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中華文化復興運動推行委員會

鼓勵研究發明風氣

特設置科技獎勵金

（本報訊）為鼓勵大專院校教師及同學，從事科學技術之研究與發明，中華文化復興運動推行委員會，特設置中華科學技術研究發明獎勵金，以協助其解決在研究發展過程中所遇到的經濟上或設備上的困難。

此項獎勵金每人可申貸新台幣拾萬元（免計利息），俟其研究發明成功，獲得專利權並開始製造之第二年起，三年內分六期償還。

（本報訊）據教育部軍訓處來函說，黎明文化事業公司印行之大專預官

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校友經營出版社

新書優待同學

（本報訊）由本校校友所負責經營的「銀河出版社」，最近出版了一本新書：「國際經濟分析——國際貿易」。該書每本特價七十五元，優待本校同學六十元。

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箴言

不順乎親，不可為子。

If one could not get to an entire accord with his parents he could not be considered a son - Mencius

本院文化復興分會提供

尋人啓事

家住台中三民路三段250號的陳月娥同學，你的弟弟陳慶雄來找，（你母親生病）請速與中文系助教連絡。

參加校運表演場預演

（本報訊）法律系邀請台大法律學院院長韓忠謨，於今中午一時在國父思想教室演講，題目為「累犯之研究」。

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如何投資與儲蓄

介紹華岡實習銀行的零存整付辦法

去年是國內股票市場的繁榮期，一般公司不論盈虧，股價統統上升。不論你有否商場經驗，或是否為經濟學徒，祇要跟地址上關係，淘她一筆絕沒問題。因此，不少家庭主婦、公務人員、大學教授都成了各證券行的常客。更難得的不少大學生也對股票發生了興趣，或由家中索取資金四、五萬元，與幾位志同道合者籌資聯營，甚至有全班同學共同投資經營的。由於股市去年有漲無跌，投資者幾乎「統統有賺」。

同學們的股票熱，很少是在選擇優良股票做真正的投資，差不多皆為看人眼進跟出的小投機者。投機心理，常誘人在小贏後若迷。殊不知股票市場是大魚吃小魚，若不小心，連本也難保住。或有人以為不盡然，畢竟去年不少人嘗到了「百股百如」，唯有股票行人的甜頭。可是花不千日開，美夢已不再，如今苦頭也來了。究其原因，去年股票上漲不跌，不論你如何「買」「賣」都會賺，今年股票一直呈疲態少有回升，不管你如何鑽、如何投機，還是蝕。有賺有賠本就商家常事，可是對於學生，餓總會叫人有點受不了，甚至沒心上課。目前股市疲得一定令他們失魂落魄。剩餘資金怎麼辦？東山再起否？想少有人會再去碰她。存款吧！這是益人益己的事，相信把錢存進銀行會較投資股票穩妥，而且獲利更多。

去年股票上漲的因素固然不少，通貨膨脹，存款利率偏低不失為主因，可是今年元月廿七日，政府為抑制通貨膨脹大幅度提高銀行定期及儲蓄存款利率。據中央銀行日前公佈了各商業銀行的存款增加總額，三月份共達三十餘億元，平均每天存進銀行的款額高達一億。

此次提高存款利率的另一項效果是，股票價格節節下跌。因而上面提到的「把不影響你目前生活的資金存進銀行」賺取較股票利息還高的利息，是一種穩妥的資金運用途徑。

當你在華岡道旁進餐時，你定會瞭解

物價上漲是多麼惱人，學校在目前也深受此一問題困擾著。一個剛邁入第二期十年建校的私立大學，她需要更充裕的資金來發展建設。如加建學生宿舍，避免同學上課擠車，被山仔后居民集體將房租漲價之痛。然建宿舍資金那裡來呢？

為了有效籌措並運用建校資金，本校於六十一年七月設立了華岡實習銀行。該行一、二月份的資金融通額高達五百萬元，她的功能，今後將必擴大。

該行最近為了響應學校建校運動，加強服務全院教職員生，將在提高利率之後，又開辦「零存整付」的儲蓄存款。何謂零存整付，即平時按月存款一數額，半年、一年或二年後，你可以一次領到「複利」計算的本金與利息。以下舉兩例說明：

你若想在目前開始籌措下學期的學費，那你可以從學期開始時參加六個月期的零存整付存款。每月存入七百元，到時候便有現款的四千四百拾元可以註冊了。

貴班若計劃在一年後舉辦畢業旅行，可以參加一年期的。假若一班以五十人計，則一年每月祇要六十元（一天兩塊錢），則明年你們將有三萬九千六百圓的現成旅費。

因此，我們介紹華岡實習銀行做為你存款生財的好地方。此外該行在利率方面也較一般銀行為高。活期存款是6.5%（一般為6%），二年期定期存款，一般行利率是7.5%，而該行高達8%。投資股票的同學，你是否計算過去年的獲利，高進多少。如今假若你有十萬元，把它存進實習銀行，一年後的利息可達一萬九千元（年率19%）。

你在該行的存款非但使你獲得較多的利息，而且那筆款項，將成為學校建設的主要財源，幫助學校發展，你也不必再為股市的漲跌而提心吊膽，必能專心向學了。（本報記者林福生）

Peiping's 'anti-Confucius' campaign denounced

中華文化復興運動推行委員會對毛共「批孔」運動之申斥 (一)

The following is a statement by the Association for the Promotion of the Chinese Cultural Renaissance Movement on Communist China's 'anti-Confucius' campaign.

The Chinese Communists adopted a new slogan at their "10th national congress." The slogan is: "Dare to go against the tide." An "anti-Confucius" movement soon followed. The posthumous drubbing of the ancient sage has become increasingly vicious. They are slandering Confucius as a running dog. They are comparing Confucian scholarship to a mere child's play. They are hating the "tide" of democracy and freedom as their arch-enemy. This is paranoia, an act of barbarity heinous as well as detestable.

Mao Tse-tung holds Chinese culture in contempt. In his "New Democracy," he describes it contemptuously as a "half-feudal, half-colonial culture." He despises Confucius as a feudalist and tries to offset the Western culture of democracy with proletarian dictatorship. As a result, his many purges, "cultural revolution," "dare-to-go-against-the-tide" movement and "anti-Confucius" campaign were all attempts to stem the tide of China's traditional culture and the modern culture of democracy.

In the past, however, Mao Tse-tung believed that China's feudal society was created during the Western Chou Dynasty and continued until the middle years of the Manchu Dynasty. Now he is convinced that China was a selfish society during the Western Chou Dynasty and that it was during the Era of Spring and Autumn and the Epoch of Warring States when society began to turn feudalistic.

Class struggle

During the transition, Mao Tse-tung now believes, there occurred a class struggle between the nobles who were slave-owners and the newly-rising big landowners. Confucius and his followers, according to Mao Tse-tung's line of reasoning, tried to restore the nobles to power, promoted reactionism, and opposed unification. All this set the stage for the incineration of Confucian

books and burial alive of Confucianists by order of the First Emperor of the Chin Dynasty, Mao Tse-tung believes. However, his reasoning is self-contradictory. Mao Tse-tung, as a matter of fact, is spreading lies to distort Chinese history.

Mao Tse-tung's theory of social transition is based on Karl Marx's five-step social evolution law. Marx developed the theory from his observation of Western society. Yet it cannot explain many a European historical event. It can never explain Chinese history. This alone shows that Mao Tse-tung tries to make use of Marxism to slander Confucius. This alone is ample proof that his dogmatism is totally absurd.

Confucius opposed the system under which the nobles enjoyed privileges. This is clearly recorded in history. It was Confucius who advocated education for all. Everybody knows Confucius started private lecturing and established the system of popular education. As education was extended, common men began to share power with the nobles. It marked the decline of aristocracy in China. In other words, Confucius was the man responsible for the decline of aristocracy. He never was a representative of the nobles.

Confucius says in his "Analects that every person is able to promote *tao* or the right way of life and has to consider it his duty to promote *jen* or benevolence. This shows that Confucius tried to enhance human dignity. The sage also taught equality by saying that human nature is similar and all the men in the world are brethren.

He also stressed the importance of free development of personality and character. He says: "One has to start from oneself in the practice of *jen*." Equitable distribution of wealth was another major subject of his teachings.

Slavery

He says: "Don't worry about any scarcity. Worry about unequitable distribution." What he taught—equality, free development of personality and character and equitable distribution of wealth—was diametrically opposed to slavery,

which knows no human dignity, respects no right to own land and recognizes no freedom. How can anybody say the Confucianists tried to protect the interest of the slave-owners? To be sure, slavery now exists on the mainland of China.

The Chinese Communists have deprived the people of their property and freedom. The Chinese Communists respect no human dignity. It is the first selfish society in China's history. Mao Tse-tung is China's first and biggest slave-owner and landowner in history.

Confucius talked about Emperors Yao and Shun. He did so because they were his ideal rulers. Neither of them tried to establish a dynasty. Confucius praised them in order to admonish despotic rulers.

Confucius says: "To study the past is to know the new." He cited old examples in order just to initiate a reform. He believed reform should be carried out as time so warranted. He was not a reactionary. That was why Mencius called him the "sage of the times."

Confucius wrote "Spring and Autumn." He advocated China's unification. He never opposed unification. The man who wrecked China's unity was Mao Tse-tung, who is now trying to obstruct China's cultural unification by enforcing Marxism-Leninism, its national unification by dividing the country and its racial unification by stepping up the class struggle.

History tells us that tyranny soon perishes. The Chin Dynasty was toppled in no time because the people rose against the First Emperor's tyranny. Mao Tse-tung is more tyrannical than the First Emperor of the Chin Dynasty. He is trying to stem the global tide of the freedom and democracy. His downfall, as a result, will be faster.

Slogan

Lenin and his friend G. V. Pleghanov edited a book, entitled "What Is To Be Done." The book gave Mao Tse-tung his slogan. He wants all Chinese Communist Party members to dare to go against the

tide. What tide are they trying to go against? It should be the global tide of freedom and democracy. However, everyone knows that nobody can go against this global tide. Lenin knew this. That was why he started his New Economic Policy (NEP) to prolong his precarious survival as dictator. Mao Tse-tung cannot possibly put an end to the mass campaign he set in motion. Finally he will be drowned in this surging tide.

Confucianism goes along the global tide. A cultural heritage is shared by entire mankind. Sages are respected by all men and women. Long before the West knocked at China's door, Confucius was honored throughout the whole of Asia. After they came into contact with China, people of the West honored Confucius just as the Chinese respected the Buddha and Jesus Christ.

The Chinese are proud of Confucius. The ancient sage did nothing of which a Chinese may feel ashamed. Why, then, should Mao Tse-tung want to criticize and denounce Confucius? One of China's most powerful bandit leaders, Li Tzu-cheng, once seized Chufu, where Confucius was born. However, he did not raid the Confucius temple. Another powerful bandit leader, Chang Hsien-chung, paid due respect to the Confucian temple in Tzutung, a county in Szechwan he once occupied. The Chinese Communists have committed sacrilege against the Confucian Temple in Chufu. They have destroyed Confucius' wooden cenotaph. They have also dismantled the shrines dedicated to General Kuan Yu, a sworn brother of Emperor Chaolieh of the Han Dynasty of the Epoch of the Three Kingdoms. They are much worse vandals than Li Tzu-cheng and Chang Hsien-chung.

Motives

Of course, there are political motives behind Mao Tse-tung's "anti-Confucius" movement. To keep the people ignorant is one. Suppression of opposition is another. There are many others. Among them are the removal of warlords, seizure of power, anti-alienism, persecution of scholars and intel-