

## China's Unlucky Thirteen

*Thirteen Would-be Independent States Constitute China's Drawback—Moral Power Alone Will Make New China—McGill Taking Lead in Studying China—World Peace, says Chinese Authority, Dependent on Correct International Conception.*

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Napoleon once remarked that "When China moves, she would move the world," and there is every sign that China has begun to move. Being watered by the same big oceans as China is, Canada can not but have a most profound interest in this great movement. As Sir Arthur very well observed in his speech on Pacific Relations, Canada's trade with China has nearly doubled itself with the last year or so, despite the tumultuous and chaotic conditions in the latter. This single fact would seem to speak volumes for the importance of the future relations between the two countries.

Canada's interest in China will grow in direct proportion to the growth of her influence in the Pacific, and her interest in the Pacific will grow in direct proportion to the growth of her independent nationhood. That her independent nationhood is growing and growing fast is attested by such important facts as her election to the Council of the League of Nations and her exchange of diplomatic representatives with a country of the importance of the United States. Today Canada is one of the most important members of the British Commonwealth of Nations; tomorrow she may be the most important member, and what the day after tomorrow will reveal is rather hard to tell, but I venture to say that it will not be at all astonishing if she should cut herself entirely loose by a peaceful revolution from her already nominal affiliations with the British Empire. If Edmund Burke was right in saying that the Thirteen American Colonies along the Atlantic seaboard were born an independent country in view of their great size and self-sufficient position, how much more pertinent would the remark be in its application to Canada today, a country with one of the world's richest plains in its possession and one of the world's brainiest peoples within its fold and which has traversed a great part of the North-American continent from the Atlantic to the Pacific. It may still be a long long way to Tipperary, but the direction in which Canada's political life is evolving is quite plain and we have no doubt that it will be successfully consummated if not arrested by unforeseen circumstances.

China, of course, is quite a different country from Canada. But China is like Canada in that she also is a nation of tomorrow. The monster that China has to fight against in order to make herself a completely independent nation is necessarily many-headed. For instance, she has to get the unanimous consent of thirteen nations to be able to raise a penny's duty on a yard of table cloth, and other such illustrations we need not go into. But the encouraging spectacle of today is that this intolerable regime of foreign control is about to fall; and if the elderly gentlemen in Downing Street and in the White House and its nearby adjunct really believe in what they profess, it will fall also by a bloodless revolution. The day for China to come to her own can not be distant. Much as we may feel discouraged about the seeming failure of the Nationalist movement, the ball it has set rolling will not stop until its job is done. The moral force it has liberated with the Chinese masses is at once tremendous and irresistible, and is bent upon the destruction of evil forces, whether of an internal or external origin. If there is ever to be a new China, this moral power is to make it.

### China, Canada's Friend Now

The significance of this budding into completely independent existence of two sister-nations on both sides of the Pacific can hardly be overstated. The relations between these two countries may be said to begin with a clean slate, and if they are to develop along proper lines in the future, we should bring them within our careful control and regulation right at the start. This is a fact of which the leaders in Canada and in China can not afford to fail to take cognizance. Such being the case, is it not, therefore, fitting and proper that McGill University, one of the leading pillars of Canada's intellectual life, should take the first step in preparing a smooth way for the future intercourse of our two countries? The intense and statesmanlike interest taken by the authorities of the University in the Pacific relations in general and in the Chino-Canadian relations in particular is doubtless a happy augury for our mutual welfare.

The establishment at McGill of a Department of Chinese Studies represents an attempt on the part of the Canadian people to understand the culture, the thinking processes of another people with whom they are sure to have increasing intercourse. This very fact deserves to be writ large in the calendars of the two countries and commemorated with bonfire by their future generations. It means that the Canadian people are not thinking of international relations merely in terms of the old mighty dollar. The mania of tangible interests,—commercial interests, territorial interests, and one

million and one other interests—has killed half of mankind; and it shall kill no more! I do not for a moment underestimate the importance of economic interests, but may they not accrue to us incidentally and naturally from our understanding of each other's position, of each other's problems, of our each other's cultural background? Instead of fighting to guard and increase our economic interests, would it not be possible for us to co-operate so as to get all our mutual desires satisfied and have peace withal?

### Misunderstanding Caused 1840 War

If we only had had breadth enough to understand each other's thinking processes, most of the wars in modern history might have been avoided. To take a familiar illustration, around the year of 1840 the Chinese fought their first war with a Western Power, in this case, Great Britain, as the result of their attempt to stop the importation into their country of that killing narcotic, opium. The Chinese fought this war of a crusader's spirit—in the spirit of Abraham Lincoln, because they were fighting an injurious institution; but the British fought in order to uphold their principle of free trade (the doctrine of free trade as imposed upon China by Great Britain is, of course, a peculiar one). Now, if the minds of the Chinese and of the British had not been hysterical by the heat of their controversy, there could have been no war; and if there had been no war, could any one believe that the British gains in China could have been any less than they are today? Human beings are just working at cross purposes all the time like the British and the Chinese in 1840. If we could only get a correct conception of each other's point of view, the world may yet be well.

It is a lamentable fact that history does not reveal even a single instance wherein the political relations of two nations are preceded by a mutual understanding of each other's culture. Ever since the famous Burlingame mission of the mid-nineteenth century, China has been eagerly seeking knowledge about the Western countries and the students she has sent abroad count by the thousands. In return, the Western countries have sent only merchants and missionaries: the former to graft and the latter to teach. It is needless to say that the grafters are great stumbling blocks in the way of international good-will, but even the teachers too often come to us with an overbearing attitude to teach us the "superior" ways of their own. As our Mencius very well said, "the trouble in the whole world comes from man's desire to teach." If the Western peoples can see their way clear to contracting a little of the Chinese receiving mood, they may be said to have met the Chinese already half way.

### U.S.A. on Wrong Track

Of all countries the United States has perhaps made the most extensive attempt to understand China, but there men are too much absorbed in the superficial phenomena of the political world, and the college instructors persistently refuse to go a step beyond and look into the subtle intellectual

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