Allied Friends - Welcome!

Pamphlets on China and things Chinese from the Chinese War Area Service Corps (WASC) and Officer's Moral Endeavour Association (OMEA) in the 1940s.

The second Sino-Japanese war in essence started on July 7, 1937, following the relatively minor Marco Polo Bridge Incident near Beijing. This triggered a savage campaign where the Japanese drive for military and economic dominance over North China resulted in a conflict lasting through to the Japanese surrender in 1945. The war, for some of its time, brought about a joint campaign of resistance between the communists and Chiang Kai-shek's Kuomintang nationalist government. Foreign volunteers had always been involved, but around 1944, allied forces increased their help, particularly those of the US.

Earlier, in 1929, Chiang Kai-shek established the Officers' Moral Endeavour Association (OMEA; Lizhishe; 励志社) to promote the health and general well-being of China's officer class. Influenced by the YMCA movement, the association portrayed wholesomeness, banning gambling, drinking and smoking, and was linked to the New Life Movement initiated by the Generalissimo and Madame Chiang, his wife Soong Mei-ling**.** The Movement had a foundation of Confucian values and moral regeneration, while also used to counter communism and promote the images and persona of, and loyalty to, the nationalist leaders. Major-General Huang Renlin[1] served as its long-time first director.



General Huang Jenlin.

A further organisation was established by Chiang Kai-shek in 1937, the War Area Service Corps (WASC; Zhanzhi Fuwutuan, 战时服务团), specifically aimed at supporting Chinese officers at the front, with Huang as Director. One of its achievements was the establishment of more than 150 hostels for foreign volunteers and, with the onset of WWII, hosting foreign servicemen helping China in the war. Following Pearl Harbour and the arrival of the US military such as General Claire Chennault (Flying Tigers) and General Joseph Stilwell, the WASC was directed to act as the primary host of US forces and provide social and logistical liaison. As part of this, from the mid-forties, the WASC produced from Beijing (Peiping) a series of some ten English language pamphlets introducing things Chinese to foreigners, with the aim of helping allied servicemen understand their hosts.[2]

This is all explained on the inside front cover of the WASC pamphlets:

On August 8, 1937, Generalissimo Chiang Kai-shek ordered the formation of the War Area Service Corps and appointed Major-General J L Huang as its Director—General to render services to the Chinese officers at the fighting fronts.
When American volunteers began to help China, in large numbers, in her war against Japan, orders were given to the organisation in May, 1941, to establish a number of hostels for their convenience. Seven months later, the war developed into World War II. Since then the principal function of the WASC is to provide and maintain facilities for our Allied Forces in China.
From March, 1943, onward the Kunming District Headquarters of the War Area Service Corps has published at various intervals Information Pamphlets on China covering all phases of Chinese life,

thought, history and institutions. This work was interrupted when Japan surrendered, and WASC officers became occupied with more urgent tasks.
The Peiping-Tientsin District Headquarters, after being adequately reinforced by workers from the interior decided to revive its literary efforts. Pamphlets on subjects of general interest or of an academic value will come out periodically and can be had at the WASC Peiping-Tientsin District Headquarters or at your WASC Hostel Office.

Inside the back cover there is a description of the three series of Pamphlets.

Series PA: On subjects pertaining to matters of academic interest.
Series PB: On subjects pertaining to matters of cultural and educational interest.
Series PC: On subjects pertaining to matters of general interest.

There also seems to have been an educational and hospitality series, Series TS (see below).

With the end of the war, in 1946, the activities of the WASC were taken over by OMEA, who in some cases rebranded the WASC pamphlets with a stamp "OMEA HOSTEL 2". OMEA also went on to publish it's own literature from Nanjing. After the war, the activities gradually declined and OMEA eventually retreated to Taiwan with the Nationalists in 1949. It continued there into the 50s, still managing military recreation and foreign military service clubs. Specific English language accounts of the WASC and OMEA are not easy to access. Brown University particularly has a collection of material, and the memoirs of General Huang[3] provide an account of WASC and OMEA over the years. Taiwan's national history archive, The Academia Historica, holds extensive material on the associations; the OMEA headquarters building still stands in Nanjing as an historic building.



The entrance and part of the grounds of the Moral Endeavor Association Building (Li zhi she) in Nanking, 1945. Martin Hiller 1945. Hiller Collection, University of Missouri.



Li zhi she as photographed in 2008. https://en.m.wikipedia.org/wiki/File:LiZhiShe_Historical_Sites3.JPG

The pamphlets are something of an odd assemblage. Some, such as those on Chinese literature, festivals, Peiping, and Chinese philosophers are what you might expect, but a couple are eclectic, including that on underglaze red porcelain, and the OMEA pamphlet

comparing Thomas Meadows' *The Chinese and their rebellions* of 1856 with China 'today' i.e. the 1940s. The cultural works are easy to read and there is an earnestness about them reflecting Chiang's cultural drive; its always possible that the US army personnel might have preferred the hotspots of 1940s' Peiping and Shanghai to cultural advancement.

The WASC Peiping pamphlet does not have a series number and seems to precede the A, B, and C series. To date, five series A pamphlets have been collected with No. 3 missing. Nos 1 and 2 of series B and 2 and 3 of series C have also been collected. Of the OMEA pamphlets, apart from the Peiping guide, the first was on the Marco Polo bridge incident, which would clearly be a piece of propaganda, and is held by Stanford University and the National Library of Australia, and the second is on the Macartney embassy. The first is included in the list since we have the full title, but there is no copy at hand.

The general editor of the pamphlets, often writing introductions and translating appears to be H. Y. Lowe (Lowe Hsin-yuan, 駱信垣). He also contributed signed pieces, though only appears otherwise as the un-named editor. In the description below, except where he is given as the specific author, I have simply referred to the un-named editor.

WASC pamphlets

City guides

Information Pamphlet on Peiping (Peking). Prepared by the War Area Service Corps, National Military Council. Peiping, China. November 1945. 22 pp.
Second edition, January 1946. 28 pp, map.
Republished under OMEA, August 1946

Places of Interest in Hangchow. Published by the War Area Service Corps, National Military Council, Shanghai Office. April, 1946. (Copy at NLA[4]; not described here)

Places of Interest in Soochow. Published by the War Area Service Corps, National Military Council, Shanghai Office. April, 1946. (Copy at NLA; not described here)

Places of Interest in Nanking. Published by the War Area Service Corps, National Military Council, Shanghai Office. April, 1946. (Copy at NLA; not described here)

PA series

Pamphlets on China and Things Chinese: Introductory Remarks. Lord Macartney's Embassy to China. Too Lishin's Mission to Europe 1712-1715. Published by The War Area Service Corps, National Military Council. Peiping, May 1946. pp.25. Second edition. Series PA. No. 1. Printed paper covers. [Gladys M Yang and V S Phen]

Pamphlets on China and Things Chinese. China's Philosophy and Philosophers. Articles by Chin Yueh-Lin, Hsiao Kung-Chuan, Fung Yu-Lan. Published by The War Area Service Corps, National Military Council. Peiping, March 1946. Series PA, No 2. pp [3], 108. Printed paper covers.

Pamphlets on China and Things Chinese: The Modern Chinese Press. Published by The War Area Service Corps, National Military Council. Peiping, May 1946. Series PA. No. 4. Pp. 34. Printed paper covers. [J C Sun]

Pamphlets on China and Things Chinese: The Income Tax System of China. Published by The War Area Service Corps, National Military Council. Peiping, June 1946. Series PA. No. 5. pp 28. Printed paper covers. OMEA HOSTEL 2 stamp on top of front cover. [H W Chang]

Pamphlets on China and Things Chinese: Trends in Chinese Literature Today. Published by The War Area Service Corps, National Military Council. Peiping, April 1946. Series PA. No. 6. pp. 28. Printed paper covers. [Wang Tso Liang]

PB series

Pamphlets on China and Things Chinese. Chinese Drama: Peiping Theaters and Their Performers. Published by The War Area Service Corps, National Military Council. Peiping March 1946. Series PB, No 1. Pp 24. Printed paper covers. [H Y Lowe]

Pamphlets on China and Things Chinese. Underglaze Red Porcelain. Fascination of Bamboo Carving. Published by The War Area Service Corps, National Military Council. May 1946. Peiping. Series PB, No 2. pp. 34. Printed paper covers. [Wu Lai-His, Zunglieh King].

PC series

Pamphlets on China and Things Chinese. The Three Chinese Festivals. 1. The Chung Chiu or Mid Autumn Festival. 2. The Tuan Yang or Dragon Boat Festival. 3. The Lunar New Year. Why the current year is call a year of the dog. Some canine breeds of China. Published by The War Area Service Corps, National Military Council. Peiping, May 1946. Series PC, No 2. pp. [2], 58. Printed paper covers. [Tao Yun-K'uei; V S Phen; H Y Lowe; C Walter Young]

Pamphlets on China and Things Chinese: Souvenir Hunting in Peiping. Published by The War Area Service Corps, National Military Council. Peiping, June 1946. Series PC. No. 3. pp 29. Printed paper covers. [J L Huang, and others]

Pamphlets on China and Things Chinese: Symposium on The New Life Movement. Compiled, translated, and published by The War Area Service Corps, National Military Council. Peiping, March 1946. Series PC. No. 4. (Copy at NLA; not described here).

TS series

The Great Wall of China and the Ming Tombs. War Area Service Corps, National Military Council. Peiping, China. Second edition, May, 1946. Series TS, No. 2. (Copy at NLA; not described here)

OMEA pamphlets (Series NA)

OMEA Pamphlet on China and Things Chinese. The "Lukouchiao Incident" of July 7, 1937; OMEA takes over WASC. Nanjing China. Prepared for the Officer's Moral Endeavor Association. [1946]. Series NA , No. 1. 13 pp.[5] (copy at NLA; not described here)

OMEA pamphlet on China and things Chinese. China a hundred years ago and today. Prepared by the Officers' Moral Endeavour Association. Nanjing, China. October 1946. Series NA. No.2. pp [2] 64. Printed paper covers, front cover with coloured OMEA shield. [Phen, V S]

On-line searching shows:
There is also occasionally seen on the market a *Shanghai Guide, Compliments of the Shanghai Joint Services Committee, under the auspices of the War Area Service Corps*, published in 1946. This is a fold out sheet with map on one side.

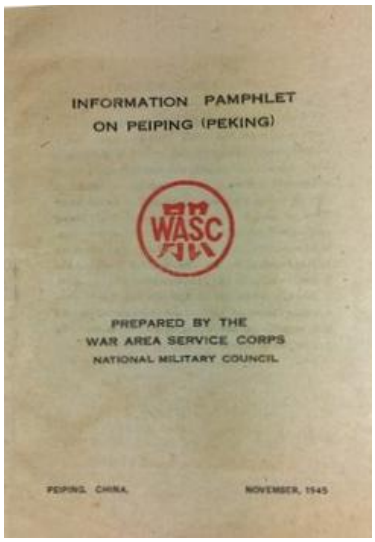
Here is a closer look at each pamphlet in the physical collection.

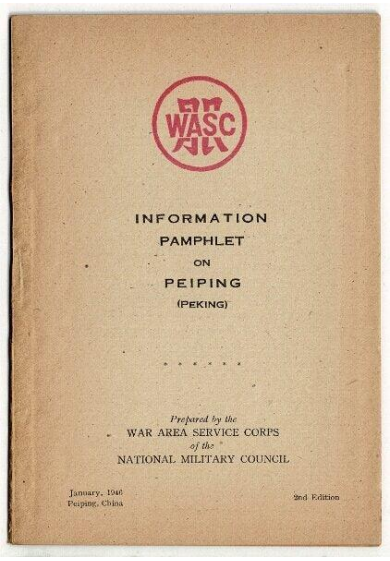
Information Pamphlet on Peiping (Peking).
Information Pamphlet on Peiping (Peking). Prepared by the War Area Service Corps, National Military Council. Peiping, China. November 1945. 22 pp.
Information Pamphlet on Peiping (Peking). Prepared by the War Area Service Corps, National Military Council. Peiping, China. January 1946. Second edition. 28 pp, map.
Information Pamphlet on Peiping (Peking). Prepared for the Officer's Moral Endeavour Association (OMEA), August 1946. Peiping, China. 28 pp, map.

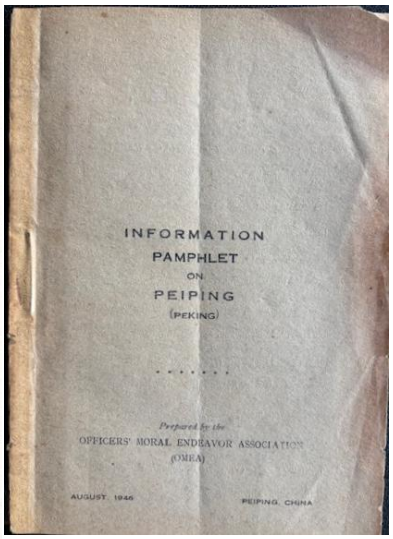
There were at least three issues of this pamphlet. The first two were by WASC, one in November 1945 and a second edition in January 1946. When OMEA took over from WASC, they re-issued this pamphlet in August 1946, without WASC on the cover, and no edition or series number. Inside the front cover of this OMEA version is written:

Allied Friends – Welcome!

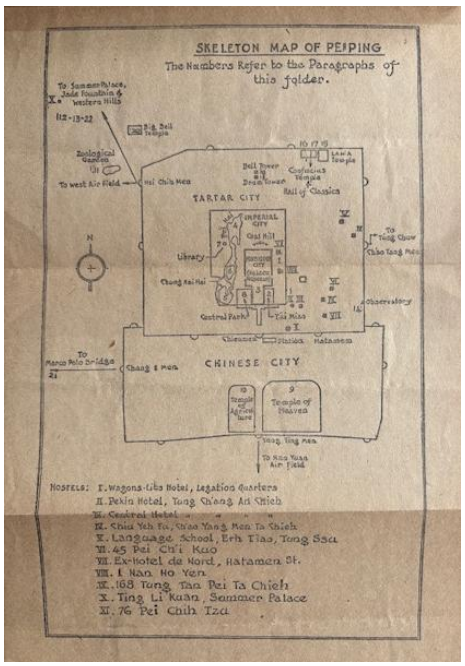
President Chiang Kai-shek sincerely desires and has therefore, in October, 1945 ordered the WASC (War Area Service Corps) – a branch of the National Military Council of the Chinese Government – to make your visit to Peiping a happy and pleasant occasion. The WASC has been entrusted with this task because it has been taking care of United States Forces personnel in Free China ever since 1942, having operated well over 150 hostels during the past few years. In it activities on Peiping, it has had the cooperation of the United States Marine Corps Headquarters in Peiping, of the Generalissimo's Peiping Field Headquarters, the Peiping Municipal Government, the Eleventh War Zone Headquarters and other Chinese governmental and civil organizations. All these organizations are helping to get you to know the Peiping that all of us love.
Beginning July 1 1946, the Chinese National Government has ordered OMEA (the Officers' Moral Endeavor Association) to take over the work formerly done by WASC. OMEA is carrying on with the same personal and the same spirit of service.







The contents include a page of the Chinese dynasties, following by a couple of pages on the history of Peiping, ending stirringly with: '*The start of the Sino-Japanese war in 1937 saw the Japanese army of aggression surging into the peaceful walls of Peiping, bringing death and destruction in its path, but now Peiping stands proud and free, deeply conscious of her past grandeur yet ever ready to do her full share in helping to build up a new and better world: well may she be called the Eternal City of the East.'*



There is a fine fold-out *Skeleton Map of Peiping*, with numbers linked to paragraphs on the city, such as the Temple of Imperial Ancestors, the Pei Hai Park, The Peiping National Library, the Temple of Agriculture, the Marco Polo Bridge, etc, some 22 features in all. The map also shows the position of 11 hostels, including the Wagon-Lits Hotel, Legation Headquarters.

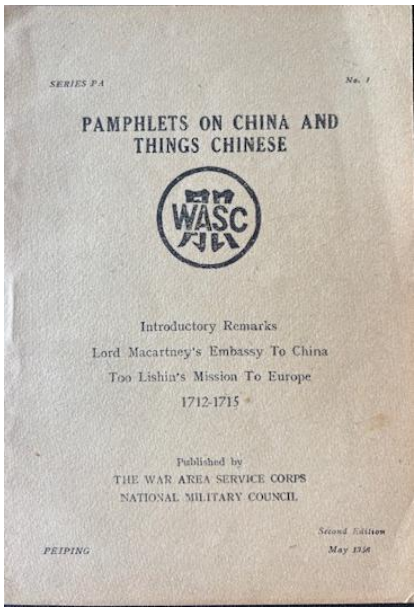
There follows a section of '*Did you know that....*', comprising notes on the Dragon, Unicorn (one-horned but not the gentle western creature), Lion, Tortoise, Phoenix, roof-top figures, the Pagoda, P'ai Lou (an arch across a street), the colours, and the rather out of place fact that postman wear green uniforms - messenger green parrots. The final section is a directory to the OMEA Headquarters and hostels, churches and missions, Chinese food restaurants, Chinese opera theatres, movie houses, clubs and associations, and bazaars. Its likely that the Directory and the little map were the most useful items.

Lord Macartney's Embassy to China.

Pamphlets on China and Things Chinese: Introductory Remarks. Lord Macartney's Embassy to China. Too Lishin's Mission to Europe 1712-1715. Published by The War Area Service Corps, National Military Council. Peiping, May 1946. pp.25. Second edition. Series PA. No. 1. [Gladys Yang and V S Phen]

This is the first of the pamphlets in the series listed to be of academic interest. Of course, the Macartney Embassy was and is anything but just that. One of the authors, Gladys Yang (戴乃迭; Dài Nǎidié; 1919–1999,) was born to British missionary parents in Beijing, studied Chinese at Oxford, becoming their first graduate in Chinese language, in 1940. At Oxford she met her husband, the translator Yang Xianyi. They returned to careers in Beijing in translating, becoming responsible for major translations particularly of 20th C Chinese writers. They were imprisoned as class traitors in the Cultural Revolution, and later their memoirs banned for their speaking out against the Tiananmen Square massacre in 1989. V. S. Phen is somewhat elusive. However, there was a Phen Van Sung (沈万选 ; Shěn Wànxuǎn) who was a Chinese diplomat and writer. He initially studied at St John's University in Shanghai around 1919, writing on Confucius[6], and then at Harvard University where his 1923 Master's thesis was on Chinese diplomacy[7]. Phen was later recorded as personal secretary to the Chinese Ambassador to Norway and Sweden in 1929[8].

The editor discusses culture clashes. In an example of the French and Chinese in Paris, he says: '*The Occidental and Oriental minds start with the same intentions and end with diametrically opposite conclusions*.' And draws up a theme that occurs throughout the pamphlets, on the Chinese being embedded in their past. '*For one hundred years, since the time seaports in China opened to foreign trade, the people of the bigger Chinese cities have had contact with western civilization. ....But there are other persons in the land who still have a nineteenth century mentality, who honestly and sincerely feel as their ancestors felt five generation ago, who stubbornly and resolutely cling to a complex which may be neither reasonable nor tolerable, but nevertheless explainable and perhaps to a small degree justifiable.....Conditions today are different from what they were in the eighteenth century. But man has not changed very much. For this reason, the two articles in the pamphlet should make interesting reading*.' And he ends suggesting that George Thomas Staunton should be emulated. Staunton was on the Macartney Embassy as a 12-year-old, worked for the East India Company in Canton, then went back to Peking with the disastrous Amherst Embassy in 1816, before finally becoming '*a great scholar, a well-liked nobleman and a famous statesman, perhaps mainly because of his open-mindedness in trying to appreciate the other man's point of view.*'


SERIES P A No. 1

PAMPHLETS ON CHINA AND THINGS CHINESE

WASC

Introductory Remarks
Lord Macartney's Embassy To China
Tsoo Lishin's Mission To Europe
1712-1715

Published by
THE WAR AREA SERVICE CORPS
NATIONAL MILITARY COUNCIL

PEIPING

Second Edition
May 1938

The first and main article is on the Macartney Embassy, by Gladys Yang, who introduces it with Dr Johnson's couplet:

Let contemplation with extensive view
Survey mankind from China to Peru.

This opens Johnson's poem the *Vanity of Human Wishes* of 1749, though the poem is anything but the panegyric to imperial expansion that the opening might suggest, or that some readers might have hoped. Yang then provides a few pages which sets the scene, summarising the late 18th C views of China from the London coffee houses, and the social differences that were to play a large role in the outcome of the mission. '...*the social scale in China was almost the reverse of that in the West. The status of the first Europeans in China – traders,*

soldiers and priests – was not high. Western traders were looked down upon as a disreputable sort of people.....and Lord Macartney, who tried to heighten the prestige of the East India Company in Canton, was forced to admit that "there is no making the Chinese understand the wide difference there is between an English merchant and a merchant of any other nation.".' And so on to the embassy, with Macartney, his extraordinary £15,000 p.a.[9] and his thorough preparations.

Yang covers the progress of the Embassy to Canton, on to Peking and then to Jehol following the emperor, with all the famous events, the ceremonies and gifts, and the outcomes. However, it is not so much the well-known details of the Embassy that of interest now, but rather the Anglo-Chinese view of the Embassy from the 1940s. *'Strictly speaking, the mission had failed.....The East India Company was disappointed, although one result of the Embassy was the appointment of a new Viceroy to Canton, under whom trade continued fairly peacefully for some time. Macartney....consoled himself with the thought that he had heightened British prestige in China by showing the better side of the English character. From the standpoint of history, the embassy stands out as a landmark in cultural contact between the two countries...'.* In all, it is a bit disappointing in that there is no new insight or view contrary to the prevailing one of British historians. But then the object was to give an account for those amongst the foreigners who might have had an interest in history and cultural exchange.

The last few pages are given over to an account by V S Phen of a mission that went in the opposite direction. In 1712, the Kangxi Emperor sent a mission to A-yu-ke (Ayuka), the Khan of the Tourgouths (Torguts, or Volga Kalmyks), at that time on the northern side of the Caspian Sea in the Volga basin, within the Russian Empire of Peter the Great. This was probably the first such mission sent north and west by a Chinese emperor. The mission was led by the Ambassador Tulisen, and the Chinese account was first published as Yiyu-lu (Report of Strange Regions) in Chinese in 1723 and deposited in the Imperial Court library. A French version appeared in 1726[10], and the first English version a century later in 1821, translated by George Thomas Staunton and published by John Murray in London.[11]

On Tulisen's return, he was sent by the Emperor to deal with the Russian mission led by Lev Vasilyevich Ismailov, and recorded by the surgeon John Bell[12], when it had reached the Chinese border in 1720. In 1727 he headed the Chinese delegation to sign the Treaty of Kyakhta with the Russians. It was hazardous working for the Emperor and he subsequently was accused of misconduct during the negotiations and sentenced to death, though this was commuted by the Yongzhen Emperor. He continued to serve through into the reign of the Qianlong Emperor in 1735 before retiring.



Map of the countries between Pekin and St. Petersburg. From Staunton's account of the Tulisen mission, showing the mission's route.

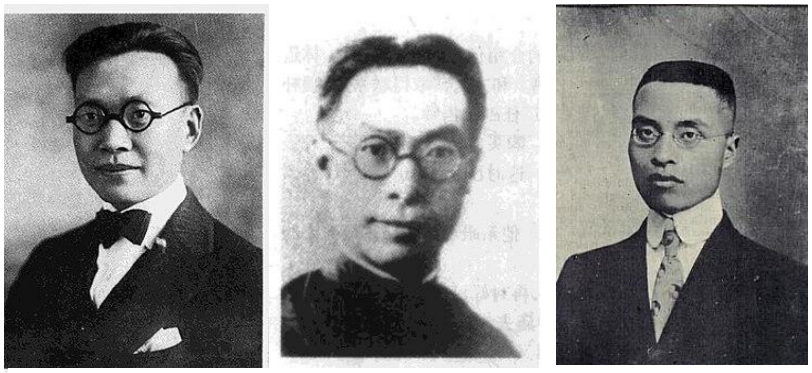
Phen notes that '*Of the early contacts made by the Chinese with Western civilisation, there were three worth studying. The first was the one via India, Thibet, Persia, Asia Minor, Greece and*

Rome…the second made by seagoing vessels….carrying the adventurous Portuguese, Dutch, English and other seamen to the Far East; and the third was that through the arid and desert regions of Mongolia, Siberia and Northeastern Europe…'. He goes on to describe the Tulisen embassy, with the important point that '*from an examination of the Imperial Edict that more attention was paid to Cha-han Khan of the Kingdom of Russia, that is, Peter the First, Czar of Russia, than to the seventy-year-old Ayuke*.' And indeed, any one reading the account of the arduous expedition would wonder why such attention was being paid to the Kalmyks alone. Phen gives a brief description of the embassy, some extracts from the Imperial Edicts that directed it, and ends with *'..[the mission] marked the beginning of Chinese interest in things western, although the information obtained was inaccurate and the observations made crude. It made a dim realization that China a lone was not the whole world……China was stirring in her slumber but she had not yet awakened.'* This is a bit facile. The Kangxi Emperor was well aware of Europe, with the constant two-way travel of Jesuit missionaries between Italy, Spain, Portugal and France, including contact with Louis XIV. He knew of European advances in the sciences, with Verbiest setting up the Imperial Observatory in Peking, and he used the Jesuits as interpreters in his interactions with both Russian and Western European contacts. He knew only too well of the Pope and the Christian intrusion into Chinese culture with the Rites controversy. Nevertheless, a slow '*stirring in her slumber'* is perhaps not so bad a description.

China's Philosophy and Philosophers.

Pamphlets on China and Things Chinese. China's Philosophy and Philosophers. Articles by Chin Yueh-Lin, Hsiao Kung-Chuan, Fung Yu-Lan. Published by The War Area Service Corps, National Military Council. Peiping, March 1946. Series PA, No 2. pp [3], 108.

On the first two pages there is a brief biography of the three contributors. They were all leading philosophers, associated with Tsinghua University, amongst others, and all with experience of study and teaching in the US. Chin (Jin Yuelin) was noted for work on combining eastern and western philosophy traditions, particularly in the concept of the Tao. Hsiao was most famous for his two volume History of Chinese Political Thought, and Fung (Feng Youlan) also wrote a history of Chinese philosophy, studied under Dewy at Columbia, and was the most politically involved of the three. It says something of the clout of the WASC that three of the leading thinkers in China were the contributors to this pamphlet.



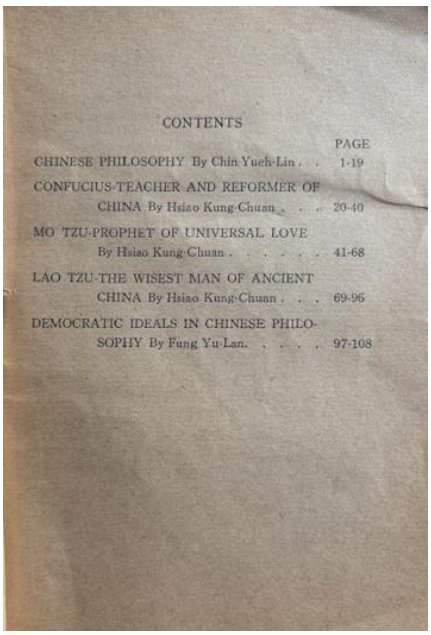
Chin Yueh-Lin, Hsaio Kung-Chuan, Fung Yu-luan. Photos are not in the pamphlet, but sourced externally.

The longest of the pamphlets, it is very readable. Chin opens the section on Chinese philosophy with: '*Of the three main flows of philosophical thought, it has been maintained that the Indian is otherworldly, the Greek unworldly and the Chinese worldly.*' He is worried that this is misleading: '*What is meant is probably that Chinese philosophy sticks to the kernel of its subject matter, it is never propelled by the instruments of thinking either into the dizzy heights of systematic speculation, or into the depths of a labyrinth of*

elaborate barrenness.' He points out that Confucianism and Taoism are indigenous, '*properly Chinese*' whereas Buddhism was introduced. '*The introduction of a foreign philosophy is not quite the same as the importation of foreign goods*.' There was a stubbornness about Buddhism, '*...hence although it became Chinese to some extent, it is not distinguished by the features characteristic of indigenous Chinese philosophy.*' Chin goes on, and in 20 pages provides a neat overview that, for the unprofessional, seems to hold up today.

Hsaio follows on Confucius, and conscious of the current political climate where Chiang was calling for a rejuvenation of Confucian principles, ends with '*There was no thinker in the past, Chinese or Western, who placed more confidence in the efficacy of morality and personal influence than Confucius. This native merging of politics into morality bears the unmistakable imprint of ancient thought. But taken with due caution and appropriate modifications, it may serve as a useful antidote against the sophisticated non-moralism of Machiavelli – and his modern imitators, Signor Mussolini and Herr Hitler*.' Hsaio follows this with a chapter on a much lesser known figure in the West, Mo Tzu (Mozi or Mo Di). Following hard on Confucius, he opposed the latter's and Taoist thought by promoting a system of universal love. The concept of caring for people equally was opposed to the Confucian ideas of selective love and reverence, but was used by Sun Yat-sen as a foundation for his ideas of democracy in revolutionary China. Mo, from a poor background, was an ascetic, and related a simple doctrine of universality that included a self-evident version of the golden rule: '*When everyone regards the houses of others as he regards his own would he disturb the others' houses? Others would be regarded like self.*' He believed in labour (the Confucians did not), and where the Confucians '*...took motive as the sole criterion of personal conduct,...Mo Tzu laid great emphasis on the consequences of action.* '. He was a monotheist, condemning rites and ceremonies. Mo seemed to disappear from sight with the rise and prolongation of Confucianism, but Hsiao makes a good case for the poor, earnest and deeply moral philosopher.

The next chapter is on Lau Tzu, the man most associated with Taoism. He was of indeterminate birth and age, and the supreme deity of Taoism. Hsiao points out that the religion followed the philosophy, which was of great antiquity, but it was Lau Tzu in the 6th C BC who provided it with form and substance. '*Taoism alone can pass the double test of indigenous birth and a relatively high degree of religiosity'*. Hsiao is rather stern about Taoism, referring to it as a cult, but not denying its great popularity. But he writes deeply into the philosophy. And what is Tao? '*There is a thing,' says Lao Tzu, 'formless yet compete. Before heaven and earth it existed. Without sound, without substance, it stands alone without changing. It is al pervading and unfailing. One may think of it as the mother of all beneath heaven. We do not know its name, but we term it Tao*.' Enough for a cult, but there is much that can weave into western philosophy and Christianity. '*Of all the laws that underlie phenomenal change, the greatest is that if any one thing moves to an extreme in one direction, a reaction will occur, and unexpected results will be brought about by an exactly opposite direction*.' It is from this that he derives a set of four canons that define prudent living. Be meek; be humble; be tolerant; be content.



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DEMOCRATIC IDEALS IN CHINESE PHILOSOPHY By Fung Yu-Lan	97-108

Hsaio sort of approves, but ends with a caution. '*Whether it is to be regretted or rejoiced, we leave it to the reader to decide, but the fact remains beyond dispute that Lao Tzu's transcendental wisdom falls short of prescience. He is after all a sage not a prophet, and the burden of proof rests on those who prefer to apotheosize Lao Tzu and to construct a religio out of Taoist philosophy*.' In other words, there is still work to be done.

The final short chapter brings a breath of politics into the discourse. Fung writes on the democratic ideal. Mencius, Confucius' pupil, leads the way: *'"The people is the first in importance, the state is the second, and the sovereign is the last." That is, one may say, the state and the sovereign are for the people'.* This is written in the middle of the great debates and movements of the initial Sun Yat-Sen revolution with its demands and projects for democracy, and the evolving split between Chiang's Nationalists and the Communists, the latter at this stage, teaching more of democracy than the former. Fung provides a nice ending to the whole pamphlet: '*When the author was in Chungking last spring, he was credited with a statement saying: "Chinese philosophy is not adequate to save China, but is more than sufficient to save the world." This is a clever observation, but the author must confess that he is not the originator of it, though he would like to endorse it. Chinese philosophy is not adequate to save China because it is philosophy for world organisation. There is not yet an organisation worthy of the name. The world is still a world without order. Even nobody likes war, yet every one has to fight war in order to stop it. Chinese philosophy is more than sufficient to save the world because the world needs a world organisation.*' Think on it.

By they way, my copy has definitely been read – there are pen markings in places. It is surprisingly good.

The Modern Chinese Press

Pamphlets on China and Things Chinese: The Modern Chinese Press. Published by The War Area Service Corps, National Military Council. Peiping, May 1946. Series PA. No. 4. Pp. 34. [J C Sun]

This pamphlet was written by Sun Jui-chin, 孫瑞芹, (Sun Ruiqin, 1898–1971).[13] He was a journalist, translator and editor who edited the English language *Peking Press and North China Standard*, and started the Kuo Wen News Agency in 1925. He wrote a memoir of his life in journalism in the 1920s and 30s.[14]

He points out that it was the missionaries Robert Morrison and William Milne who paved the way for an English language press with their missionary publications printed in Malacca in the first half of the 19th C. But a Chinese language press proper was started with *Shanghai Hsin Pao* in Shanghai in 1864 by R. Alexander Jamieson. It was a Chinese edition of *The North China Herald* which was started in 1850 by the American Henry Shearman, largely for advertising purposes. Sun goes on to give a comprehensive description of the Shanghai presses, and those further afield in major Chinese cities, through into the mid 20th C when he is writing.



The Shun Pao founded in Shanghai on April 30, 1872, by the British merchant Ernest Major. It dominated the Shanghai press in the last decades of the 19th C.

There is information on circulation, format, and *'There was a time, not long ago, when the Chinese papers, admittedly quicker than their foreign contemporaries in Chinese domestic news, lagged behind in foreign news. This situation has now been remedied by the Central News Agency's broadcasting all the Reuter, UP, and other foreign news agency news immediately after it had been received and translated into Chinese late during the night.'* You can't help thinking that things have gone down hill a bit. And *'There is one type of story in which the Chinese press is still very weak, namely news of natural calamities, railway and air accidents, shipwrecks, piracies, etc.....This is either due to the fact that there are so many people in this country who live on the border of starvation, that the loss of hundreds of lives through flood, famine or sudden calamity does not constitute news of the first importance....'*.

Sun continues with sections on editors and editorials: '*Up to two decades ago, editorials in the Chinese papers suffered from verbiage and a pompous style...*' , women in journalism, advertising, printing equipment, censorship, abolished in all parts of the country since the war, and the future of the press. It's a great summary of the press as it stood in 1946.

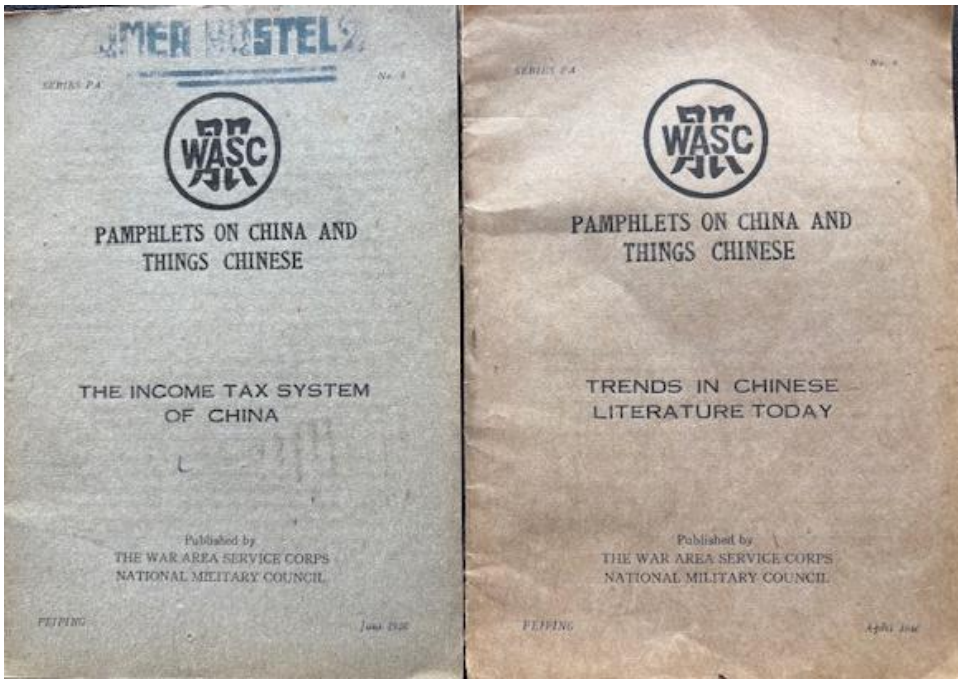
The Income Tax System of China

Pamphlets on China and Things Chinese: The Income Tax System of China. Published by The War Area Service Corps, National Military Council. Peiping, June 1946. Series PA. No. 5. pp 28. OMEA HOSTEL 2 stamp on top of front cover. [H W Chang]

On one of my first trips to China around 1998, I was sat down before a group of provincial officials and told that they would like me to give them some advice. What the advice would be on was not indicated. I got used to this eventually, but in this case after we got going on things agriculture and horticulture, I was stumped by one question. How do we get our farmers to pay their taxes? Well, I thought, if the Chinese government couldn't get farmers to pay taxes then nobody could.

It seems to be an age-old question, and one worthy of a WASC pamphlet, though a strange one, since foreign military personnel would seem unlikely to need to know much about the tax system. However, not that old in China. H W Chang, about whom we know nothing, starts with a quick summary. '*The introduction of a system of income tax in China was proposed as early as the end of the Manchu regime and been considered a number of times since the beginning of the Republic; but all past efforts were confined to the study of methods of taxation, and the tax was never actually enforced. In July 1935, the Minister of Finance, Dr. H. H. Kung, proposed to the Central Political Council a set of principles and Draft Regulations Governing the Income Tax. In June 1936 again that the enforcement of the tax should no longer be delayed. On July 9, the Provisional Regulations Governing the Income Tax were passed by the Legislative Yuan, after a series of heated debates resulting in several important changes being made in the original draft, and on July 21, they were promulgated by the National Government.*' At last, China had income tax.

Earlier taxes were a poll tax on every male, taxes on commodity monopolies such as salt, iron, tea, minerals etc., and customs, transit and property taxes. There was no shortage of opportunity. Many of these were consumption taxes, and bear little relation to the ability to pay and were an inequitable burden across the population. Kung discusses equity and universality, and provides full details of the law, its rules, enforcement and penalties. And then that troublesome problem of methods of collection: '*...some countries deduct the tax payable at the source of income while others employ a method of general assessment or unified collection.....In China this [latter] method is believed impracticable at present*.' He ends with: ' *The income tax has a further object of readjusting the tax burden of the people, making universal their tax obligation, and fostering productive efforts of the country. It is used not a an instrument to hinder the accumulation of capital but rather as a means to distribute more equitably the wealth of the people.'* The exact arguments being fielded in politics today.



Trends in Chinese Literature Today.

Pamphlets on China and Things Chinese: Trends in Chinese Literature Today. Published by The War Area Service Corps, National Military Council. Peiping, April 1946. Series PA. No. 6. pp. 28. [Wang Tso Liang]

Wang Zuoliang (Wang Tso-Liang, 王佐良, 1916 –1995) was a writer, poet and translator who specialised in English literature. He originally taught in the Department of Foreign Languages of Tsinghua University, and in 1947 pursued postgraduate studies in English literature at Oxford. He had a distinguished career in teaching and scholarship.[15] Wang's son, Li Wang, has continued in the same tradition, currently curator of the East Asian Collection at Brown University in the US.[16]



Wang Zuoliang

Wang opens with a question: '*There are many questions put to a Chinese, but there is one yet to be asked: what about your literature?.....the Westerner is often found, much to our amusement, adoring or detesting a China that does not exist*.' He has an opening theme that the old literature lacks what is needed in the current day. '*The history of modern China is not smooth sailing. It is rugged, full of sound and fury and burning questions. Coming through all this is a painful reality, the Chinese youth is mentally an old man. But when he looks back to the literature of old, he finds it sadly lacking in the things he thinks indispensable. The elegant old tradition has produced beautiful works, but there is in it a dreamy, far-away-ness that is too soft and tender for this cut-throat world of ours. He needs something heavy, almost ugly, to fall back upon. He has got a lot to say, and has said it uncompromisingly and without fear. However harsh and unsteady, his is a haunted voice, because it carries with it the authentic pulse of this change. This product is what has been called the New Literature of China. Often crude, and most uneven in its accomplishment, it is nevertheless the embodiment of the new zeitgeist.'* This is the literary voice of the revolution. The old is no longer sufficient. Forge something new for the times.

The pamphlet provides a survey starting in 1919. Just prior, he notes that: '*Following repeated humiliations in foreign wars, translation was reluctantly taken up, first with the intentions of prying into the secrets of the "barbarian's" modern cannon, then as the inroad of western ideas gained momentum, the further curiosity to look a little into his institutions, customs, and passions*.' Montesquieu, Adam Smith, Darwin, Dickens and Haggard were translated. Their translators Yen Fu and Lin Shu '*opened the eyes of the bewigged mandarins and the Chinese intelligentsia at large to other aspects of Western civilisation than the mere efficiency of wars.*'

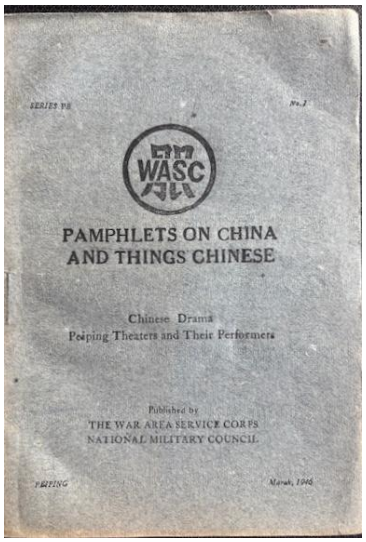
The key, for Wang, was *'The first real awakening followed in 1919*[17]*, seven years after the establishment of the Republic, when the whole question centred on the problem of language.*' Hitherto there had been a poor connection between the spoken and written languages, the latter being the province of the literati and political mandarins. But now there was a need for the use of the vernacular in writing. Democracy needed '*to breakdown the old barrier and make education accessible to all, so that even the humblest farmer could have a voice in the way the government should be run.'* And although Dumas, Shaw, Ibsen, Byron and Plutarch were being translated, it was '*By the early twenties, [that] pai hua, as the vernacular was been called, was firm on its feet ,and the New Literature [was] in its full swing.'*

Wang goes on to survey the next twenty ears, with its New Moon School of university literati and its' magazine, the New Poetry, and the Creationists and their Revolutionary Literature. Although these new writers and groups were strongly influenced by English literature and movements such as the Romantics, '*there was....an undercurrent of realism and prose.*' The tough, unadorned prose that was needed as China moved into the thirties and war, was provided by writer such as Mao Tun, unafraid to tackle the tumult of the country still tussling with the revolution along with the war with Japan. For Mao Tun (Mao Dun, his pen name)[18], '*Revolution....was a bitter reality to him, and the title of his famous trilogy, Disillusionment, Dilemma, and Pursuit, bespeak the themes he took up'*, and, written in 1927-1928, perhaps become a catchphrase for the times.

Wang ends his 25 or so pages with some thoughts. *'What will become of this literature?*' And he points to the great writer Lu Hsun (Lu Xun, his pen name)[19] who wrote the first novel in vernacular Chinese, in 1918, and retained traits of the old literature while writing into the new future. '*The present is changing, but the future, though unknown, will, I think, have occasion to turn back to the rooted past, not perhaps for advice, but to claim kinship. Herein will lie the meaning of development*.'

Chinese Drama

Pamphlets on China and Things Chinese. Chinese Drama: Peiping Theaters and Their Performers. Published by The War Area Service Corps, National Military Council. Peiping March 1946. Series PB, No 1. Pp 24. [H Y Lowe]



The author of the two articles in this pamphlet is H.Y. Lowe (Luó Xìnyào /罗信耀, 1908-1992). He was born in Peking, became proficient in English, and in the late 1930s and early 1940s, worked for the English-language newspaper *The Peking Chronicle*. He was befriended by the journalist Edgar Snow who helped introduce his work to a wider audience, and is particularly known for his *Stories from Chinese Drama***,** published by the Peking Chronicle Press in 1942 and which details the plots of over 200 traditional Peking operas, and for *The Adventures of Wu,* in a series of newspaper columns in 1939 and 1940, chronicling the life of a man and family called Wu in Peking.

There is an Introduction by the un-named editor, noting that on November 12, 1945, the anniversary of Sun Yat-sen, the Peiping-Tientsin WASC gave its first Chinese theatrical performances for allied military personnel in Beijing, an evening of opera alternating with a variety show. He notes that while most people can understand and enjoy a variety show, Peking opera might be a different story. And as one who sat through one in Hangzhou, I can understand that, although I sort of enjoyed it. I wish that in Hangzhou they had done what the WASC provided in Peiping, providing an English speaker acting as a sort of Greek Chorus, wittily telling the audience in English what was happening, plus giving out an English translation of the script. Hence the need for this WASC pamphlet.

In the first article on Chinese Drama, Lowe says *that 'it is safe to predict that its position as such will go on in its own way, unaffected except, perhaps, to a very insignificant extent by foreign influences.'* An enthusiast for the Chinese theatre says that it is '*the most artistically perfect thing of its kind in existence.'* He describes the stage, props and how a performance is enacted, and if you have ready accounts of the Macartney Embassy to China, and how it was entertained by the court, it all seems somehow familiar, even some 200 years later. The presence of women on the stage, banned for a time in the mid 18th C sounds a little like the Western theatre of the time. *'Now-a-days actors and actresses taking "opposite" roles in certain types of plays are commonplace though such a practice was at one time strictly banned by the authorities as being detrimental to good form and morals.'* There is much on the formality of costumes, make-up, music, and characters which can probably be translated to characters which were a fixture of popular theatre in the English 18 and 19th C theatres. Lowe finished

this piece by saying that '*The Chinese theatre has been a stabilizing agent of public morals and is officially endorsed as an important medium of mass education and it is as such that it gets the encouragement and support of the authorities. .....To treat it as a popular entertainment is a grave injustice.*' Indeed, in recently reading James Bertram's account of his time with the Chinese forces fighting the invading Japanese in Northern China in 1937[20], you come across theatrical performances put on by the army for villagers and soldiers, part propaganda, part education, and part entertainment.

The second short article is on Peiping theatres, of which there were five first rate ones, and their performances and programmes, what you are likely to see, the conventions, and the actors, including famous female impersonators. And a note on the pamphlet. My copy has grey covers, like the one on income tax, and flimsy paper, without the inside back cover text on the different pamphlet types.

Underglaze Red Porcelain and Bamboo Carving

Pamphlets on China and Things Chinese. Underglaze Red Porcelain. Fascination of Bamboo Carving. Published by The War Area Service Corps, National Military Council. May 1946. Peiping. Series PB, No 2. pp. 34. [Wu Lai-Hsi, Zunglieh D King].



Goh Lai Hee

The second of the pamphlets on things cultural and education explores porcelain and carving. More explicitly it concentrates on the red underglaze that was so valued in early porcelain, and the intricate art of bamboo carving. The author of the piece on porcelain was Wu Lai-Hsi (Wu Laixi 吳賴熙; Goh Lai Hee)[21]. He was a little different from the other authors in not only being an expert, but was also a collector and dealer, well known to foreign museums and auction houses. His collections, through pre-war auctions, contributed much to modern museum collections. He was born in 1881, with a Straits Chinese background, educated in Cambridge and returning in 1914, continued a career in journalism, as an advisor in the Ministry of Foreign Affairs, and collecting and dealing, becoming a renowned expert on Imperial porcelain. He died in 1951. His article was a revised version of a piece published by Wu in the T'ien Hsia Monthly some years earlier, and submitted to the WASC.

Zunglieh D. King was also not an academic, but involved in international commerce. He came from a prominent Shanghai merchant family, who combined business with art collecting, a tradition that was carried on more widely through the 20th C, particularly in Shanghai, Hong Kong and Singapore. He became a recognised connoisseur and authority on bamboo carving.

The un-named author of the Introduction suggests that hobbies and past times in the arts are something important to the Chinese. Peiping was a great cultural centre, and '*People who lived in the city, lived the life of the oriental philosopher, a life of ease, of contentment, of leisure, of live and let live.*' The '*Peipingite*' wants most '*to find something each of us can enjoy – if necessary*

all alone without the company of others – and can indulge in and perhaps can hope to improve' Hence the pamphlet on porcelain and bamboo carving, with the editor hoping *'that the readers will catch a glimpse of that contentment, and of that ease of mind, which alone has made such hobbies and such studies possible*.'

Wu doesn't tell us why he has singled out red under-glazing, but gives us a few pages in recording it's recognition as perhaps the finest of Sung Dynasty porcelain, quoting 16th and 17th C Chinese books: '*In classifying Chunchou porcelain the rouge-like red is placed first, next the bright green like onion sprouts, and then the aubergine purple. The best is of uniform colour, and has underneath the numerals,1, 2, etc. The mixed colours are not worth collecting*.' Chunchou (Junzhou) porcelain is better known today as Jun ware, coming from the Jun-chou (Yuzhou City in Henan Province), one of the five great kilns of the Song Dynasty (960–1279 CE). A scan of porcelain auctions today brings up examples along with the numerals on the base. Jun ware examples often are of mixed colours, which are a result of different firing conditions, and '*Chunchou porcelain is very much sort after these nowadays, but it may be of interest to present day collectors to know that the variegated coloured specimens enhanced by a varying degree of purplish red, which they treasure so highly, were by ming connoisseurs deemed not worth collecting, only the pieces of uniformly pure colour being considered of value.'*



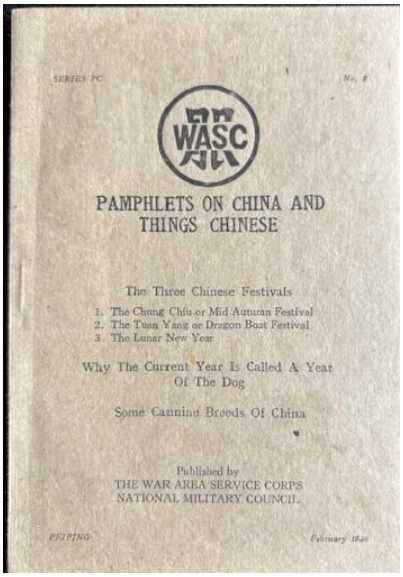
Jun ware lotus petal brush washer. Late Northern Song, Henan. Sky blue and purple glaze, on tripod legs, with Chinese numeral 9 on brown glazed underside. From IBF collection.

There are two full page black and white photographs of a 15th C incense burner in underglaze red, blue, brown and white, and a Hsuan Te bowl painted with dragons in brilliant red in underglaze blue. Both photos are poor with the items hardly distinguishable and the colour irrelevant. Wu gives several pages on the glazing and firing processes, the various kilns and techniques, scanning across the centuries from the Song, Ming and Ching dynasties. He ends as an aesthete: '*To those who are in doubt whether a piece of porcelain with underglaze decoration is Ming or Ch'ing, the writer's advice is this: examine the piece in the evening and if it does not look much nicer than in the day-time, the chances are very much against its being Ming*.'

The pamphlet ends with six pages on bamboo carving by King. *'From ancient Chinese history, one learns that the Chinese did not use brush, ink, and paper for purposes of correspondence or for recording events. Everything was 'written' on bamboo, bone or wood, with some sharp instrument'*. A writer needed to be a bamboo carver as well. He talks of fans, arm-rests and cylindrical containers for pens as the main objects of bamboo carving. He ends with '*...should anybody have too much time to spare and is looking for a new hobby, the suggestion is; - take up bamboo carving. The initial expenditure on tool and material is within the reach of every one's means, and in time a nice collection of one's own handcraft can soon be accumulated. Besides, the whole outfit is so handy that it can be easily carried about; and one can be so fascinated with the work that he would want to carve a few strokes whenever he has some odd moments to spare*.'

The Three Chinese Festivals

Pamphlets on China and Things Chinese. The Three Chinese Festivals. 1. The Chung Chiu or Mid Autumn Festival. 2. The Tuan Yang or Dragon Boat Festival. 3. The Lunar New Year. Why the current year is call a year of the dog. Some canine breeds of China. Published by The War Area Service Corps, National Military Council. Peiping, May 1946. Series PC, No 2. pp. [2], 58. [Tao Yun-K'uei; V S Phen; H Y Lowe; C Walter Young]


SERIES PC

WASC

PAMPHLETS ON CHINA AND THINGS CHINESE

The Three Chinese Festivals
1. The Chung Chiu or Mid Autumn Festival
2. The Tuan Yang or Dragon Boat Festival
3. The Lunar New Year

Why The Current Year Is Called A Year Of The Dog

Some Canine Breeds Of China

Published by
THE WAR AREA SERVICE CORPS
NATIONAL MILITARY COUNCIL

PEIPING

The articles on the Chung Chiu and Tuan Yang festivals were originally written by Dr Tao Yun-K'uei (1904-1944) in 1943 and reprinted in this combined pamphlet. Tao was a professor of sociology at the National South-Western Associated University in Kunming and a noted writer on traditions and folklores. He had studied under Eugen Fischer at the unhappily named Kaiser Wilhelm Institute for Anthropology, Human Heredity, and Eugenics (KWI-A), completing his doctoral dissertation on physical anthropology before returning to China in about 1935. Both Phen and Lowe had contributed to other pamphlets in this series, and Dr C Walter Young (1902-1939), was an American economist and authority particularly on Manchurian and international affairs. He had previously written the articles on dogs which had been published separately, and were here brought together for this pamphlet after his premature death from an un-named chronic illness caught during his field work in Manchuria in the 1920s and early 30s.

The reprints of the earlier articles was driven by '*the tones of approval and encouragement from readers of WASC pamphlets.....While the Chinese nation was fighting with every ounce of her energy during the darkest years of the war, the War Area Service Corps has not neglected to provide some form of intellectual entertainment for the English speaking friends who had volunteered to help the country in her fight against aggression and for freedom.*' The un-named editor finished his preface with: *'In presenting this pamphlet, the WASC wishes all readers the Merry Mid-Autumn and Dragon-Boat Festivals to come, and a Happy "Gay Old Dog" Year throughout these twelve moons*.' The year February to January 1946-7 was the Year of the Dog in China. The Anglicism of the 'Gay Old Dog' doesn't seem to fit somehow.

Tao lists the nine big religious or cultural festivals, the big chiehs, or 'joints' in the calendar, and they include the mid-Autumn (a Yin festival, dragon boat (a Yang festival) and lunar festivals. He describes the stories behind them, the cultural impacts, the events and traditions, and its lively reading. He concludes that, '*Life would not be worth living if it were nothing but work, work and work. Men save so that they may enjoy rest and leisure afterwards. This is a sound outlook of life.....What more needs to be said to show that the Chinese believe in living, and at the same time allowing the less fortunate to have a chance to live.* Brave words, that have not held up particularly well over the succeeding decades.

But what of dogs, and their big year? Lowe provides a couple of pages on *Why the Current Year is called the Year of the Dog*. The dog represents fidelity among the 12 animals of the Chinese zodiac, the dog belonging to the more passive, feminine Yin group.

C Walter Young then writes on the Pekingese, the Lion Dog, but not to be confused with the Tibetan Lhasa Lion dog. The dogs were most popular in the Manchu court, bred by the eunuchs, and possibly became as popular in the West as at home. Young also suggests that the dog is not necessarily an indigenous product, with small dogs of the Maltese type recorded as arriving from the mediterranean region in as far back as the Tang Dynasty. There is much on the breeding specific physical and inbred characteristics, and a flowery poem by the Dowager Empress Tzu Hsi.



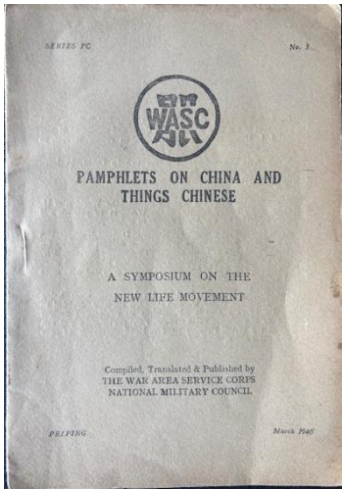
Queen Victoria's Pekingese infamously called Looty, brought back to England after the looting and destruction of the Summer Palace in 1860. Painting by Frederick Wilhelm Keyl, commissioned by the Queen in 1861. Royal Collection.

Finally the Chow Chow, unique among dogs for its blue-black tongue, and perhaps not so unique in being a source of food. The name Chow Chow is purely western, not particularly linked to the Chinese nomenclature of sōng shī quǎn, or 'puffy' lion dog.

The New Life Movement

Pamphlets on China and Things Chinese: Symposium on The New Life Movement. Compiled, translated, and published by The War Area Service Corps, National Military Council. Peiping, March 1946. Series PC. No. 3. pp 29. [J L Huang, and others]

In the foreword, J L Huang, the long-time Director of the New Life Movement, tells us that it originated in a speech by Chiang Kai-shek delivered in Nanking on February 19, 1934. Within a year, the word had spread across 20 provinces, with the formation of 1300 units. The Movement was an attempt to provide a unified, moral regeneration for all Chinese, to provide a moral code and universal standard of knowledge that would be the foundation for the people moving forward. It would also provide an ideological counter to the rise of the Communist Party. Although looking forward, it also looked back to revive the Confucian values of propriety, justice, honesty and the sense of right and wrong. You can easily see how the WASC and OMEA and the pamphlets were part of this movement, the thinking infiltrates them all. Haung ends with: *'This pamphlet is issued to acquaint the general public with the ideas behind the Movement and to give an account of the activities of the organisation during the past thirteen years. It is hoped that the educated people of China, the personnel of all government services, the students in the various schools and colleges as well as leaders in all walks of life, will set examples for the rest of the population and thus attain the goal which our Chairman prescribed in his inaugural speech, on February 19, 1934*.' The pamphlet with the two speeches and short comments from a range of people was obviously not just for the benefit of foreign allies.[22]



Chaing Kai-shek's original speech from 1934 follows. '*We want to have a new atmosphere created, to have a new programme executed so that the whole nation can follow suit, in our endeavour to build up a new state and revive the Chinese race. We must emphasise no so much the*

past, but rather what is to come.' He recognizes that the general level of education and intelligence of the people is low, but they do not have to wait until every person in the country is adequately educated and fully understanding of their duty as a useful citizen. The leaders need to set the example*. 'We have an old saying: "The morality of the Superior Man is like the wind; the morality of the Inferior Man is like a field of hay. When the wind blows the hay is bound to bend and sway".'* And a little later: *'…the military forces alone cannot accomplish the revival of a nation or race. It appears that the main thing is to prepare the people to appreciate the importance of a code of morality and to make universal a standard of knowledge worthy of a model people.'* Simplicity, frugality, cleanliness, orderliness are the catch words. '*Are we going to wait for the water to boil before we wash ourselves, to wait for food to be stem hot before we eat, when our nation has to go to battle?'*, daring to make some comparison with the Japanese who seem to do these things better. He finishes asking that the nation should be on an equal footing with others, '*getting rid of all the unequal treaties that bind us and all of the shame that we have suffered, and at the same time rejuvenate the Chinese trace, leading to a new status and a new existence.*' One hundred years on from the humiliating opium wars and 50 from the Boxer Rebellion and downfall of the Ching, the hurt still stings.

Soon Mei-ling (Madame Chiang) follows with a piece on '*Woman's part in the New Life Movement*.' She was very much a part of this whole drive beside her husband. The movement is one of service, and mutual help. Woman have a central role, shouldering their own responsibilities along with those of the men. There follows several pages of one or two paragraph comments assembled by the editor from a number of writers, almost like a series of endorsements, highlighting different aspects. They include:
The New Element in the New Life Movement, Wu Chih-hui
Motives versus Forms, Chu Cheng
Our National Renaissance, Yu Yu-jen
The classical Interpretation of Li, I, Lien, Ch'ih, H H Kung
A Stage of the new Life Movement, Sun Fo
The Enforcement of the New Life Movement, Ho Ying-ch'in
On Cohesion, Yen His-shan
The New Life Movement and the War against Aggression, Shan Li-tzu
The Practical Side of the New Life Movement, Geng Yu-hsiang
The New Life Movement and the People's Livelihood, Chen Li-fu
War and the New Life Movement, Wu T'ieh-ch'eng
On Service, Hsiung Shih-hui
The Economic Aspects of the New Life Movement, Wong Wen-hao
The New Life Movement and Communications, Chang Kuing-chuan
The Military Aspects of the New Life Movement, Chen Cheng
How to Carry Out the New Life Movement, Ch'ien Ta-chun
An Ideal Society, Bishop Yu Pin
The Buddha's Way, Abbet T'ai Hsu
The Development of National Consciousness, J L Huang
Significance of the New Life Movement, Chang Cho
And lastly some pages on *An Outline of the Activities of the New Life Movement*, by 'Recruit'. The editor at the end apologises for any shortcomings in the choices and translations.

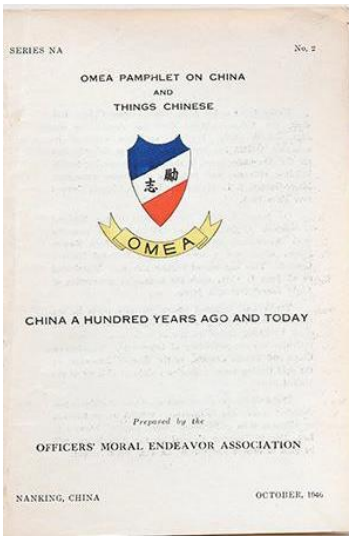
In all the pamphlet gives a unique insight into the way in which one player in the revolutionary struggle of the mid-century dealt with the need for social and moral

regeneration, and the need to move the Chinese to look forward, not back, to develop something tougher and more resilient than the weaknesses that the final decades of the Ching had exposed.

China a hundred years ago and today

OMEA pamphlet on China and things Chinese. China a hundred years ago and today. Prepared by the Officers' Moral Endeavour Association. Nanjing, China. October 1946. Series NA. No.2. pp [2] 64. Front cover with coloured OMEA shield. [Phen, V S]

This is perhaps not what you might expect in a series of pamphlets directed to informing the foreign military on things Chinese. It originated from the enthusiasm of its author V. S. Phen, who had contributed to the pamphlet on the Macartney Embassy. Phen says that he '*was given the privilege of the stalls in the library of the Social and Political Science Association of Peiping*.' There, he '*came across a book in a very bad condition. I picked it out, and found that it was an old acquaintance, something that I had scanned over a quarter of a century ago*.' The book was Meadows' *The Chinese and their Rebellions,* published in 1856. To Phen, '*it showed a more comprehensive knowledge of China and things Chinese than many a one that is popular. It revealed a more penetrating insight into world affairs than its title would lead readers to expect.*' And so Phen, drew up his text into two columns, and filled them with extracts from Meadow's book on one side and on the other his commentary on the relevant aspects of China in 1946.


SERIES NA No. 2

OMEA PAMPHLET ON CHINA AND THINGS CHINESE

OMEA

CHINA A HUNDRED YEARS AGO AND TODAY

Prepared by the OFFICERS' MORAL ENDEAVOR ASSOCIATION

NANKING, CHINA OCTOBER, 1946

We can't be too sure whether American military officers were much interested in the China of the 1850s. However, Phen's pamphlet was one way of presenting present day features of China, and it fits very well alongside the New Life Movement pamphlet in the drive to make the Chinese look forward. The extracts from Meadows with Phen's commentaries are grouped under the headings: On Administrative and other Problems; Theory and Practical Working of the Chinese Autocracy; The Chinese People; Misrepresentations and Misinterpretations; Some Passive Resistance to Open Rebellion; Superstition, Politics and International relations; Prophecies from Mr Meadows' Book; On Civilisation. This final section comprises some selected paragraphs from Meadows' chapters on civilisation, which Phen remarks are *'purely academic'*.

There is some interest in looking more deeply into Phen's comparisons, and this has been written about here: https://ianferg.nz/moral-endeavours-in-nanjing-thomas-meadows-and-omea/.

Across all the pamphlets there are consistent themes: moral and social regeneration, look forward not back, develop something stronger and more resilient than in the past, adhere to new codes of service, education, behaviours, cleanliness and good living. There is also an unwritten political aim, to counter the equally strong resurgence in modern living and service taught by the communists. The whole movement was very much one aimed at

strengthening both Chiang and his wife personally, and the Nationalists at large, in their fight against the Japanese and eventually the Communists, who's discipline and teaching in the end won them through.

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[1] Also written as Huang Jenlin, 黃仁霖; (1901–1983); https://storymaps.arcgis.com/stories/15f9971c35634e6cadf8d21b95e6f7c5

[2] https://library.brown.edu/create/libnews/li-wang-trends/)

[3] Memoirs of J.L. Huang, translated into Chinese as Huang Renlin Huiyilu / 黃仁霖回憶錄). (https://books.google.com/books/about/Memoirs_of_J_L_Huang.html?id=yrNwAAAAMAAJ)

[4] National Library of Australia. Mary Chen Hsu Bien collection.

[5] Presumably announces the OMEA takeover. This is not included in the descriptions given here, since it is not at hand. Copies are held at Stanford: https://searchworks.stanford.edu/view/191811 and the National Library of Australia: https://nla.gov.au/nla.obj-4161896825/findingaid#nla-obj-4161897449

[6] Phen Van Sung, "Eulogy on Confucius," St. John's Echo, June 1919, pp 15–19. St John's University was a Christian college established by missionaries, but closed by the communists in 1952.

[7] Phen, Van-sung, "Most Favored Nation Clause in China's Treaties." M.A. thesis, Harvard University, 1923.

[8] https://eresources.nlb.gov.sg/newspapers/digitised/article/singfreepresswk19291023-1.2.41

[9] Almost £3M in today's money – he had £10,000 as a salary and £5,000 as allowances.

[10] This translation was by the Jesuit missionary Antoine Gaubil. Staunton, however, went back to the original Chinese.

[11] [Staunton, George Thomas tr.] Narrative of the Chinese Embassy to the Khan of the Tourgouth Tartars, in the Years 1712, 13, 14, &15; by the Chinese Ambassador, and Published, by the Emperor's Authority, at Pekin. Translated from the Chinese, and accompanied by an appendix of miscellaneous translations. London, John Murray, 1821. An account of this can be found at: https://ianferg.nz/overland-to-peking-accounts-of-journeys-across-russia-siberia-and-china/

[12] Bell, John, Travels from St. Petersburg in Russia to Diverse Parts of Asia. Glasgow: for the Author by Robert and Andrew Foulis, 1763.

[13] https://prabook.com/web/j.c.sun/1722994

[14]Sun, J.C. My Career In Peiping's English Press Media 1920-1938: Memoirs of Sun Jui-chin (J. C. Sun). A second edition was published in 2025, edited by Zhang Jianyi.

[15] https://baike.baidu.com/en/item/Wang%20Zuoliang/1517426

[16] https://library.brown.edu/create/libnews/li-wang-trends/

[17] 1919 was the year of the May 4 cultural and anti-imperialist political movement, which also laid the groundwork for the development of the Communist Party.

[18] Shen Dehong (Shen Yanbing; 1896–1981). Shen was a founder of the Communist Party, and later China's Minister for Culture.

[19] Lu Xun (魯迅; 1881 – 1936), pen name of Zhou Shuren, born Zhou Zhangshou.

[20] Bertram J North China Front. London, Macmillan, 1939.

[21] https://tombs.bukitbrown.org/2021/04/goh-lai-hee.html

[22] A quick on-line search will provide any number of texts describing the Movement and it's role in Chinese history.