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HIGHER EDUCATION AND OUR ORIENTAL PROBLEM

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have entered athletics and dropped perilously near the probation stage in scholarship; on the other hand, men who are not especially brilliant have apparently been spurred on until they have made unusual records in their purely collegiate work. Of the forty-eight men who answered questions, five are to my knowledge, members of the Phi Beta Kappa Society.

HIGHER EDUCATION AND OUR ORIENTAL PROBLEM

The Responsibility of Colleges and Universities in Regard to America's Problem

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The awakening of Asia starts new problems for America. The rapid changes now taking place in China are pregnant with meaning, not only for all Asia, but for all mankind. The battles of Mukden and the Japan Sea announced to every capital in Christendom that a new era in the relations of the East and the West had begun. One month after the signing of the Treaty of Peace between Japan and Russia, China abolished her system of classical education over two thousand years old. The scholars of China then, for the first time, began their serious study of western civilization, with a view to the adaptation of China to the new world-situation.

Japan for two hundred and fifty years feared the white man and his religion. To save herself from the *white peril* she closed her doors and carried out with rigor the policy of exclusion. Then, in the middle of the last century, she suddenly found herself hopelessly belated and at the mercy of the powerful aggressive white man. After two decades of inner turmoil and finally of revolution over the problem of how to deal with him, she made that momentous decision to learn from him; in a word, to master the sources of his power in order to maintain the independence of her land, the perpetuity of her imperial line and the sovereignty of her government in her own land. For forty years she has followed this new policy, with results which are producing a new epoch in the relations of the race.

China, at length frightened by the aggressions of the white man who forced upon her the opium curse and seized port after port and many a province, first tried to drive him out. That was the Boxer uprising, in 1900. But she was too late. Then came the Russo-Japanese war. It brought, not only safety to Japan, but light to China. The magic word had been spoken and all Asia heard. Not

by scorn of the white man, not by isolation from and exclusion of his civilization, but only by learning the white man's science and by entering fully into the world's life may a nation hold its place and be able to stand.

This is the new policy upon which China has now fully entered. The Manchu dynasty has gone. The characteristic Chinese queue has gone. Chinese indifference to national disaster is giving place to patriotism. She has definitely entered on that momentous course of national transformation which will bring her increasingly into contact with the West. Many decades, perhaps a century or two, may be needed for her to accomplish what Japan has done in the past half century. But as surely as the day follows the rising of the sun will China increasingly acquire our life, become equipped with our civilization and utilize our methods of government, of industry, of commerce and of armament. She will become one of the great competing nations of the world.

This means much for America. Are our relations to Asia to be hostile or friendly? Is the white man going to yield to Asia only so much of privilege or justice as he is compelled to yield by her military might? For China will arm if she feels as Japan has felt that she can secure safety and justice only through military power; and in proportion as Asia arms, every white nation will fear and suspect her and develop each its own bristling armament. Or, on the contrary, through our sense of justice and our good-will shall America help Asia? Shall we aid her with chart and compass as she sails the storm-tossed seas on which she has now embarked? Shall we be her friend, to deal justly with her ourselves and see that justice is done her by the other nations of the world?

The attitude which the United States takes to Japan and China in this and the next few decades promises to be epochal in the history of man. And the responsibility for the attainment of the right attitude depends in no small measure on our higher institutions of learning. The general attitude of our people is to-day one that is based on profound ignorance. It expresses itself in disdain, scorn, misrepresentation. Asiatics are regarded as inferior in race, degraded in character, and unassimilable in nature. We allow no Asiatics to become citizens of America, whatever their personal qualification.

This is the crux of the so-called Japanese question. This is what has caused the Japanese so much pain and indignation at the recent anti-Asiatic legislation of California. Japan does not ask for an open door for labor immigration. She *does* ask for a square deal on the basis of manhood equality with other races. When China awakes to

the situation, as Japan is to-day, she will unquestionably develop the same feelings and make the same appeals.

It is impossible, however, for America to respond to this appeal of the Asiatic on a basis of good-will and friendship so long as the present conception of the Asiatic and his civilization prevails among us. To admit him to our citizenship is regarded by many as intolerable. We might as well admit baboons or chimpanzees, some are saying. Good American citizens and even Christians who believe in sending missionaries to Asiatics in their own land, regard them as intrinsically different from us—even if not inferior, so different that it is impossible for them ever to enter into our life or share with us in this great American experiment in democracy. The fact is that the unities underlying all branches of the human race are far deeper and more real than first appear. The differences are relatively superficial.

Now one of the outstanding duties of our colleges and universities is to study these pressing problems of international life and the new relations necessarily arising through man's recent mastery of Nature and the relative collapse of space. Our entire people should be educated on these matters. We must be led by a sane and kindly attitude toward those great civilizations of the Orient and their peoples, not by the ignorance and race prejudices of demagogism. Our colleges should lead in the overthrow of these race prejudices which threaten to bring enormous and disastrous consequences to both the East and the West.

The popular view that Asiatics are undesirable because of their absolute non-assimilability is based on assumptions which modern biology, psychology and sociology show to be quite erroneous. Our higher institutions of learning should promptly set to work instructing our people on these matters of highest international importance. Advanced education has overthrown, to a large degree, the mediæval dogmas of theology. There is crying need that it render the same service by overthrowing similarly mediæval dogmatism as to race nature and race relations.

The peace movements in the countries of Christendom are doing noble work. The wide education of youth in our schools and colleges on peace questions, the American School Peace League, the Inter-collegiate Peace Association with its prize essays and orations, are all promoting conviction as to the folly and wickedness of war and the need of right methods and organizations for the attainment of international justice. They are good so far as they go.

But as between the white race and the Asiatic they are doing

relatively little. There is urgent need of *active steps promoting respect and good-will among us toward the Asiatic*. The suggestion of Prof. Chas. H. Levermore, in his annual report to the trustees of the World Peace Foundation in regard to peace textbooks, should be seriously considered.

"We should have a textbook," he says, "presenting a sympathetic analysis of the needs, duties and ideals of the great races, proceeding to a comparison of their mutual influence in politics, religion and the arts, and of their various associations for common action since the French Revolution."

This suggestion is splendid, but let it definitely include the Asiatic. We need a series of "Race Readers" in which the millions of children and young peoples in our schools and colleges shall learn of the noble characteristics and achievements of the various races. They should be taught to respect foreigners of every race, for each race has its noble ancestry and its heroes.

The systematic education of our youth in Oriental history and civilization is, to my mind, an important item in the new Oriental policy which must shortly arise and be widely adopted, if the relations between the white man and the Asiatic are to be right and just and mutually helpful.

Indeed, for the general elimination of race prejudice, education is needed in regard to the histories of all the peoples from whom immigrants come to our shores. Anthropological readers should be prepared, devoting one or more chapters to each race and people, of whom representatives live in our land, written from an appreciative standpoint and setting forth the notable deeds of each. Such readers would help the young to get over their spontaneous feelings of race antipathy.

The splendid deeds of heroism done by Jew and Spaniard, by Italian and Hungarian, French, German and English, Japanese, Chinese and Hindoo, should all be set forth with appreciation. Japan and China and India have had their illustrious histories no less than England, Germany and France. Should not the outstanding characters and achievements of these lands be taught to our young? George Washington, Abraham Lincoln, Benjamin Franklin, and many English and European heroes of progress and high ideals are known, not only by name, but also for what they did, to all in Japan who have had a secondary education, and to all the higher classes in grammar schools. How many in our land, even college graduates, could tell anything whatever of Shotoku Taishi, Kusunoki Masashige, Nichiren, Shonen, and other great leaders in Japan?

The time to prepare for the much dreaded military yellow peril is before it arises. And the way to prepare for it is to develop such a widespread respect for the Asiatic among our people at large, that we shall be able to do him justice, and assure him that there is no white peril. The only possible source of a military yellow peril is the conviction among Asiatics that they cannot secure justice or decent treatment or safety at the hands of the white man except by force.

Had Russia, Germany and France not forced Japan to return Port Arthur to China at the close of the China-Japan war, there would have been no Russo-Japan war. If Christendom refuses to Asiatics in our midst that courtesy and justice which we accord to each other, can we condemn those great nations of Asia for resentment and indignation? And this growing feeling in Asia of a real white peril may ultimately lead to a military yellow peril.

But how is this attitude of courtesy and justice on the part of the white man to the Asiatic to be secured? It is not something that can be brought into existence by legislation. It can only come by habits of thought and feeling which rest on knowledge and respect. This is the point of responsibility for our schools. We need to cultivate a spirit of mutual race appreciation on the part of the numberless groups that now make up our cosmopolitan people and in this movement of mutual respect the Asiatic must be included.

How powerful and beneficial an influence is exerted on this problem by the Christian doctrine of God's common Fatherhood to all races and their essential unity of blood and fundamental brotherhood, surely needs no elaborate treatment here.

I well recognize that many practical problems confront us when we seek to reduce to practice our theories as to race equality. Would not, for instance, an open door to Asiatic immigration, as that door has been open to European immigration, involve us in intolerable difficulties? It would without doubt. But I contend that the equal treatment of Asiatic with other races does not demand universal free immigration. The solution which I have proposed is a limited immigration for all races. But this is not the time or place for the presentation of this plan in detail. Those who are interested in the subject I may refer to my volume on the American-Japanese Problem.

The center of the plea which I here present is that our schools and colleges have a new responsibility placed upon them by the awakening of Asia. We live in a new world. We can no longer ignore Asia, even as Asia has discovered that she can no longer ig-

nore us. Our schools and colleges must lead the way in training our young people, so that our rapidly growing contact with Asia may be freed from the danger that confronts us and may become on the contrary, a source of mutual advantage.

THE INFLUENCE OF THE SCHOOLS OF APPLIED SCIENCE ON PREPARATION FOR CITIZENSHIP

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It has seemed to me that the term "good citizen" ought to have a broader meaning; that it ought to include one's duty to his neighbor, to his business associates, to his professional work, to civic development. In order to get the opinions of some men of affairs in regard to this question, I addressed letters to the mayor of my city, the governor of my state, and the senior senator from the state, asking each of them to give me his definition of a good citizen.

Mayor Baker's letter is as follows:

"I do not know how I can pack all of the attributes which go to make a really good citizen into few enough words to constitute a definition, but the following is the best I can do on the spur of the moment:

"He is a good citizen who is constantly busy training his own mind and conscience in order to apply them cheerfully and rationally to the following purposes: First, to make the most of his own life in intellectual and emotional satisfactions. Second, to be to his family a reliance, a comfort, and an inspiration. Third, to be to his friends a gentle and a just influence, and to be an incentive to high thinking and right living on their part. Fourth, to be to the state a sane and hopeful soldier of peace, fighting always for all good things without too much emphasis upon his own opinions, and with a mind as free from prejudice as his best efforts can make it."

Governor Cox says:

"My definition of a good citizen is a person who makes an honest living and allows other persons to do the same thing, by obeying the laws of the land and conforming to the rules and regulations of society."