

emerged as one whole-entity, willing to fight and sacrifice together for the good of our country.

Again we must thank our leaders.

More especially this applies to Generalissimo Chiang Kai-shek, who is the central vital figure around whom the whole revolves. For we are used to following and obeying one man in former days, the emperor of China. Now it is General Chiang, who has fought and drawn to him some of the greatest leaders from all parts of the country, to work together with one heart for the good of the Homeland.

Together, they have built up a united China, and are determined it shall remain so.

Once more, the Chinese living overseas can be proud of the Homeland. The new discovery of our art, literature and wisdom by westerners gives them more cause to thrill at the name CHINA. The united allegiance sworn by leaders from all over the country gives every confidence she shall take her rightful place amongst the nations of the world very shortly. Recognition of this importance is already exemplified by the success in being awarded a seat on the council of the League of Nations.

It is evident we have regained the regard of other nations, not merely as a country which has been powerful, great and worthwhile in the past only. They acknowledge we are rapidly approaching equality with them.

Not only the arts and crafts of olden days stand high in their estimation. Those of today are worthy of consideration also. The philosophy and wisdom which has come to us from our forefathers, evolving with our history, and tempered by the fire of the struggles we have gone through, is a revelation to philosophers of the western world.

And the thinkers of today honor our contemporary thinkers and writers. Some are world-renowned, and have created still another wonder to give them thought. The whole of the literary world does them honor, and not only the literary world, but the thinkers of all nations.

The trials we have undergone have but spurred these men, as our other leaders, to fresh determined efforts, to force the rest of the world to acknowledge China.

We have now their sympathy and moral support. They are endeavoring sincerely to come to an understanding of us, and to offer friendship. There has been a great change in twenty-five years. In our history, it is a short period. But it is one milestone more.

The Republic of China has celebrated its twenty-fifth anniversary. Generalissimo Chiang Kai-shek has passed his fiftieth birthday. The Chinese overseas see the bright flame of a greater China than ever before rising rapidly—a beacon and symbol of their faith.

The spirit of China leaps high.

## Foreign Views on General Chiang

By RANDALL GOULD

FOR any single foreigner to presume to speak with full authority upon how foreigners in general regard such a man as General Chiang Kai-shek would be presumptuous. It is, however, possible to trace some lines of thought which have been obvious during recent years, and to center these upon certain present conclusions, if it be permissible to deal with the matter clinically and to avoid the extremes either of flattery or bitterness.

During the period before the fall of Wu-Han and the establishment of the national government, few foreigners knew a great deal of General Chiang. Those who learned something of his military achievements during the successful northern drive inclined, for the most part, to credit a considerable share of his strategy to the keen brain of "General Galen", now Bleucher, commander-in-chief of Soviet Russia's Far East armies. It was obvious, also, that the Russian-guided advance propaganda among the people of China contributed a great deal to the steady advance of the southern troops during that period.

When the national government at Nanking was established, General Chiang was obviously in the center of the picture, but no impartial analysis of the then position can ignore the support of the Shanghai Chinese bankers and of conservative foreign opinion. More abroad than in China, perhaps, a rather considerable number of foreign observers felt lingering sympathy with Wu-Han and the things for which it stood or had been deemed to stand. Many foreign Leftists felt a real

animus toward General Chiang, and it is probable that among radical thinkers this attitude continues.

The position of neither General Chiang nor his (it was felt to be "his" though such an attitude was combatted) government was felt to be particularly secure, and in the years immediately following 1927 there were frequent foreign forecasts, both in China and in other countries, that an overturn must soon happen. General Chiang himself periodically withdrew from active participancy and this puzzled many foreign observers who hardly know what interpretation they might place upon such courses.

But the national government kept on. In general its courses met with foreign approval, though there were criticism in detail. One important detail of its administration was the fact that it dealt in summary fashion with the age-old China problem of civil warfare. After the 1932 Shanghai hostilities with the Japanese—foreign opinion credited General Chiang with keeping his government clear of a potentially disastrous mess in that connection—Nanking went in heavily for building up an air force, and the generalissimo utilized airplanes to check the Foochow rebellion. The generalissimo was given personal credit for pushing the communists out of Kiangsi. Estimates of his military capacity definitely went up, in foreign eyes, and they seem to have gone up quite steadily whenever occasion has offered for testing General Chiang's abilities as a soldier.

Certainly in some aspects of his conduct of military affairs the generalissimo's courses have not met with unqualified foreign approval. The policy of forced labor by the common people has not appealed to foreigners in general, for example, even though it has resulted in some rapid construction of roads essential for military operations. But there has been recognition of the difficulties with which any Chinese administrator was faced, and General Chiang was given credit in all quarters for "getting results", which is important in any country.

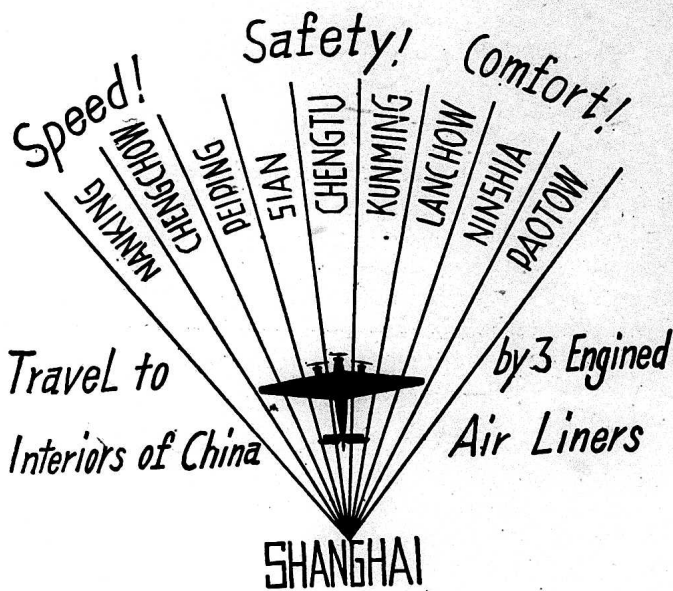
The emphasis on strengthening China's air force has appealed to the experts, who felt that this showed an acute and modern mind because an air force could be vital both in holding civil warfare in check, and in furnishing a quickly-built-up, lightning-fast, and thoroughly potent weapon against any foe.

Meanwhile time has drawn Chiang Kai-shek, the statesman. The abilities of the generalissimo were clear enough from the outset, but it was apparently foreign rather than Chinese pressure which was finally effective in making him assume a dominant position of stateman-ship—a rôle from which he has tried to keep clear, from all indications, but into which the circumstances of the case inevitably draw him.

I feel sure I speak with basis when I say that foreigners of every type of thought, whether cordially disposed toward General Chiang or the contrary, univer- sally regard him as an able statesman—shrewd, cautious, adroit, and willing to speak out boldly at the right time. One of the most impressive tributes I have seen in some time was a recent Japanese description of General Chiang as "sincere", a word really surprising from such a source, for Japan has abused China and the Chinese so consistently as "insincere" that one would hardly hope to find the reverse description given to China's most out- standing leader. Yet Japan's own ambassador it was who so described the generalissimo at a period when relations between China and Japan might well be called tense, and when there must have been vast temptation to find all manner of flaws in the views and personalities of Chinese spokesmen.

It would perhaps be inappropriate, certainly untact- ful, and probably superfluous to attempt here to give concrete examples of why foreigners feel that General Chiang is a man of ability as a statesman. Certainly one may cite the recent settlements of crucial affairs in South China as one case in point. In many other events it has been General Chiang who finally applied the right touch—sometimes of the whip, sometimes persuasion, sometimes a sort of chemical solvent—which adjusted troublesome Chinese affairs internal or external.

So to sum up it would seem that most foreigners, like most Chinese, regard General Chiang as the one man representing the chief hope of China at the present time; as the man who gets things done, whose word means some- thing when it falls but who holds that word for the proper time and place. At the outset I disclaimed any desire or right to speak for foreigners in general, but



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## THE LITTLE CRITIC

### In Defence of Laziness

**L**AZINESS is in need of defence. It has always been regarded as something harmful and something to be despised. No one, so far as I know, has given it a fair appraisal, much less has it been regarded as a factor in human progress. But let us clear the way first.

Has laziness ever done any harm to your body? Or robbed you of your time for food? Or sleep? Has it caused you nervous breakdown? And has it made you do something bad or something detrimental to others?

Has any one, yea even a prince among the lazy, ever done you any harm? No, assuredly not, for he would not lift his finger—against even an ant, much less against his fellow men.

Laziness is not like other traits of human nature, pride, haughtiness, jealousy, cruelty, etc. which invariably affect the happiness of others. Even the so-called good qualities of a man, when they are not properly used, may do more harm than good.

There is always a reason for a man to be lazy. Those young men who were born with silver spoons in their mouths—well what else can they do but to loll in a bed of roses? As for the millionaires' wives and concubines, what else can they do but to while away their time in laziness? Then there are people who are lazy because they are unemployed and have nothing to do. To ask these people to get busy is just as much a crime as to ask a busy executive to put aside his work and loaf.

When the rich continue to work hard to amass greater and yet greater fortune.... well, the results are too familiar to you to need reiteration here.

As for the lazy men themselves, the worst fate that awaits them is to become a beggar—begging peacefully, and at the same time giving other people a chance to show their sympathy and to give alms. Those who say that the beggars are lazy are in danger of being classified as either the miserable misers or the unsympathetic.

Those who are in habit of saying so and so is lazy are really boasting their busy-ness—ah, what a mean trick, that!—or jealous of other people having the good luck to be lazy. Can you imagine the lazy getting jealous of the lot that falls upon the busy? Let us leave the lazy alone to live in peace!

There are people who have plenty of time to spend on their wives and concubines, and for dinner, dancing,

surely it is fair to say that among foreigners devoted in one way or another to China's cause, there is a strong majority vote for General Chiang. Only history will perhaps prove that the foreign and Chinese support of the generalissimo will have been in all ways justified, but that is how matters stand at the moment. In foreign eyes, General Chiang Kai-shek at the time of his fiftieth birthday is one of the few truly great men of the world.

and *mahjong* parties, and yet they claim that they are busy!

Besides, there are occasions where we do have need of laziness. If only the German and the Japanese military would become lazy, the tense international situation would certainly ease up a good deal. If, wonder of wonders, a wave of intense laziness should spread like an epidemic over the personnel of the army, navy, and air force of every country on this earth for but one year, won't the rifles, ordnances, tanks, warships, bombers, pursuit planes, etc., etc., all get rusty and become unfit for use? That would be the most effective way of disarming. If the "merchants of death" would only become lazy, this world of ours would become much, yes, very much, more peaceful.

Laziness is a force that makes for human progress. It was because of laziness that man domesticated such animals as dogs, horses, cows, camels, etc., to work for him. The wheels of a vehicle, the sail of a boat, are they not the result of a cross of man's ingenuity and laziness? And was not the principle of the field glass discovered by a lazy boy playing with his father's lenses for spectacles? Just think of it: such scientific instruments as the microscope and telescope, which have enabled many scientists to make important discoveries, are based upon this accidental discovery of that lazy boy!

When we are busy doing things, we can hardly think. It is when we are lazily at rest that ideas come to us. Our philosophers who ponder over questions about the universe, whence it came and whither it goes, are not those who are "busy" in the ordinary sense of the word. And those social philosophers who think in terms of what human relations should be like are in the same category.

Confucius, at heart, was lazy. In the innermost shrine of his heart, his ambition was to have a few friends to go bathing with him in the Chi River, enjoying the refreshing breeze of the Wuyi Mountain and sing on the way home! It was that part of his laziness which found enjoyment in songs, that gave us the Book of Odes. What a loss it would mean to us, if we were to be deprived of it! And then think of the devastating influence it would have had on posterity. Without his example, few poets would dare to take pride in their poetic achievements.

If Tao Yuanming were not too lazy to be a magistrate, what a loss it would have meant to us! And Lin Hotsing, had he been busy, would not have had "the plum flower for wife and the crane for son." Without that peculiar air, he would not be able, it is feared, to compose such quaint, beautiful poems as he did, and won't that be a loss to the world of literature?

Laziness produces quietude, peace, freedom and sympathy,—its opposite, competition, war, aggression, bullying other people, etc.

Man is naturally lazy. After hard work he relapses to moments of laziness, when he does absolutely nothing. If it were not for such relapses, if one is on the *qui vive* all the while, would he not soon be laid up in the hospital or insane asylum?