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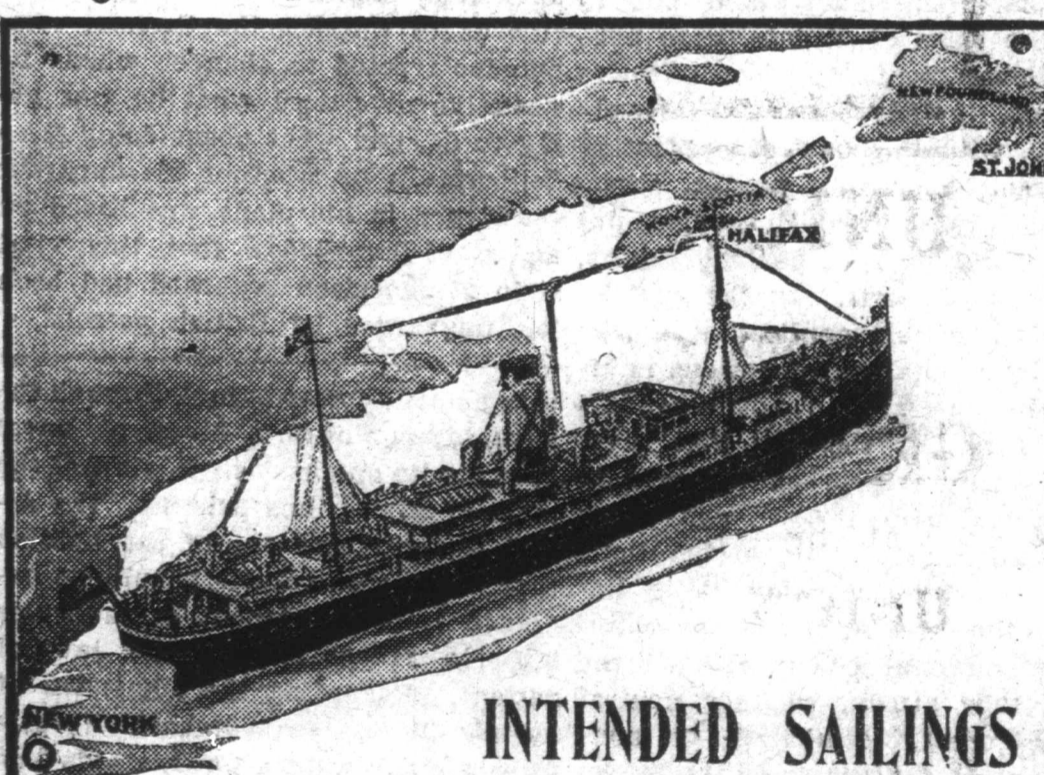
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A Noted English Philosopher Sounds Warning of the Imminent Peril From An Awakened Asia

Mr. H. M. Hyndman, Noted English Writer and Philosopher, Points Out How Alliances of England and Russia with Japan and the Fratricidal War in Europe are Bringing Closer the Struggle Between the Yellow Races and the White.

The change in the relations between Europe and Asia in the last thirty years has been so marked, and yet so rapid, that we scarcely understand the effect which has been produced already, and will be still more noticeable in the near future.

One result of this terrific war, ending, as it must, in the serious weakening of all the European Powers which have possessions in the eastern continent, will be to increase the relative power of Asia and to secure for her, at an earlier date, that greater influence in world policy which she would have obtained later in any event.

We are slowly returning, it would seem, to something near the estimate of Asiatic importance, which was formed by the old voyagers and ambassadors. After 400 years of successful commerce, piracy and conquest, from the date of the short-lived Portuguese Empire of Goa, in 1508, the tide is now turning in favor of the older civilizations, China, Japan and India, with a population nearly double that of all Europe, including Russia, can no longer be regarded as the happy hunting ground for adventurous individuals, or grasping nations of the white race.

This possibility has long presented itself to the more farsighted politicians. In the early fifties Mr. W. H. Seward, whose statesmanlike management of the Trent affair averted war between England and America ten years later, directed the attention of his countrymen to China as the empire which would play a decisive part in the destinies of the human race. During the Franco-Prussian war of 1870 Sir Henry Maine conjured up a vision of 40,000 Chinese, raised, trained and armed on the Prussian model, inviting the western barbarism to try conclusions with them in an Armageddon of the East.

But this was far from being the common view. Even now, most European nations think and act as if their present superiority could be maintained permanently, in spite of all recent developments on the shores of the Pacific Ocean. It is interesting to compare this arrogance with the attitude of the English, the French, the Dutch and Portuguese three centuries ago, and even far more recently, toward the Indian and Chinese rulers of their day.

Certainly the present scarcely veiled contempt and rudeness of my own countrymen in India itself to Indians is the growth of little more than two generations. Earlier records bear witness to a much better tone than that which prevails to-day. Even during this great war, when Indians of high rank and long descent are fighting side by side with English officers, for the same cause, they have been treated with great rudeness. Color prejudice has become the rule, and is growing stronger as Englishmen reside less and less in India and more and more lose touch with Indians.

It was for a long period much the same with China. That great people whose civilization and power pervaded the whole east for centuries and spread to Africa; to whom we are indebted—even more than we are to India—for the ideas, discoveries and inventions which underlie our own material development and moral conceptions, were approached by Europeans, in the earlier stages of their intercourse, as a race in many respects more capable and more powerful than themselves.

Not until we English discovered that the whole of these intelligent 400,000,000 of Chinamen were organized solely for industry and peace, possessing no armies in the least capable of resisting aggression, did we sort of the truculent brutality which so shamefully forced the sale of opium upon the country in the face of the protests of its government; a policy fitly illustrated by the seizure of Hong Kong and the sacking of the Winter Palace.

Our missionaries' claims for the infinite superiority of their Asiatic religion, which made no impression upon the Chinese at all in proportion to their own efforts or to the risks which this country had to run on their behalf to protect them, afforded further evidence of European arrogance. They did not disguise their low opinion of the Chinese cults, nor did they, like the Catholics, adapt themselves in dress and daily life to the customs of the people.

Even the late Lord Salisbury, a devotee of Christianity, complained of their inconvivial ardor and unconvivial methods of proselytism. The wonder is not that their conduct at times influenced popular hatred against them, but that they should have been allowed to continue in China at all.

In the same way, having discovered that Li Hung Chang, the real author of the ruinous Japanese war, was as unscrupulous in diplomacy as he was dishonest in finance, we assume that all Mandarins are of similar character. Yet the great majority of the literati who govern China are beyond reproach in money matters, and the integrity of Chinese men of business and compradors has long been the admiration of the East.

All this time, too, the kidnapping of Chinamen in the great cities was going on as a regular business. The horrors of the barracoons of Macao, in which these coolies were stored before being shipped off for life-long toil and torture, were only equalled by the fate awaiting these unfortunates when they were landed as hopeless slaves on the Guano Islands, off the coast of Peru. There they had no hope of humane treatment nor of any external interference on their behalf. Protests by the Chinese Government were as unavailing in this matter as in the case of the importation of opium. The old chattel slaves at Laurium or in Sicily, the modern victims of Russian tyranny in the mines of Eastern Siberia, never suffered from more frightful cruelty than did these harmless Asiatics, forced to work themselves to death amid an atmosphere which it was a pain even to breathe.

Yet the first evidence of the latent power of Asia's hundreds of millions of inhabitants came from the industrial countrymen of those sufferers in quite a peaceful way. I visited Australia for the first time nearly fifty years ago. At that time Little Bourke street was one of the shows of Melbourne. There I saw Chinamen with their great broad hats and rough Asiatic petticoat sarb lying sandwiched or trays, to sleep head and tail like her rings in a barrel. How they continued to exist in such a confined space, packed together as they were was a mystery. But exist they did. Moreover, they contrived to make a good living out of washing for gold or digging abandoned by white men, out of laundry work, which they did better than anybody else, by growing vegetables in that dry and thirsty land where no one else could then make a success of market gardening, and, lastly, by competing with Europeans in certain trades and for rough work.

This last it was which brought them into difficulty. For the Chinamen not only worked long hours, but, living on a lower standard of life than their white competitors, they were able to underbid them in the matter of wages, to an extent which threatened to drive European labor out of some occupations altogether. This might be all very well for capitalists; who were accused then and thereafter of fostering the trade in the importation of Chinese coolies in order to keep

down the demands of their own work-countrymen and make more profit for themselves. But it did not suit the views of the Caucasian wage earners at all. They soon learned that competition of this kind could not be met in the ordinary way.

I made up my mind on this, then, and I am as firmly convinced of it now. Under the system of capitalist production and competition for wages, regulated, in the main, by the standard of life in various trades, Europeans, even in a temperate climate, cannot hold their own, in the long run, with these hard-working Asiatics: in the tropics they have no chance at all against industrious coolies from the southern provinces of China.

In the Sandwich Islands also I found them in considerable numbers, not only on the sugar estates, but in the towns. The same, of course, in California. There the feeling against "the heathen Chinese" was even stronger than in Australia. Chinatown in San Francisco, with its practically self-governing community and underground communications, was already an extraordinary development for an American city.

In 1879 the Government of the United States yielded to the pressure brought to bear from the Pacific slope, fearing the serious trouble which might have arisen between the races had the Chinese immigration into California continued at its then rate. It is impossible for anyone who saw what was going on to deny that the white workers had a strong case.

It was no doubt contrary to all international rule and order that Americans should claim the right to travel, trade and settle freely in China, and yet that the Chinese, quite as industrious workers and fully as competent merchants in their own line as Americans, should be excluded from the United States. Moreover, the law became operative a few years after the Chinese had been of great service in the development of California and the other States of the Pacific coast.

But the thing was done. After the passage of that enactment, the Chinese were shut out from North America and the Australasian colonies. A little later British Indians were liable to a heavy fine for landing in Australia and the embargo of one hundred pounds sterling on the famous Rajpoot-erick-erick Ranjeetsinghi, the Jam of Ramnagar, was removed by special ordinance of the Parliaments in the colonies where he was to play. It would have been better had this Indian of the most ancient lineage in the whole of Hindostan refused to be thus exceptionally favored. However, the fact that British Indians should be thus treated in the British Empire proves that the prejudice against Asiatics was and is by no means confined to the dislike of the Chinese.

But the new movement in Asia which may yet have a tremendous influence on the whole world, began in a manner to be appreciated by Europeans, not in India or China, but in the island kingdom of Japan.

In forty years an almost unknown country outside the sphere of international affairs, has passed from a belated feudalism to a highly developed capitalism—a transition which it took as English four centuries to accomplish. Japan has assimilated with marvellous intuition the most effective portions of European civilization and has established itself as one of the great powers of the world.

The entire transformation came as a surprise even to many Europeans who were well acquainted with the peoples of the Far East. The first clear evidence that a new factor had appeared in the struggle for the control of the Pacific Ocean, and all which this implies, was afforded when, in her war with China, Japan crushed that huge empire with a rapidity and completeness that left nothing to chance.

By the use of European ships and European appliances, with a skillful adaption of European discipline and military methods, Japan defeated the Chinese as hopelessly as any European power could have done. The acquisition of the island of Formosa, the claim of large "sphere of influence" on the adjacent mainland, and the demand for a heavy money indemnity at the peace of Simonosaki (1895) showed the whole east that the most modern ideas of extension of territory and commercial control had been com-

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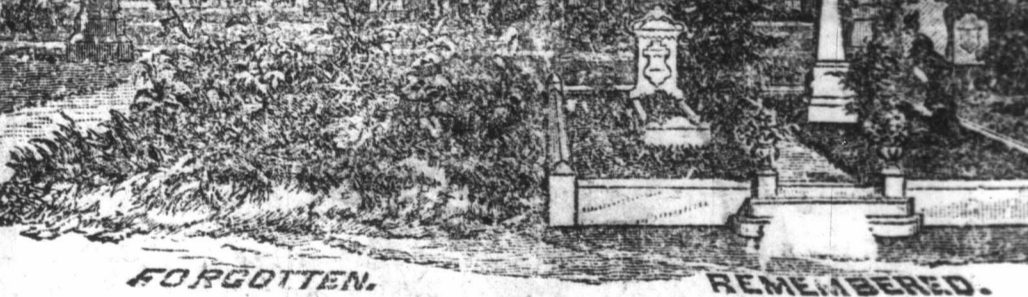
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