

SOUTH SEAS SOCIETY MONOGRAPH NUMBER 17

Reminiscences of a Chinese Economist at 70

H. D. FONG

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H. D. Fong, Ph.D. (Yale).
Professor Emeritus of Economics,
Nanyang University,
Singapore.

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AMBASSADOR
OF THE
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FOREWORD

As an Executive Committee member of Nanyang University Council, I had the pleasure to meet Dr. Hsien Ding Fong in a Seminar of the University on The Small Industries of Singapore in December 1970. In the subsequent contacts, both social and academical, I was very glad to learn that Dr. Fong is not only a distinguished economist, but a sincere social worker as well. He is always ready to help with whole-hearted devotion any people he knows or any country he lives in.

He has good reasons to be kind-hearted. For during the past 7 decades since his birth in 1903, Dr. Fong has lived in an Asia of poverty and backwardness. It was the duty of the elites like himself to educate and awaken the masses as to how to improve their lots through economic development and modernization. He has done his jobs splendidly well by teaching modern economics in Nankai University of Tientsin before World War II; by planning for industrialization of China shortly after the war; by serving as adviser and research expert for ECAFE region during the 50's and 60's; and finally by assisting Nanyang University in the expansion of its programme in economic and business administration studies. In fact, the life story of Dr. Fong during the past 70 over years is, to a very great extent, just the history of Modern Asia in its struggle for progress and development. This book, therefore, does not only relate the private life of an eminent economist, but also records the progress of Asian modernization since the beginning of this century!

During his 3 years stay in Singapore from 1968 to 1971, apart from teaching in Nanyang University as aforesaid, Dr. Fong has conducted several seminars focusing on the priorities of industrialization in our country; and in 1970, he further published the famous booklet: "The Strategy of Economic Development in Singapore", pointing out the right way leading to the successful industrialization of Singapore. Dr. Fong is really a great friend as well as a respectable teacher to the young economists and industrialists of Singapore. To these leaders of our younger generation, I sincerely recommend this book by our esteemed Professor.



(WEE MON-CHENG)

Embassy of the Republic of Singapore,
Tokyo 21 April 1975.

P R E F A C E

After retirement from teaching and research work at Nanyang University in Singapore, I moved from Singapore to Bristol, England for half a year, and then again to Sunnyvale of California in September 1971.

My late wife Anna and myself thought we would settle down for good, after 18 removals, in a city near to the home of my youngest daughter Julia. For two years I enjoyed the quiet environment of Sunnyvale having a population of 100,000, in the meantime looking after Anna suffering from angina pectoris, hypertension and gout.

Without being able to pass the examination for driving at my age, I was immobilized and could not move around much, even to the neighboring cities of San Francisco and Palo Alto (site of Stanford University). I had much time at my disposal, which to one having worked all his life till the age of 68 must be put to some use. For inactivity or forced retirement on purely age considerations is a handicap which only the so-called "senior citizens (65 or over in the United States)" can well appreciate. So I started to preach in a Chinese church in Sunnyvale, carrying on my old avocation started in Bangkok in late sixties. In the meantime, I tried to utilize another portion of my time to assess my own life and work. It was in November 1972 that I started to write the present autobiography, with my late wife as the only critic.

Work proceeded smoothly with the help of my own library. The autobiography was completed in draft form by April 1973 when deterioration in Anna's heart disease compelled us to move to Houston, Texas, renowned as America's Medical Center. When the preliminary revision was completed by early September 1973 Anna was already near to her end. I celebrated my 70th birthday anniversary at her bedside in St. Luke's Episcopal Hospital. She passed away of heart attack and shock. Further revision of the manuscript, on basis of comments from friends and my son William, had to be put aside.

Mr. Wee Mon-Cheng, who has taken a deep interest in Nanyang University where I taught development economics for three years (1968-71), suggested to me the publication of my own life story by the South Seas Society, with himself providing the funds needed. I readily accepted his kind offer. However, were time and library facilities available, I would like to have the manuscript thoroughly revised.

I may mention here that I add a last chapter on my fourth marriage to Leonie, a Swiss lady whom I knew over twenty years ago at the United Nations Economic Commission for Asia and the Far East in Bangkok,

Thailand. My residence in Geneva where French mostly, but also German and Italian, are *lingua franca*, makes it difficult for me to have access to references I would require for the purpose of revision.

Finally, I wish to tender my sincere thanks to Mr. Wee, Ambassador of the Republic of Singapore to Japan, for his generous financing and contribution of a foreword. The South Seas Society, an academic society of long standing for the study of Southeast Asian problems, is sponsoring the publication of my autobiography, for which I am grateful. To Mr. Wong King-kung, at one time economic editor of **Nanyang Siang Pao**, Singapore, and Mr. Gwee Yee Hean, Director of the Institute of Asian Studies, Nanyang University, I offer my heartfelt thanks for the pain they have taken in seeing the book through the press. My dear friend, Dr. Lee Sheng-yi, Senior Lecturer in Economics at the University of Singapore, has taken a great interest in the publication of this work; to him I like to tender my thanks. Dr. Franklin L. Ho of Columbia University and Professor John K. Fairbank of Harvard University have also indebted me with their helpful comments.

Hsien Ding Fong.

15 Rue du Vidollet
Geneva
Switzerland
May 1975

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Chapter 1

CHILDHOOD IN NINGPO, 1903-1917

I

I was born in Ningpo on September 6, 1903, at a time when China's place in the world community was at its lowest ebb. The Boxer Rebellion in 1899-1900, an extreme form of anti-foreignism sanctioned by Empress Dowager of the Manchu dynasty (1644-1911), brought the allied troops from eight nations (Britain, France, Russia, Germany, Italy, Japan, Austria and the United States) to Peking, in order to disarm the Boxers besieging the diplomatic quarters for almost two months from May to July, 1900. The Protocol, arrived at in 1901 after prolonged negotiations, included, *inter alia*, a heavy indemnity of 450 million taels, to be paid in 39 equal annual payments ending with 1940, to 13 nations listed according to the magnitude of payment as follows: Russia, Germany, France, Great Britain, Japan, the United States, Italy, Belgium, Austria-Hungary, the Netherlands, Spain, Portugal and Sweden.

China had then been divided up among the major powers, under a series of "unequal treaties" imposed on her since her defeat in the Opium War of 1840-42 by Great Britain, into the so-called "spheres of influence", within which the dominant nation gained for its nationals rights, backed up by military might, for trading, navigation, mining, manufacturing, railroad building, unilateral tariff reduction, extraterritoriality etc. In addition, China had lost her tributary states—Burma to Britain and Indochina to France; ceded Hong Kong to Britain and Taiwan to Japan; and leased Kowloon and Weihaiwei to Britain, Kiaochowwan (or Tsingtao) to Germany, and Port Arthur and Dairen to Russia. Even the American commitment in 1900 to the "Open Door" policy, whereby all nations should agree to have equal access to rights already granted by China to other nations, could not stem the tide of encroachment on China's sovereignty. In 1905, when Russia lost to Japan in a naval engagement, Russian interests in Manchuria were taken over by the Japanese. Korea, formerly a tributary state of China, became Japan's protectorate.

The Manchu regime, under the iron hand of the Old Buddha surrounded by ignorant and corrupt princes and eunuchs, killed the 1898 Reform of Emperor Kwangshu (1875-1908). The Emperor was at once imprisoned with his beloved Princess Consort Chingfei in an island within the palace, till his death a few days prior to the passing away of Empress Dowager in the winter of 1908.

After her return with the Emperor from the flight to Sian during the allied siege of Peking in 1900, the Empress Dowager began to realize the bottomless pit to which her regime had fallen, and to take urgent steps for

China's modernization. But alas, it was too late, as the Chinese people, under the leadership of Sun Yat-sen (1866-1925), formally organized the Tung Meng Hui (China Alliance), a revolutionary group later renamed as the Kuomintang or the Nationalist Party, in Tokyo in 1905. Edicts had then been issued to rid the country of evil habits and customs like foot-binding for females, indented labor or slave girl system, opium smoking, system of heterogenous weights and measures, absence of a modern system of education, communication and transportation, lack of an arsenal, failure to send students abroad for training, etc. Things, in the meantime, had gone from bad to worse. Soon after the Government proclaimed in August 1908 the Outline of Constitution for enforcement within nine years, both Empress Dowager and Emperor Kwangshu passed away in October. The throne went to the boy Emperor Hsuantung for the last three years of the dynasty, as Sun Yat-sen became the first provisional president of the Republic of China on January 1, 1912.

When the Revolution came, I still remembered how as a boy of eight I had to hide under the counter of our jewelry shop located in the business centre of Ningpo, in order to avoid compulsory shearing of my long and beautiful pigtail when the police was organized to liberate us, literally speaking, by taking away from every male child or adult this last symbol of servitude to the Manchus. However, later on, realizing the meaning and significance of the police measure, I asked my fourth sister to cut my pigtail gently for keepsake.

II

My place of birth, Ningpo, was located along the eastern coast of China, and became one of the early landing ports for Europeans — especially Spaniards, Portuguese and Dutch — after the opening up of the East through Vasco da Gama's sailing in 1498 around the world, via the Cape of Good Hope. Indeed, Ningpo has been one of China's foreign trade centers since the Tang dynasty (618-907), for merchants from Southeast Asia. It was one of the five treaty ports opened to trade under the Treaty of Nanking signed with Britain, after China's defeat in the Opium War. However, among the European nations, Portugal in fact gained the first foothold in China, by occupying and settling down in Macao, an island off the southeastern coast of Kwangtung province. It was only until 1887 that the permanent right of the Portuguese to reside on the island was formalized in a Sino-Portuguese Treaty of Friendship.

Ningpo is located in what is considered as the Southeast Coastal Uplands which comprise two provinces of Chekiang and Fukien, with Ningpo as second of the seven largest cities in Chekiang province, and next only to Hangchow, capital of the province, which along with Soochow of neighboring Kiangsu province, has been deemed to be paradise on earth.

As the saying goes, "there is paradise in heaven, but Soochow and Hangchow on earth."

Because of the mountainous character of the region and the high density of population concentrated on the coastal plains and river valleys, Ningpo people are renown as traders, taking pride in their ability to get rich in life in other parts of the country. They are also good bankers, and for that reason known as the "Jews in China". I still recall many a time when I gave lectures in universities or other institutions in different parts of the country, few would believe that I came from Ningpo, for Ningpo people leaving their hometown seldom take up academic profession of teaching and research which, though highly esteemed after the Confucian tradition, do not bring them wealth for a good living.

Ningpo, a city of 240,000 according to the 1953 census, is one of China's principal fishing ports. Situated on Yung Kiang River, it can be reached by ocean-going vessels from its outer harbor of Chinhai. The overnight trip to Shanghai, China's industrial, commercial and financial metropolis, from Ningpo, taking around 12 hours by steamship, used to be a feature in my childhood days; I myself had the opportunity of sailing on the steamship for the first time when I was 14, in 1917, to join the group of apprentices for work in the Hou Seng Cotton Mill in Yangtzepoo, with an American trained industrialist H. Y. Moh as its manager and simultaneously, according to Chinese custom, master of all the apprentices including myself. Moh was then the rising star in China's cotton textile industry, owing to the suspension of imports during World War I. He was responsible for introducing into China the Saco-Lowell machinery not only to Hou Seng, but also to another mill named Teh-ta of which he was also manager. He was generally regarded as the Cotton Magnate of China.

III

My family was a comparatively large one. My father, born in 1852, married twice. The first mother left two sons and one daughter in the care of my own mother born in 1869, who had herself four daughters and one son in myself who was the youngest. She thus had to look after eight children in all—five daughters and three sons, and got them all married except myself when she passed away in 1921.

My father was a jeweller, rising through sheer hard work from craftsman to merchant, with a jewelry shop in the main street of Ningpo. Being kind-hearted and generous by nature, he was constantly pestered by requests for financial assistance from his own brothers. Without having acquired much education, he followed the age-old belief in ancestor worship and was a polytheist, offering sacrifices to all kinds of gods in temples or at home. For according to the Mahayana variety of Buddhism practiced in East Asia including China, Japan and Korea, there would be transmigration in the next world whereby meritorious followers could climb up the ladder

from devils to saints.

I was not born in the heydays of my family's fortune. In fact, I was almost burnt to death in a fire which destroyed our home while I was only three years of age. But for my mother's great love to snatch me away from the fire at the risk of her own life, I would not have lived till this rather high age of 70.

I was, however, a lonely boy as the youngest member of the family. My two elder brothers, born of the first mother, could have been parents to me in age, and my youngest sister was ten years my senior. When I began to know a little about things, my family consisted of my parents, my father's sister-in-law who was a widow, my second brother's widow, two of my own sisters and myself — seven in all, as my eldest brother's family lived apart from us. I had no playmate, and used to stay home without daring to venture out and getting mixed in brawls of street urchins. It was for this trait of mine that my parents named me "ting" or fixed. I was a fixture at home never to be lost sight of. I was in those days somewhat spoiled, as the whole family pinned its hopes on the youngest son who according to the fortune teller had good "pa-shih" or horoscope. Indeed, it was because my good horoscope matched well with that of my first wife Nora Wang that I became engaged to her at the age of eight through the consent of the parents on both sides.

IV

When I was first sent to a traditional primary school operated by a "shiu-tsai" (the lowest degree accorded to a scholar under the Chinese civil examination system) for study, I learnt Chinese characters, starting with the **Hundred Families' Surname, Book of One Thousand Characters, Book of Filial Piety and Selections from Ancient Classical Essays**. I, being the youngest, was the favorite of several elderly pupils, one of whom often carried me home after school. By around 10 years of age, I was transferred to a Methodist primary school to learn English, since in those days, every middle class family expected its sons to work for higher salary in foreign firms, serving first as clerks and then getting promoted gradually till they succeeded in attaining the coveted rank of "compradore". There were only two pupils in the graduating class from the primary school, with myself ranking first and my classmate, son of a clock and watch merchant, second. I used to take pride in the fact that although I was poorer, I went abroad to the United States for study earlier than my richer classmate, because of a good stroke of luck. He returned later to be a professor of zoology at the Shanghai Baptist University, but died soon afterwards during the war with Japan (1937-45).

In the meantime, our family fortune continued to deteriorate after my birth. I referred already to the fire that burnt down our house in 1906. Soon afterwards, my second brother born of the first mother became

dissolute and indulged secretly in visiting "sing-song" houses; one night he stole all the cash and valuables from the safe box in our jewelry shop and thus reduced the family almost to penury. My father was so enraged that he had him jailed by the magistrate. From this disgrace my second brother died soon afterwards of consumption.

My father, now in his late sixties, became heart-broken and ill, and passed away in 1910, when I was barely 7 years of age. My eldest brother took over the jewelry shop, whose business declined rapidly after the overthrow of the Manchus in 1911, owing to the fact that with the abolition of male pigtails and simplification in woman's fashion especially coiffure, the use of jade and pearl strewn articles (usually in the form of a butterfly or phoenix) and the wearing of bracelets and necklaces became less and less popular. After my graduation from the Methodist primary school in 1915, I could ill afford to continue my studies except for one year at a vocational school, which helped greatly to make me independent since I had to live away from home and get along with other pupils in the dormitory. From that time onward, I was less sultry and stubborn, and became much better humored. It was a surprise and a comfort to my poor mother that within such a short span of time, I could have become a totally different boy—affable, considerate, obedient, and self-reliant.

Because of the Chinese custom of providing a decent dowry to any daughter on the occasion of her marriage, my mother had to search from her wardrobe again and again for jewelry and clothing that could be used or pawned to purchase the necessary articles for the purpose. This was when my two youngest sisters—fourth and fifth—were married soon after my father's death in 1910. Under the circumstances it was virtually impossible for me to continue my vocational study beyond the period of one year. Thus, from 1916 onward, I worked in our own jewelry shop, with my eldest brother as manager, assisted by an accountant, two salesmen, and one janitor-craftsman to run odds and ends and help to meet the needs of clients for specially engraved jade pieces. I still remembered how I used green colored alcohol for enriching the lustre of jade rings, earrings, broaches, bracelets and other decorative articles, and to string together, with thread wound copper wires, the pearls in the shape of butterflies, phoenixes, etc.

My mother, deeply concerned over my future, did not feel that to be an apprentice in our own jewelry shop could provide me with a career worthy of my potentialities. So through the introduction of my third sister's husband, himself an illiterate but well-to-do farmer, I was accepted, upon recommendation of his banker relative, as one of the 70 apprentices in the Hou Seng Cotton Mill in Shanghai in 1917. We were then so poor that my mother had to pawn her remaining items of jewelry to buy me the one missing item in my luggage, namely, a mosquito net. The heart-broken anguish she had suffered from this act of desperate need must have been a

severe blow to her pride, but to what length would not a mother go to provide her only male child, in whose future lay the hope of her life?

Being grown up among elderly sisters and without much contact with kids of my own age, I became somewhat effeminate and shy, although somewhat headstrong. My mother or sister would have to come to comfort or humor me whenever I felt hurt and sultry, and would never give in for hours. As I grew to adolescent age, I began to day dream over girls personified in novels like **The Red Chamber Dream**, which I had occasion to browse over. On the other hand, my one year of living in a vocational school away from home helped me to be more independent. The fortune-teller's prediction, especially in view of the state of poverty to which my family had been reduced after my father's death, and the decline of my family's business in jewelry, reinforced my determination to improve the financial conditions of my family through honesty, hard work and self-reliance — qualities which I inherited from my parents.

Chapter 2

APPRENTICESHIP IN A SHANGHAI COTTON MILL, 1917-1921

I

In China, the traditional relationship of an apprentice to his master, usually a craftsman, did not differ much from that in Europe in Middle Ages. In China, however, because of Confucian teaching to preserve the status quo and to look down with disfavor on any non-conformist or heretic, including scientific development, Industrial Revolution came much later than in Japan. As a result, the craftsman system persisted even though a real attempt was made to industrialize China during World War I, when suspension of western imports provided the golden opportunity for an expansion of the cotton industry started as early as 1895, after China conceded to Japan and other nations the right to establish factories on Chinese soil in accordance with the Treaty of Shimonoseiki. Prices of cotton yarn and cloth soared, and existing mills worked double shifts of 12 hours each per day. It was under these circumstances that youngsters with some primary education were accepted as apprentices in large numbers in cotton mills, in view of the shortage of more elderly staff trained to undertake the task of supervising the workers, mostly women and children. I was one of a group of 70 apprentices working in a mill located in the suburban cotton mill area known as Yangtzepoo, after my arrival in Shanghai in the summer in 1917.

H. Y. Moh, managing director of the Hou Seng Cotton Mill where I worked, was also our master. Realizing the importance of agriculture to a predominantly agricultural nation like China, a "farmer of forty centuries", he determined to go to the United States for study at Wisconsin, Illinois and Saco-Lowell Institute, in the field of cotton cultivation and textile engineering, in his early thirties. He had to sustain much hardship in so doing, having to learn English first and raise funds for family support and his own education. Once when his home remittance failed to arrive in time, he had to lock himself up in his room for three continuous days and appease his hunger with bread and water. He would not, as a Chinese gentleman, go to others for help.

Moh, having gone through much personal hardship in life, was a very generous and kind person well versed in Chinese classics. Like the old-fashioned master craftsman, his relationship with his apprentices had also a personal touch. He required them to rise early, and wrote a couplet to urge them to pursue their studies diligently.

"Keep the light burning till midnight,
Listen to the cock crow ere dawn.

This is time for all youth upright,
To vow to be great before long."

This couplet was pasted on the wall of our dormitory as a constant reminder. At times, in the midst of his business and social duties, he would assemble us in a hall and give us a pep talk. He was talented, composed prose and poetry, commanded a good caligraphy, and promoted "kun-ch'u" (or Soochow folk music) by keeping Chen-Fei Yu, then King of Kun-ch'u in China, on the mill's payroll. He was active in public affairs, and contributed generously to worthy causes.

In this connexion it may be appropriate for me to give a brief account of H. Y. Moh, my revered master.

When I joined Hou-Seng Cotton Mill in 1917, Moh (1876-1943) was in his early forties. He died of cancer in Chungking when I was in the States on October 19, 1943. He attained an age of 67 before he passed away.

Moh, a native from Putung, a suburban district of Shanghai across the Whangpoo River, was the manager and/or founder of three cotton mills — 2 in Shanghai and 1 in Chengchow. Hou Seng Cotton Mill was established soon after the outbreak of World War I in 1916. Several of the major share-holders were nouveaux riches from the war. Pao-shun Hsieh, a dye-stuff merchant, was reported to have made his fortune while in a toilet. By the time he came out of the toilet and attended to his business transactions, his dyestuff stock imported from Germany had soared in prices several times, in view of the import suspension following the declaration of World War I. Moh, with his knowledge, training, and entrepreneurship, succeeded in persuading Hsieh and other merchants, to invest their newly acquired capital in the construction of a cotton mill with American machinery which could still be imported across the Pacific to Shanghai, without going through the theatres of war in Europe. Both the United States and China, it may be recalled, did not declare war against Germany and its allies till April and August 1917 respectively.

In the meantime, Moh was concurrently manager of Teh-ta Cotton Mill, near to Hou Seng Cotton Mill, both being located in Yangtsepoo, Shanghai. Moh's elder brother, Shu-chai Moh, an educator who played an important role in the founding of Wu-pen Girls' Middle School, one of the best established by the Chinese themselves in the Chinese city (not foreign settlements) of Shanghai metropolis, was an important share-holder of Teh-ta Cotton Mill. In addition to Hou Seng and Teh-ta, Moh established a third one — Yu Foong Cotton Mill — in Chengchow, Honan province, because of proximity to the raw cotton producing area and nearby markets for cotton yarn which the peasants used to weave into cloth on handlooms at off seasons of farming as a by-employment and of availability of railway transport (eastward to the port of Lienyungkiang, northward to Peking, westward to Paochi and southward to Wuhan). Despite these advantages, the mill had to suffer

from the effects of civil war between rival tuchuns or warlords. Wu Pei-fu, with his army headquarters in Chengchow, was at first victorious in his confrontations with Chang Tso-lin, the Manchurian warlord. But Wu lost to Chang through defection of his subordinate, Feng Yu-hsiang, commonly known as the Christian General, in October 1924.

Moh was enterprising at the most propitious moment in the history of China's industrialization, which proceeded rapidly in consumer goods industries like cotton textiles during the years of World War I (1914-18) when imports had to be suspended and local products soared in prices. It was then not uncommon for Chinese owned mills to recover their original capital investment in a few years, through short-sighted distribution of fabulous profits among share-holders. In my own case, when I was an apprentice from the summer of 1917, I received free room and board from the mill, in addition to the pocket money of one silver dollar per month. But at the end of the year, I received a year-end bonus of 180 silver dollars, thus enabling me to make for the first time a much coveted Chinese Cheong-san or long gown lined with lambskin.

Moh, who knew Chinese society well in his years as a Customs official prior to his American trip for study, returned with a first-hand training in cotton cultivation and textile engineering. I still remember how in one summer he sent me to his own experimental farm for the cultivation of American long-staple cotton in the suburbs of Shanghai, under the supervision of a Buddhist scholar. I worked in the field under bright sunshine at daytime, became a Buddhist vegetarian, and learnt to compose Buddhist sayings in literary Chinese. I then thought I would someday be a Buddhist, but Moh's generosity to finance my study, first in Shanghai and later in America, cut short my youthful fancy and dream.

I was sent to the States for study in the fall of 1921, and became accustomed to the receipt of a monthly remittance of US\$80 from Moh for two years till the summer of 1923. For all at a sudden, Moh wrote to inform me of his financial losses, probably from postwar resumption of imports from abroad in competition with local products of coarser quality but higher prices, effects of civil war on mill operation in Chengchow, and possible speculation on the Chinese Cotton Goods Exchange in Shanghai, of which Moh was President at the time of my return from America in the winter of 1928. To me it was a godsend, as on account of this suspension of monthly remittance, I had to be on my own, and learnt to struggle in a land of opportunity and benefit from it by working my way through college, as did many other countrymen of my own, for example, T. F. Tsiang and Franklin L. Ho.

Moh was Deputy Minister of Industry when I returned to Shanghai in the winter of 1928, with H. H. Kung as Minister. He was in retirement at Nanking when the war against the Japanese aggression exploded on July 7 1937 under what is known as the Lukouchiao or Marco Polo Bridge Incident

in Peking. As noted later, Moh accepted my advice to leave Nanking by giving up everything except a few necessities and valuables in order to avoid the possibility of being compelled by the Japanese military to join the puppet regime which Japan set up in March 1938 for central China. This took place when I learnt of the Government's one day notice for withdrawal from Nanking in December 1937, first to Wuhan in central China and then to Chungking (in southwest China) as the provisional capital during the war.

In 1941 when Franklin L. Ho had to step down from the directorship of the Agricultural Credit Administration on account of political intrigue, Moh was appointed to take over the post. This was effected smoothly with myself as the intermediary owing to my close connexions with both—Moh being my master and benefactor and Ho my closest friend and colleague since 1923.

Moh undoubtedly occupied an important place in the history of China's cotton industry. The two other but more elderly magnates in the industry—Yun Chun-chin of Wusih and Nieh Ch'i-chieh of Shanghai—did not have the modern scientific training Moh received in America. Yun, for example, is said to have made important business decisions all on his own, depending solely on his mental calculation while sipping his tea on a Chinese sofa bed. Moh, it must be remembered, was the first one to introduce not only American long staple cotton for fine count spinning, but also American textile machinery mainly of Saco-Lowell make, into the country. Most of the Chinese owned mills though not the Japanese and British owned mills which occupied an important place in China's cotton industry in pre-1937 days, purchased the cotton textile machinery from the States under Moh's influence, with Anderson Meyer & Co. as the agent operating in Shanghai.

Moh, unlike many other leaders in the business world, was never calculating or miserly, but generous and kind-hearted. Jesus' saying that "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. 19:23) would be an exception in Moh's case. Moh used to tell the story that when he was in Peking talking to Chiang Mon-ling, then Acting President of National Peking University, about Chiang's request to finance the five student leaders in the May Fourth Movement in 1919, in protest against unjust treatment meted out at the Versailles Peace Conference to China as a victorious ally during World War I through the transfer to Japan of German occupied Tsingtao and other rights in China, as all these leaders were students of National Peking University who later became cabinet minister, diplomat, university president, scholar and poet, Moh agreed offhand to contribute a sum of 50,000 silver dollars from his own funds for the purpose. Moh, as a traditional Chinese polytheist, went with Chiang, who became a Christian in Taipei only when he breathed his last in early 1960's while holding the post of Secretary-General of the Sino-American Joint Commission for Rural Recon-