

L I T E R A R Y . . .

THE DAUGHTER OF THE APOTHECARY

When, under the mandate of heaven, the august Chu Yuang-chang, whose reign title was Hung Wu, founded the celestial dynasty of the Ming, there lived in the Forbidden City an apothecary named Hai Shen. His dispensary was without the walls of the Great Within itself, and he accumulated much wealth through the patronage of the Imperial Household.

This scion of the Hai was, in spite of his wealth, a miserly and avaricious man. His dragon-scale potions were of no more healing a substance than fish scales. His tiger-bone remedies contained the bones of rats, and hence were of little worth. He even neglected to burn the required number of joss-sticks before his ancestors (many of whom had been decapitated in the last generation), and ignored the prescribed rites.

Being as near the Great Within as he was, with the Imperial Board of Rites sitting so close at hand, it was odd indeed that such a man escaped punishment. Many have suffered decapitation and worse for lesser crimes than neglect of the Rites. There was a good reason, however. As the aesthete cultivates the dry stalk of the lotus plant for the sake of the blossom, so did many influential men cultivate old Hai for the sake of his daughter. It was whispered that even in the Imperial Household there was not a more beautiful creature, and had these rumours reached the Imperial ear her appointment to the Imperial Concubinate would have been decreed. The suitors took good care, however, that no such thing occurred.

No less than three senior mandarins of the Board of Rites and two coral button mandarins of the first class were among her following, and her odious father was safe from disciplinary action. His influence was felt in high quarters, and his wealth increased, as different men strove to find favor with him. He became engaged in various remunerative but nefarious undertakings, which would not have gone unpunished had he not had three suitors in the courts. There was talk of his appointment to a magistracy, regardless of his ignorance of the classics.

When the barbarians from the East came over the seas to offer tribute and to establish warehouses, they brought gifts to Hai, who obtained their concessions from the city courts. His influence suffered sadly for this abuse of the prerogatives of the harbor officials, and only with difficulty was the President of the Board of Rites able to obtain a decree condoning the offence.

Too blind to be warned by these events, and to tread softly for some time, Hai joined with the radical Wang Yang-ming and attempted to discredit the philosopher Chuhsi. This came directly under the jurisdiction of the Board of Rites, as violation of traditional precepts, and the President warned his future father-in-law that he must in future avoid infringement of the law, or be punished.

The case was at its height a week later; the suitors attempted to prevent a hearing, and were succeeding when the President terminated the discussion and opened the cast himself.

The reasons for his unexpected desertion of Hai's cause are narrated by the poet Li, who obtained the tale from one of the servants of Hai's house. One morning Hai awoke and called for his tea, and, as he drank it, considered his wealth and influence, and gloated over his immunity from the law in the person of the President of the Board of

Rites. As he lay there a servant came in trembling to say that his daughter was not in her rooms. Another brought a note drawn on the finest rice paper, which Hai read with alarm. Being a badly educated man he read with difficulty his daughter's respects to her august parent, and her hopes that he would live long and in good health. She had, the note continued, been kidnapped by a junior mandarin from a distant province, and they would be married by the time he received the message.

The President of the Board of Rites was inconsiderate enough to assume that he had lost face in the affair, and not only allowed his would-be father-in-law's case to be heard, but hastened the trial which resulted in heavy fines being levied upon Hai, and ultimately in his decapitation. As the poet Li so aptly puts it: "You can never tell with apothecaries' daughters".

Free Speech ?

Those who have criticised the "policy" of The Gazette in allowing articles concerning Socialism and the C.C.U.F. to appear on page six apparently believe that University students are incapable of choosing between good and evil in politics, although the government allows a substantial number of them to vote. If these persons have any concrete ideas on the subject I am sure that the students would be glad to have a look at them; unfortunately most of them will be content to loftily condemn what they call the "policy" of The Gazette, and assert that the campus is no place for the C.C.U.F.

Assuming that the assertions of these philosophers are correct, it would necessarily follow that Universities have been of no use in educating biologically mature specimens of humanity, since they are unable to distinguish even between good and evil. If students are so incapable, I am surprised that those who have complained consider themselves capable of deciding so considerable a matter as what should be allowed them in mental freedom, and what not. If they have

FOR HIM

When I first saw your face,
The last veil loosened,
Clear against the sky,
I knew that what had passed
From your soul into mine
Would never fade.
My mind, made richer by your thoughts,
Waxed brightly, waned with yours away,
Until I felt I did not live
Except in you; and in that single moment
Saw our lives made one, and knew,
However lone the way I tread,
A part of you will always go with me.

AURORA.

Free Political Thinking In A Democracy

The best form of government is the one which is best for the people. Even the C.C.F. party must agree to that. The C.C.F. party believes that government control of practically everything is desirable. Granted Government Control is not bad in every way. The question is the degree to which this control is exercised. We must clearly understand how much is beneficial and how much is not. In some cases it is advisable but it does not follow that it is so in the majority of cases. A tendency towards extreme socialism and similarly extreme capitalism leads to dictatorship. An example of the former is Russia today. Adolf Hitler was supported by a strong group of great financiers, not a great popular revolution of the people. In addition to this illustration the early history of capitalism in England and the United States, when the British Government was controlled by people of great wealth.

The way dictatorship evolves from Socialism is that it naturally follows that control of most of the industries of a country connotes control over most of the lives of the people. Most of the people would be working for the Government and the Government would be able to influence their votes in the same way that the votes of people working for capitalists can be influenced. However, there would be no similar forces influencing votes in the other direction or contrary to the policy of the Government. Thus barring extremist management or national disaster it would be most difficult to displace such a Government even though it became corrupt and bad for the country.

If such groups as the C.C.U.F. were forbidden in our Universities, it would set a dangerous precedent for free thought's being abolished among students. One Canadian University has been misguided enough to do so, and their branch of the C. C. U. F. has solved this problem by meeting off the Campus.

The question is somewhat deeper than the expulsion of a single society from the campus. If this were to happen it would make martyrs of a comparatively harmless group, and thus reflect upon those who may have had some ulterior motive in the matter. We would also find Universities in a position to suppress the political freedom of their students on the basis of the precedent thus set. I myself am not in sympathy with the C.C.U.F. but they are the first people on this campus who thought enough of their tenets to found a club for them. It does not speak well for those of other political groups that they attempt to suppress this group rather than found their own. I will not be so presumptuous as to suggest that they have nothing to offer in this respect but that assumption will be made by many if they merely sit back and make half-hearted attempts to prevent the C.C.U.F.'s meeting.

If the dissenting groups are not afraid to produce their propaganda, let them do so in the form of their own political clubs. If, as I suspect, this would result in debates between these clubs an institution of the Oxford Union variety might eventually emerge which is one of the crying needs in this place. The paucity of the student support at present given to the Sodales Debating Society indicates that something new is needed in its place. The splendid work of the President of the Society has gone unrewarded in the shape of student attendance, beyond a few faithfuls or the friends of the debaters.

aims should be to assimilate as many facts as possible, in an unbiased manner, and come to an honest decision, as best we can on the basis of those facts, not to take one faction or one point of view and attempt to proselytise our fellow students. Faction from its very nature is blind to other points of view. We prefer to air our opinions on a forum of all points of view; rather than in a meeting open only to fellow worshippers.

I concur with the Editor in his Editorial of two weeks ago, in which he said: "Freedom of thought of speech, of activity, freedom to form an independent opinion must not be hampered by the requirements of an outside authority." The members of the C.C.U.F. are free to belong to any party they wish, but they should realize that because they are free to form such an organization, it does not say that is advisable for them to do so.

BRENT GIBSON.



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