it was authoritatively stated not long ago that the total number is only a little over 4,000,000. The figure is small in the circumstances and does not constitute an index of their strength. By keeping the membership difficult, the party also achieves a secondary purpose of giving it high vanity-value. Neither vanity nor hero-worship is wiped out among the ardent materialists.

There is a number of auxiliary organisations attached to the party. The most notable is the New Democratic Principle's Youth Corps. Admittance to these organisations is less strict and serves as a consolation prize or a stepping-stone to the membership of the party.

EASILY CHECKED

From the above it is clear that the rank and file of the Liberation Army are mostly not party-members. However intensity of indoctrination is the same for them all. As soon as a person joins the Army, he has no more liberty of his own. He must first submit a list of his personal belongings so that any future addition resulting from corruption could be easily checked.

Boarding, lodging, clothing, etc., are provided for but no

salary is paid. No one should live on another; therefore there is no question of family burden. Henceforth he will live a completely communal life, and nearly all his time will be spent in studying-groups, meetings, and conferences.

The particular purpose of the studying-groups is to acquaint the disciples with the theories of Marx-Lenin, teachings of Mao Tse-tung, policies of the government, official utterances of great and minor leaders of the party, newspapers' editorials, etc. There is a great volume of textbooks ranging in standard from the three-worded sentences to the advanced new version of Marxist doctrine translated from the Russian language.

The thesis in the main runs as follows: The great majority of the world population belongs to the proletariat. Capitalism in placing the control of vital factors of production in the hands of a few is necessarily the evil and is doomed to fiasco in accordance with Marx's analysis and forecast. In the meanwhile, people are great and their interest must come first in all matters. Communist Party is the vanguard of the people, for them and by them.

Since every person in his senses must bow to the will of the people, he therefore owes allegiance and absolute obedience to the party. The governments of Britain, and the United States are in the hands of capitalists and therefore imperialistic. Stalin is the only leader of mankind. Therefore we must obey him and be deadly against the other two nations with their puppet-satelites, such as the Philippines, India, Indonesia, etc.

The whole argument sounds logical and cuts deep into the minds of the unsophisticated. In newly 'liberated' cities, the army men are often asked awkward questions and told some unhappy truth, but to no avail. Anything contrary to this thesis must be a downright lie!

SHAKEN BELIEF

The meetings and conferences are of more various nature. They are convened to hear lectures of party leaders, to discuss how to carry out in practice orders from above, to pronounce and to hear frank repentances of past crimes, to criticise or self-criticise misdemeanors, to state and discuss mental and physical sufferences in the Army, etc.

The last two are deemed extremely important, for the one is

a sign of real democracy and the other by giving ventilation to sufferences either ends in consolidation of belief through persuasion, or serves as a danger sign to the authorities. In latter cases, which are few in number, the members concerned could always be transferred—sometimes to unknown destinations. Each and every one is encouraged to be active. Silence is considered to be a sign of shaken belief and speech-delivering is compulsory at times.

The "Ta Kung Pao" in Tientsin once revealed that as a result of statistics taken, a certain person was found to have attended 21 meetings in 10 days. The Communists seem to accomplish marvels with their time, for the meetings are always very long!

Apart from the above, there are also training centres, Revolution Universities, and Military & Political Universities. The first two are chiefly for ex-civil servants under KMT regime. The training is of the most rigorous kind. Students sent in are required to do hard-labour—picking of firewood, fertilising of farms, carrying of water-buckets, etc.

Besides these, they are required to get into the habit of self-criticising and publicly repenting their past mistakes. While such institutions are generally referred to as 'concentration camps' by foreign observers, the students do graduate after a few months barring recalcitrance on their part. The Military & Political Universities are institutes for advanced Army workers.

LEARN ANEW

The party-members are cautioned against numerous specific mistakes—dogmatism, empiricism, unitarism, cliquism, etc. Evidently the only right course lies in obedience to the central organ. A public repentance generally suffices to erase mistakes of no consequences. In other cases, the member concerned will be sent to industrial plants, battle fronts, or unknown places to 'learn anew.'

A well-known writer was condemned in this way for the unpardonable mistake of attacking Russia's policy in Manchuria. To avoid such tendencies, disciplinary movement is launched from time to time, which means rescrutiny of all the members and followers.

Amusements of the Army personnel are provided by the Literary-Group in each Army Corps. There are theatrical operatic and musical performances, all based on compositions specially written for the purpose

of indoctrination. Wall-gazettes, folk songs and dance are the other convenient means of combining amusement with expediency. Questions of heart can be discussed but marriage before revolution seems to be a mistake of order.

For a betrothed to carry out his intention, he has to pass the standard of 'Two-Five-Eight-Regiment', which, translated into King's English, means 25 years of age, eight years' standing with the Army, and the rank of regimental commander. Only under such conditions can he marry with tranquility, for the people as represented in the party will then pay for the up-keep of the family.

One of the main teachings of the party is that the Army is to save the people and the world; but not to benefit themselves. Hence all appointments must come from above and no personal solicitude can be entertained. Anybody who makes a complaint of his work is liable to get into disfavour, since it is a definite sign of his weakened devotion to the cause of the people.

No. 2 HERO

On the other hand, those who are obedient and diligent are often conferred the titles of 'heroes'. It seems a great honour for Mao Tse-tung himself, who is worshipped like a God and displayed as an all-round genius second to Stalin, is only the No. 2 hero of the world. Denial of the embellishments of life, is indeed useful to drive men along their destiny.

The contents of the communist newspapers can be divided into 4 categories: 1) official speeches, 2) minutes of official meetings, 3) stories purported to be written by workers and peasants to describe how they suffered under the reactionaries and how happy and comfortable they are now, 4) eulogies of Russia, introductions of its new accomplishments, and grateful remarks of its help to China.

Even the military successes of the communists are reported only belatedly as news of secondary importance. What a difference between these newspapers and their counterparts in Hong Kong where competition has changed the whole picture?

Under the circumstances it is a great compliment to the communist authorities that short-wave listening-in is still allowed. Perhaps the generosity will remain as long as the party is on its upward trend.

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