

(2) Bombs: Each plane is capable of carrying 2,000 kilograms of explosives. The total amount of missiles carried by the 100 planes is thus 200,000 kilograms. Valued at US\$1 per kilogram, the 200,000 kilograms cost a total US\$200,000. If the ratio of exchange is 10 Yen to every American dollar, then the total cost for explosives is Yen 2,000,000.

(3) Depreciation of planes: The life of each motor is 300 hours. The rate of depreciation for every trip to Chungking is therefore one-thirtieth. This excludes planes lost in the raid.

As stated by the officials of Air Forces Headquarters, on average, the enemy loses three planes in each trip of 100 planes. The minimum cost of each plane is Yen 5,000,000. The most conservative estimate places the loss at Yen 10,000,000 for three planes.

The human loss to the Japanese air forces is estimated at around 200. If one takes an average of Yen 30,000 to train a member of the enemy air force, the dead crew would cost Japan Yen 6,000,000 in their recent Chungking raids.

So the paper concluded, "From the preceding figures,

China Bans Latinization

By A CHINESE COMMENTATOR

IT is now definitely decided that the Chinese language will not be Latinized. On July 12, the Ministry of Education ruled that the traditional Chinese is more advantageous than the experimented system, technically, pedagogically and politically.

What is meant by the Latinization of Chinese? The Latinization of the Chinese language has been promoted, discussed and experimented on by a small group of people during the past decade. The sponsors contend that in order to expedite the completion of the literary movement in China, the masses should be taught a new system of learning the language based on Latin alphabets instead of pictographic characters. For it is extremely difficult for the ordinary man to learn the Chinese language by committing to memory the correct writing, meaning and pronunciation of some 23,265 monosyllabic characters. But, in reality, he needs only to acquaint himself with from 2,000 to 4,000 such characters for every day use. Even this reduced number is too unwieldy to teach the masses to read and write. On the other hand, the alphabets used for the Latinized language are only 28 in number (that is, a, b, c, ch, d, e, f, g, i, j, k, l, m, n, ng, o, p, r, rh, s, sh, t, u, w, x, y, z, and zh), with three English alphabets (h, q, and v) discarded and five new diphthongs (ch, ng, rh, sh, and zh) added. If the Chinese language is Latinized, innumerable words may be formed from these 28 alphabets—easy to read and easy to write. It is further claimed that once this new system is universally used, new scientific and technical terms will be better absorbed.

However, the Latinized Chinese language is not free from serious drawbacks. Technically speaking, since the new system is based on sound, the Latinized Chinese must be learned in as many versions as dialects in various

it can be safely said enemy's loss in each raid is ten times that of China's."

There is certainly much truth in this statement. Of so many houses and other properties destroyed and burned down, completely or partially, nine out of ten are antiquated buildings and dwellings of poor people, which under regulations of any municipal governments in any country, would have been ordered to be demolished long ago. Unlike Paris and London, Chungking has very few foreign styled and costly buildings. My friends and I who made a study of the damages to Chungking by the Japanese bombings up to July 1, 1940 (damages in the summer of 1939 included) put it not more than \$1,000,000 (Chinese national currency).

On the other hand, the *spiritual* gain on the Chinese side is immense. The consensus of the Chinese opinion is that such bombardments of the commercial and interior cities only hardens the Chinese resistance to the last, and intensifies the Chinese public resentment before the civilized world. There is no better way of further intensifying the solidarity of the people than to have them see their friends and neighbours killed and maimed and their houses burned down by bombs *before their eyes!*

parts of China. Or it presupposes the universal adoption of one major dialect—say, the Mandarin—as the spoken language of this country. Moreover, the various tones and numerous homonyms of Chinese characters in verbal form add further confusion to the task of identifying the Chinese character by Latinized pronunciation. For instance, there are some 113 different characters pronounced *li*, with different intonations. If all these characters are so Latinized, how many guesses must one make in order to grasp the right meaning of the word? In the last analysis, the Latinized Chinese has still to depend on the traditional Chinese characters. Latinized or Romanized or foreignized in any other way, the word is, in sound, Chinese. For example, the Latinized Chinese for "son," written "R Z," is essentially pronounced "erh tze" (兒子) according to the Romanization system. So when one reads words in Latinized Chinese, he has to transform them into their equivalents in traditional Chinese first before he can grasp their correct meaning. Thus, one does not know the meaning of "Sin Xua Rhbao" unless he knows their Chinese equivalents (新華日報) in this case that makes sense). Then, and not until then, he comes to the conclusion that "Sin Xua Rhbao" means "New China Daily News" (新華日報).

It is a disputable fact that illiteracy among the Chinese masses can be wiped out with less effort and in shorter time by means of the Latinized system. Since this system is essentially based on sound, it is pedagogically unfit for the masses. For instance, how can a person tell offhand that the Latinized word "sh" means such nouns as "lion," (獅) "corpse," (屍) "poetry," (詩) "ten," (十) or "house" (室) or such verbs as to swear (誓) or "to pass away" (逝). After a certain lapse of time, a student may experience considerable difficulty in

grasping the meaning of his own writing in Latinized Chinese written several weeks ago. The truth is that the difficulty of learning a language has nothing to do with the language itself but with the technique of teaching such a language.

From the political standpoint, it is quite understandable why the Chinese language should not be Latinized. The traditional Chinese language has been the mirror that has reflected the Chinese civilization in its various aspects throughout the ages. It has been the symbol of China's political independence and national unity. For the Chinese people to adopt a foreignized form of their language—call it Latinization or whatever you like—is to chain their thoughts in abject slavery. That is why an imperialistic nation invariably imposes its language upon the people of the conquered territory. By the same token, the naturalization law of a modern country requires the alien applicant to read and write the language of his adopted land. In China, the tyrannical action of the First Emperor of the Tsin Dynasty (246-207 B.C.) or (246-210 B.C.), Tsin Shih Huang Ti, (秦始皇帝) in burning books and burying scholars was bitterly condemned because it was a serious blow to our traditional language and literary treasure. Even under alien rule the preservation of our language and literature had enabled the Chinese people to kindle their patriotic sentiment and overthrow foreign domination, as evidenced by the successful revolution in 1368 against the Yuan (Mongol) Dynasty (1277-1367) and in 1911 against the Ch'ing (Manchu) Dynasty (1644-1911). Thus, the importance of language to a sovereign state and an independent people is as clear as daylight. It is a matter of historical record that the Chinese character has played a colossal role in keeping China together against all odds. To illustrate, the words "erh tze," meaning "son" in Chinese, is written in the same way in Hopei, Kansu, Kiangsu, Hunan, Fukien, Yunnan or any other province. In Latinized Chinese, it would have to be written in various local dialects, tending to tear asunder the cultural unity of the country, preserved partly through the traditional Chinese language century after century.

Since the advent of the Republican Era a serious attempt has been made to stamp out illiteracy among the Chinese people in view of the tragic fact that roughly 85 per cent. of the 400,000,000 Chinese are unable to read and write. The difficulty of learning the Chinese language has been tackled in both the spoken and written form. It was essentially a problem of simplifying the learning process. Accordingly, one major dialect, the Mandarin (or official court language in Peking), was adopted as the standard dialect, representing all other dialects of the various provinces. It was soon recognized as the *kuo yu*, (國語) or "national language." In order to popularize the "national language" school children in all parts of China were given special lessons in Mandarin, commonly known as *kwan hua*, (官話) or "official dialect." Today, classes in Chinese schools and colleges are conducted in *kuo yu*. Gradually the pervading influence of this standard dialect was felt in every nook and corner

of the country. Having laid such a broad foundation, the Chinese Government in 1918 advocated the use of Chinese phonetic symbols (注音符號) as a practical aid to the study of the Chinese language. These symbols, 39 in all, are sound-guiding signs when used singly or combined in twos or threes. Unlike the English alphabets, they convey no meaning in their combined form. These symbols, sometimes called "phonetic alphabets," are not alphabets at all, but merely signs specially designed so that no sound of the Chinese characters—numbering between 600 and 700—is unpronounceable. With the aid of these symbols the pronunciation of Chinese characters in *kuo yu*, the national language, will be unmistakably learned and the unification of the Chinese spoken language easily accomplished.

Meanwhile, the system of Romanizing Chinese became a convenient tool to the pronunciation of Chinese characters. Romanized Chinese confines its usefulness to guiding the pronunciation of Chinese names for persons and places, for articles and terms—with no intention of being adopted as a substitute for the pictographic Chinese character. The Romanization System is a distinct help to foreigners who are unable to write proper nouns and special terms in Chinese. It differs radically from Latinization.

While the adoption of the Mandarin as the standard dialect facilitates the unification of the spoken language, the mastery of phonetic symbols guides the learning of the Chinese language in both oral and written form. Since July, 1936 the Ministry of Education decreed that all popular publications, including primary school textbooks, should have phonetic symbols added on the right-hand side of Chinese characters. Those who have mastered these symbols will have no difficulty in identifying the pronunciation of every Chinese character. The idea of using "phonetic Chinese characters" (注音漢字) has become an invaluable aid to school children and illiterate adults alike. Both the Mandarin dialect and phonetic symbols have also played a major part in the nation-wide mass education movement. (民衆教育運動), the national campaign of learning Chinese (識字運動) and the anti-illiteracy movement (掃除文盲運動). With these simple tools China's teeming millions are being taught to speak, read and write their national language. Dr. Y. C. James Yen (晏陽初) has selected and compiled a book of 1,000 Chinese characters for everyday use in his energetic effort of promoting mass education and in his relentless fight against wide-spread illiteracy among the simple-minded people in rural districts. On the basis of 1,000 characters books have been written, newspapers published and lectures delivered on various common-sense topics. Slowly but steadily, the country people are seeing and hearing things in their true perspective with a real meaning. Like Rip Van Winkle, they are being awakened from their dream of "blissful ignorance" with the delightful surprise of discovering new vistas of life.

In the Chinese written language *kuo yu* has during the past twenty years played a part of foremost importance. Back in 1919 Dr. Hu Shih launched his so-called "literary

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renaissance" in Peking. He believed that to eradicate illiteracy and develop literature in China, the old decadent classical language, or *ku wen* (古文), should surrender its position to the new progressive vernacular language, or *pai hua* (白話). Dr. Hu and his disciples have written numerous essays and poems in the *pai hua* with the attractive adornment of foreign-style punctuation marks. Through the printed pages of two leading magazines—*La Jeunesse* (新青年) and *New Tide* (新潮)—this living language, the language, of the common people, was vigorously popularized. Chinese novels written in vernacular language, such as *Shui Hu Chuan* (水滸傳) and *Hung Lou Meng* (紅樓夢), were highly recommended as representative works. One book store (亞東) seized the opportunity to put out new editions of such novels with new punctuation marks (新式標點). Selling like "hot cakes," this enterprising concern made a "big pile of money" out of these *pai hua* novels.

While youthful students flocked to Hu Shih's newfangled idea out of sheer curiosity, little did they think of their literary background and their glorious opportunity. Some preferred to adopt *pai hua* because they think it would be an easier tool of expression; others climbed up the "band wagon" just to earn the vain title of a modern student, leaving behind what little knowledge of classical Chinese they had acquired in their middle or primary school days. Few of Dr. Hu's followers seemed to realize that language is only a medium of expressing one's ideas. Effective speaking or writing depends on one's train of thought in systematic and logical order. Unless he thinks logically, one cannot express his thoughts effectively—whether in *kuo wen* or *pai hua*, it matters little. It is a pity that before *pai hua* became a powerful weapon against illiteracy, a large number of Chinese youths followed *pai hua* as the line of least resistance, resulting in their ability to think logically or write effectively. They became so foreignized in their literary outlook that they would never touch classical Chinese books for the rest of their life. They not only try to write in *pai hua* with foreignized punctuation marks, but also prefer to use foreignized sentence structure. What they do write appears to be a literal translation from a foreign language, at best. Today, it is a fashion among the younger set to write anything and everything from left to right in crab-walking style. They write with pen and ink invariably—because they no longer know how to handle the Chinese pen (foreigners call it brush!) or grind the ink-stone with ease. Following the direction of the trade wind, the modern publishing house floods the book market with pamphlets, periodicals and books published in *pai hua* with its indispensable foreign punctuation marks and printed in horizontal lines reading from left to right.

STUDENTS' HARDSHIPS

The unprecedented migration of Chinese universities from the coastal areas to free China has about ended. The universities are now somewhat settled down. At the very beginning there was a tendency to congregate in the big cities in free China such as Chungking, Kunming and Kweiyang. But now most colleges have gone out into the country.

At present there has sprung into being a dozen isolated university centers, situated in small villages, and mostly quartered in temples or clan halls. The equipment is plain and simple; students have to use double decked beds in crowded rooms.

Mud bricks are piled up to serve as desks and dinner tables. Matsheds are put up as temporary lecture halls. Oil lamps are generally used for night study. However, the universities need books and laboratory equipment very badly. The high rate of foreign exchange and the increasing difficulty of transportation are hard to overcome.

A remarkable fact is that almost all of the Chinese universities which existed before the war have been kept intact, and not only that, but some new institutions have been started since the war! The number of university students is almost equal to the pre-war level, with 40,000 in 101 colleges! This has been one of China's greatest achievements during the war.

Modern Chinese, as it is known today, may be perfectly *modern* but decidedly not *Chinese*. Near-sighted leadership and blind-folded following in the so-called "literary revolution" have reduced the Chinese language, both spoken and written, to the lowest plane of its cultural value in centuries. And, on top of them all, came the ultra-modern fashion of Latinizing the Chinese language—with the obvious intention of uprooting our literary heritage, in this final attempt. For the education of the Chinese people, whether literally "blind" or not, any novel scheme of foreignizing (Latinizing or what not) the Chinese language should be strictly prohibited. To speak, read and write Chinese properly we have kept the Chinese language free from all foreign influences. Insofar as no English-speaking leader is advocating the "Chinesification" of the English language, the Chinese Ministry of Education should be heartily congratulated for placing an official ban on the "Latinization" of the Chinese language.

Nearly half of the university students have to depend upon relief. In some colleges, the percentage is even higher. Yet China has been able to keep them all in school, and continue her war also. The Ministry of Education, at Chungking, is the main body that is administering relief to the students.

About 10,000 students depend on the Ministry of Education for relief subsidies, called "relief loans." These loans amounted to over \$1,000,000 last year, alone, and vary in amount, depending on circumstances and regions. For instance, in Kunming, where the food cost is the highest, a student is loaned \$14 a month for food and \$3 for pocket money, besides \$20 for books and uniform each semester.

In other places, such as Chungking, a student is given \$8 for food and \$3 for pocket money per month.

The loans are supposed to be returned within three years after graduation. To obtain a loan, a student must come from a war zone; his resources from his family must be cut off; and he must obtain special approval from his university.

In addition, other committees have been giving help to the students. Among these the National Student Relief Committee deserves special mention for the supplementary aid it has been giving for the last three years. It has raised most of its money abroad, and operated through the Chinese Y.M.C.A. and Y.W.C.A. in the various relief measures.

At present the above committee is doing the most work in Kunming, Yunnan, where there is a concentration of over 900 students. The cost of rice is almost unbelievable there, so that a great deal of money is expended in student aid in Kunming. A bag of rice of 200 lbs., costs \$120. The scarcity of rice caused the students to suspend classes one time for a rice hunt! The students have to pay at least \$20 a month for food and room, so the \$14 they receive from the Ministry of Education is obviously insufficient, even to pay for food.

Kweiyang comes next to Kunming in food prices. Having little rice, the students for a time had to eat merely rice-gruel (congee).

Undernourishment of college students is now a great cause for worry among the educators in China. This is the reason why the National Student Relief Committee has been giving monthly subsidies for food to the students. They