

Carlo Bos

Shanghai Rotary Club – President 1929-1930
Amoy Rotary Club – Charter President 1933-1934

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Carlo Bos (1876-1936), a commissioner in the Chinese Maritime Customs Service (中國海關總稅務司) (CMCS), respectively in Shanghai (上海), Amoy (*Xiamen*) (廈門), Tientsin (*Tianjin*) (天津), Republic of China, was an Italian who has lived for more than 30 years in China. The Chinese Maritime Customs Service was a Chinese governmental tax collection agency and information service from its founding in 1854 until it split in 1949 into services operating in the Republic of China on Taiwan, and in the People's Republic of China. From its foundation in 1854 until the collapse of the Ch'ing Empire in 1911, the agency was known as the Imperial Maritime Customs Service (大清皇家海關總稅務司).

During the most of his life, Rotarian Bos has lived and worked in a cosmopolitan environment. Carlo Bos wrote in 1929: "I have worked side by side, with Britons, Americans, Japanese, Austrians, Germans, French, Italians, Belgians, Russians, Dutch, Norwegians, Swedes, Spaniards, Portuguese, and with Chinese of different provinces constantly around me. And during these long years of close contact with representatives of so many countries, I have unlearned many notions and teachings which were drummed into many new things, interesting and true."

Carlo Bos was born on 7 April 1876 at Obersalzbrunn, The Kingdom of Prussia. After leaving school he served for five years in the Italian Army, and came out to the Ch'ing Empire (大清國) with the Italian Expeditionary Force in 1900. In August of that year he joined the CMCS at Shanghai as 3rd Class Tidewaiter. From January 1903 to March 1909 he served at Lungchow (*Longzhou*) (龍州), and while there in July 1907 was transferred to the In-door staff as 4th Assistant Commissioner. He served subsequently at Foochow (*Fuzhou*) (福州) for three years, at Tientsin Native Customs for six years, and at Harbin (哈爾濱) for over a year. On return from long leave in October 1920 he was stationed at Hankow (*Hankou*) (漢口) for a year, at Shasi (*Shashi*) (沙市) for two and a half years, and then again at Hankow for a year and a half. He was promoted Deputy Commissioner while on leave in April 1926 and appointed to the CMCS Appraising Department, Shanghai, of which Department he became Director in October that year. In December 1928 he was promoted Commissioner, and in July 1929 was chosen to be first to fill the newly created post of Tariff

Secretary, a post which he held till May 1932. In the following year he was Commissioner for six months at Amoy, after which he was transferred to Tientsin, where he remained as CMCS Commissioner until 15 June 1935 when he retired. He died at Toronto, Canada, on 27 December 1936, at his age of 60.

Carlo Bos joined the Rotary Club of Shanghai (上海扶輪社) in 1926, and later he served the Club as President in 1929-1930. When he was transferred to CMCS Amoy in 1933, Carlo Bos initiated the organization of a new Rotary Club in the city, and served the Rotary Club of Amoy (廈門扶輪社) as its charter president in 1933-1934. Before his retirement in 1935 in Tientsin, Carlo Bos joined the Rotary Club of Tientsin (天津扶輪社) briefly.

Productive Writer

In the last 5-6 years of his life, Carlo Bos used to be a frequent contributor to 《The Rotarian》 magazine. In these articles on international problems from the viewpoint of a Rotarian, was making a definite contribution, we believe, in behalf of better international understanding. Rotarians regardless of race or country will be interested in these articles. Carlo Bos discussed four causes of war---racial, economic, religious, and dynastic---from the viewpoint of a Rotarian observer with a broad background of business experience, and with amazing frankness.

Six of the articles written by Carlo Bos are reprinted here on Pages 13-46:

- (1) January 1930 《Blind Patriotism and National Madness》
- (2) February 1930 《The Myth of Western Supremacy》
- (3) February 1931 《National Pretensions》
- (4) January 1932 《This Laughing World》
- (5) June 1937 《Opium Comes Home to Roost》
- (6) July 1937 《My Friends, the Chinese》



12-14 June 1931 -- Fourth Pacific Rotary Conference was held at Honolulu, Hawaii.

Carol Bos of Shanghai, China (front row folding arms) joined the group photo with other participants.

The “January 28 Incident” or “Shanghai Incident” (28 January – 3 March 1932) (一·二八事變) was a conflict between the Republic of China and the Empire of Japan. It took place in the Shanghai International Settlement (上海公共租界) which was under international control, and was also the home of the Rotary Club of Shanghai. Japanese army officers, defying higher authorities, had provoked anti-Japanese demonstrations in the International Settlement following the Japanese invasion of Manchuria in 1931. On January 18th, five Japanese Buddhists in Shanghai belonging to the Nichiren sect (日蓮仏教) allegedly shouted anti-Chinese, pro-Japanese nationalist slogans in Shanghai. In response, a Chinese mob formed killing one monk and injuring two. In response, the Japanese in Shanghai rioted and burned down a factory, killing two Chinese. Heavy fighting broke out, and China appealed to the League of Nations (國際聯盟). A truce was finally reached on May 5, calling for Japanese military withdrawal, and an end to Chinese boycotts of Japanese products. It is seen as the first example of a modern war waged in a large city between two heavily equipped armies and as a preview of what was to come during the Second World War.

With artillery flaying the heavens, and machine guns beating out a bloody staccato, at Shanghai, many Rotarians in other parts of the world wondered what Rotarians there do and think. The answer was to be found in a recent issue of 《The Pagoda》, official bulletin published by the Shanghai Rotary Club, wherein Past President Carlo Bos, well known to readers of 《The Rotarian》, offered this counsel to his fellow members:

While this serious and distressing situation lasts it is the task of every Rotarian to keep alive the spirit of goodwill and understanding within and outside the Club. During national crises like this there is a compelling need for men who are superior to the influence of propaganda and general animosity and ready to envisage the situation with calmness. Sooner or later the two contending nations, which have so much in common, will want to come to an honorable settlement and resume their normal relationships. Then both parties will require men who during these hectic times have been able to face the situation without losing anything from their sense of justice and human sympathy.

As to those of us who by good fortune are not directly concerned in the conflict, sympathy for our misfortunate friends who are at present divided by mutual misunderstanding, distrust and fear, should be the keynote of our mental attitude.

Let our Chinese and Japanese fellow Rotarians rest assured that we have only a friendly interest for the two countries at heart and that we will not only avoid actions and words which might aggravate the situation and impede the revival of peace, but that we will individually do our utmost to foster the advancement of the peace which all desire so ardently.

There is probably no city in the world besides Shanghai where more than 30 nationalities are thrown together in close daily official, business and private contacts, and where in such times as these an amiable attitude towards one another is of a mere compelling need.

I would urge my fellow Rotarians to take heed and not allow themselves to be swayed by the propaganda that is carried on at present. Let us learn a lesson from recent history. Such mutual vituperations are justly hated among individuals, and it is a sorrowful commentary on our civilization that they should be carried on when nations are in conflict.

That was a document worthy of Rotary. So, 《The Rotarian》 magazine published the text in the April 1932 Issue. If Shanghai Rotarians could look ahead to the resumption of peace, a day when men would be needed “who during these hectic times have been able to face the situation without losing anything from their sense of justice and human sympathy,” should Rotarians thousands of miles from Shanghai do less?

International Service Speech at Rotary Convention

Carlo Bos was China’s representative to attend the 23rd Annual Convention of Rotary International held in Seattle, Washington, U.S.A., on 20-24 June 1932. During the Convention, he served as the Vice-Chairman of the Seaport Assembly. The Assembly was convened on 23 June 1932, Thursday, at one-forty o’clock at the Washington Athletic Club, Seattle. The Assembly was chaired by Rotary International 3rd Vice President John Nelson of Montreal, Canada.

Chairman John Nelson (Montreal, Canada):

I want to say what a great pleasure it is to see such a large turnout at this meeting. There are a lot of surprise in store. I have not been able to read the agenda of this meeting until I came to the table. That is how busy they have kept us. However, I am very fortunate in the character of the crowd, second, in the fact that I have as my co-chairman and assistant, Carlo Bos, who two years ago when I was in Shanghai was the president of the Shanghai Club. Carlo is high officer of the Chinese customs, the marine customs, and his experience in the Far East is going to be of extraordinary value to us. We will hear from him a little later on.

I have also been extraordinary fortunate in getting Roger Preston of the Boston Club to act as secretary.

Gentlemen, I have to be frank with you. This is an experiment. We are breaking new ground. Indeed, we have been breaking new ground steadily since the international service committee was brought into existence at the Minneapolis Convention just four years ago. It was a natural development of the evolution, if I might call it, of Rotary, through Club Service, then up through Vocational Service, then into Community Service and finally, just as logically as a flight of stairs, reaching what is really the apotheosis of Rotary, that is the International Service idea.

Since we have been studying International Service, it has been largely on an experimental basis. The name is unfortunate. We have tried to get another name. We have not been successful in getting one that really expresses what we want to express, so we must do with the terminology we have at the moment. After all, it isn’t the terminology that is as important as the essence of this thing, what we are going to get out of it. International Service really starts in your own little community. No matter what we think of Russia or the relations between Europe and Asia, or anything of that kind, really, the first job in International Service is a very simple and homely job, it is just dismantling the town pump, outing it into the discard, where it has been cutting off the horizon in too many communities for a great many years. It has colored our thinking. In other words, we have been thinking in terms of our own community, and thinking in terms of superiority over other races and other countries. That is the first thing. But it is leading us out into a lot of wider fields.

In the Board this year I have had an opportunity of seeing just how this development of Rotary is being seized upon by men outside Rotary, men in office, men in governments, men who are

heading movements, men who have propaganda to forward, men who have causes to advance, men who will find an excuse in the set-up of Rotary, a justification, at least, for the particular idea that they are trying to foster, and also have an idea that we can tie as a sort of tail to their kite. I do not mean that in any offensive way. They have that opinion honestly and sincerely. But one of our greatest troubles, or one of our greatest perplexities, has been to be quite sure we did not get ourselves involved in an activity under the head of International Service that might lead us on into very, very complicated ground, that might actually injure the movement. You will have noticed that operating in the discussion of the resolution today. It is very real danger. I am glad to say the old, wiser heads in Rotary, some of whom held quite a different view a while ago are coming steadily to the idea that this is an individual members, leaving absolutely to them the application of that idea in all the activities in which they are engaged, and, in my humble judgment, the nearer we keep to that procedure, the more likely we are to keep off the reefs.

This year the program committee has launched a new assembly, namely the one in which you are now participating. I am not going to try to even outline (I will probably ask my colleague, Carlo, to do that in a moment) the things that we are to discuss.

First of all, the question comes up in your mind, "Why a Seaport Assembly under the head of International Service?" Well, the answer, I think, is that in the opinion of the program committee, a seaport is a particularly interesting clinic in which to try out the International Service idea. Seaports are acute points of contact with the world. They are more cosmopolitan in their character than populations elsewhere. Those great ships, those things that Kipling calls the shuttles of the world's loom, bind us main to main; they are media through which other lands are being constantly brought to the shores of particular countries represented by these seaports. Trade takes on a larger and more intimate form with other countries there.

Foreigners, foreign languages, foreign ideas, all have a place in a metropolitan or cosmopolitan city such as most of our seaports are. Unfortunately, there are also those frictions which grow out of our curious prejudices, and antipathies find, perhaps, a more fruitful avenue of expression than in an inland town, certainly, an inland town with its insularity born of non-knowledge of these other towns. In a seaport town it is probably an antipathy deepened and strengthened by an unfortunate experience or contact with other people.

That is the background against which we are placing this Assembly today.

There is the question of various languages. There is the question of trade barriers, the helps and hindrance to trade which are felt first and felt most acutely at your seaport point.

There is the question of immigration and absorption of people from other lands. There is the question of promoting understanding of other peoples, of their traditions, of their outlook, of their attitudes to the things in which we are interested. There is the whole question of disarmament which comes into it.

I am only running over some of the things that come rather readily to one's mind, in the hope that they will be suggestive to you, gentlemen, that when we settle down to have our little talk here, we will have, at least roughly in all our minds, the pegs upon which we can hang the intelligent discussion of this vital question of international relationships.

Beyond that I am not going to go for the moment, excepting to add just this one word: I think a great many of us have come to the conclusion that the greatest epoch in the history of Rotary lies not behind it but before it, that its great opportunity lies before it, and that opportunity is going to be found in the promotion of a saner, more wholesome, a better understanding among the people of

the earth. The whole world has been drawn into the proportions of a small neighborhood by the inventions of science.

When you bring people who do not know one another, who may distrust one another, may actually dislike one another, into close relationships, as we are now brought by swift communication of voice and ideas and of transport, you are likely to have trouble unless the different peoples of these countries bring an understanding mind and a tolerant spirit to the consideration of the relationships with other peoples.

Having said that, I will call on a better man than I am, Carlo Bos, Italian by birth---I was going to say Mongolian by adoption---and a great fellow. I want you to know him.

Tell us what you think about it.

Vice-Chairman Carlo Bos (Shanghai, China):

In spite of what our chairman says about me, I regret that no able man was found to take the vice-chairmanship. Besides, we have been rather rushed these days. I came from Honolulu where they gave us a ripping time, and I have not found the leisure to study the cases, the problems which have been mentioned by our chairman, adequately. Therefore, if you find that my statement of the case and of the problems is inadequate, I crave your indulgence.

This is the problem of tariffs. All along, since the Great War, this world of ours has offered a more spectacle. Everywhere there are political chaos and upheavals, class conflicts, insecurity, suspicion, fear, and, as a corollary, the present world depression.

This War which had united the nations of the world into two immense camps, not only failed to cement these alliances but produced disunion and conflicts, even among the erstwhile friends on both sides. Failing to see that the wonderful achievements in the means of communication had reduced the world to one unit, our minds are unprepared for the startling reality, and we are still publishing statistics of American trade, Italian trade, German trade, et cetera, while all these trades have become in reality, world trades.

As to industries, we are also still speaking of national industries, while they likewise have become world industries, in the strict sense of the word. There are countries like Japan, to cite only one, that produce cotton piece goods in great quantities, entirely from imported raw material. Others, like China, have great and variegated industries working exclusively with imported machinery.

Even this United States, a country of unparalleled initiative, resourcefulness and potential wealth in raw materials, produces finished articles made up of semi-manufactured parts or raw material collected from every corner of the world.

We know how industries, the producers of wealth, use the achievements of science in creating ever new and ingenious articles in increasing quantities to meet the rising standard of living of the masses, and we see how trade, the distributor of the products of human labor, is ever on the alert for new markets, scouring the remotest corners of the world to supply the needs of populations. We observe that communications, the carriers of trade, have now reached a stage of efficiency unthought of even so recently as the end of the last Great War.

On the intellectual side we observe countless multitudes of intelligent mind and numerous institutions, such as the League of Nations and Rotary International, to name only two, occupied in

bringing home to humanity that our social, religious, political and economic conceptions must be adopted to the vast changes in human conditions that have taken place during recent years.

Truly, it may be said that no generation before this has ever realized so clearly the interdependence of all peoples of the earth, and that it is now necessary to work for the betterment of our own countries, not for the sake of self-glorification but for the sake of the higher ideal of human brotherhood, not at the expense of our neighbors but for the best interests of humanity as a whole.

And yet, what do we see beside the inspiring spectacle of a humanity trying to unify the world, to weld the nations and races into an organic whole, and to supply the needs of all, with the resources at hand? We see everywhere new political and economic barriers impeding the exchange of goods and the intercourse of men, all of them conceived without regard to present conditions.

We see, on the part of our leaders, a distressing lack of comprehension of the multitude of common problems that face us, and a deplorable lack of international unity of purpose and cooperation in their attempts to solve them. This is probably the first time since history was written that mankind has a surplus of wealth, food and industrial products, and yet we see men starving by the millions in Asia. There is food in plenty in other countries, if we could only arrange to transport it where it is needed. We have not yet realized that the old maxim "Love and let live" must now vanish to give place to a better one, "Live and help live."

We have read of shiploads of coffee, bananas, wheat, et cetera, being destroyed, simply owing to the absence of international arrangements for their distribution, or owing to the alleged necessity of maintaining the price level. We ask ourselves in surprise how such lack of foresight and human sympathy can express itself with impunity in this vaunted age of enlightenment.

In the case of international finances we observe that funds are always available when a war is to be started, but that there is no money when we are confronted with economic problems, such as those that afflict the world at present. Indeed, Confucius was right when he said three thousand years ago: "In my experience, the governors are generally worse than the governed."

National selfishness, prejudice and intolerance and a lack of understanding among the nations, seem to me the primordial causes of the present state of things, and they all are the children of ignorance.

It is ignorance that blinds us to the fact that as long as countries continue the policy of tariff warfare and unduly severe immigration restrictions, there remains no other way of free trade and immigration to meet the needs of an increasing population. There seems to be no other possibility, without complete liberty of trade, free play of capital, and equal opportunities in the development of waste lands.

Another barrier to international trade is the different national standards of currencies, which fluctuate not only according to the economic situation of the country concerned, but can be made to appreciate or depreciate by a few private speculators who control the finances of whole countries. Here, again, the primary cause is ignorance on the part of the peoples of the world, which enables this state of things to exist, without the restraint of law.

The diversity of languages is another barrier to the free intercourse of men and the international traffic of goods. Modern communications have a tendency to unify and standardize many of our ideas and expressions, and I have no doubt that in time, out of the requirements of modern life will be born in universal language for the expression of our thoughts. The evolution of such a language is already apparent. Newly invented words are becoming common property the

world over. The principal languages are blotting out their dialects. Words with a common root in several languages are being fixed in their original meaning. The strongly inflected languages are being simplified.

That the evolution of a new language is possible is proved by the fact that English is a mixture of many tongues, the original Anglo-Saxon words which it has retained being less than 300. The process can be accelerated by schools, textbooks and dictionaries giving emphasis to words with a common root and meaning in the various existing languages. You heard the interesting lecture today on Esperanto. Therefore, I need not return to that argument.

Mankind is struggling onward and upward, and has been doing so for millenniums. Ignorance has always been the greatest obstacle to human progress. The great Viceroy Chang Chih-tung exhorted the Chinese nation to "Learn, learn, it is your only salvation." And this applies to humanity in this era, which will decide the fate of our descendants: "Learn, learn, it is your only salvation."

It has been said that people have the leaders and governments they deserve. So let us learn the art of government, if only to the extent of fitting ourselves for the task of electing our leaders from among men with an outlook wider than the mere frontiers of their countries, and who are conscious of the necessity of applying the Golden Rule to all activities in industries and trade, as well as in the diplomatic dealings with our neighboring nations.

This is on the program disarmament. I shall try to present that problem as briefly as possible.

When I was a young man and began to take an interest in human affairs, I often wished that I had lived in one of the ages when great things were done, when humanity was on the threshold of a new era. Such was the time of Renaissance in Italy when a new political and social order was evolved out of the chaos and barbarism which was afflicting Europe. Such was the time after the long period of religious wars which followed the Reformation, when people began to ask themselves whether it was really worthwhile to kill one another and devastate whole countries for the sake of religious questions and problems, which, perhaps, can never be satisfactorily decided at all. Such, again, was the time of the French Revolution when the principles of democracy and political and religious toleration began to take hold of men's minds.

We are living today in such an age. We are standing on the threshold of a new era, in a period of conflicting economic interests, in which it will be decided whether it is worthwhile for the nations and races of the earth to fall upon one another with fire and sword and to cripple and ruin one another as they did in the last Great War, for the sake of domestic or national interests, rivalries for lands, trade or markets, or whether it is not more profitable to cultivate understanding, goodwill and cooperation in this shrinking and closely knit world of ours.

There is, however, this difference between the ages gone by and our present portentous century: While formerly the direction of human affairs was in the hands of a few men who by birth, fortune or understanding genius were the leaders of mankind, today, in this democratic age, every common man and woman bears his or her share of responsibility for the destiny of humanity. History will record whether our children and children's children, looking back towards us, will bless or curse the generation that lived at this turning point and shaped the future of mankind.

But there is much ground for hope in the future. No generation before this has ever realized more fully the interdependence of all nations and races. The League of Nations, however inadequate, is but one of a hundred facts pointing toward a growing tendency among the intelligentsia of the world, to deal with world problems in a spirit of conciliation, toleration and

goodwill. Everybody seems to be penetrated by the necessity of a broader outlook upon mankind, of destroying national prejudice, fear and suspicion, and of adapting our social and political and religious conceptions to the vast changes in human conditions that have taken place during recent years.

There is also evident everywhere a more spectacular sign of the times, and that is the movement for the disarmament of the military machinery, which, like the sword of Damocles, dangles as a continual danger over the head of this distressed humanity and swallows up such a tremendous percentage of the resources of our already impoverished nations. But the forces that are lined up in defense of the old beliefs and habits which ended in the Great War are many and formidable.

The apostles of the doctrine of "Si vis pacem para bellum," "If you wish peace, prepare for war," seem to have all the advantages on their side. They point to history and say that for human nature, as it is, the terrible implications of war have never been deterrents; that wars are the natural means for keeping down surplus populations and for preserving nations from degeneracy and lethargy, and that, therefore, permanent peace is not within the limits of practical politics.

The enemies of total or even partial disarmament are principally those interested in military matters and in the manufacture of arms, ammunition and war material. You may have read certain articles appearing from time to time in the press of the world which are written evidently with the purpose of keeping alive among nations the war spirit, and that fear, suspicion and animosity, which are the forerunners of war. These people preach a patriotism of the narrowest kind but appear to make no pretense to love for their country.

Recently in "The Nation" a correspondent supplied some interesting information on the activities of some large munition makers during the Great War. A French nickel concern supplied nickel to the German Krupp works, shipping from New Caledonia to Germany via Norway. Copper was handled similarly through the intermediary of a British concerns during the war, and the Krupp works sold to a British firm a patented fuse for use against the German soldiers.

An Austrian arms factory supplied Russia with cannon to mow down the Austrian regiments, while the allies were confronted in the Dardanelles by rifles and bullets, cannon and shells supplied to Turkey by a British firm, while the war was going on.

The French deputy, Chouffet, reported in the chamber that during the war the conference of explosive manufacturers of all warring nations worked harmoniously in Switzerland. Whole trainloads of chemicals were shipped from France to Switzerland, to be returned later to France by the German armies over the trenches in the form of phosgene for the killing of the poilus.

In January 1915, 200,000 kilograms of cyanide for war purposes were shipped from France to Germany, while the barbed wire in which thousands of Germans died at Douaumont was supplied one month previously by a German firm.

Now, to my mind this agitation for total or partial disarmament cannot produce definite and lasting peace unless the evil is tackled at its source. Just as the traffic in narcotics which are poisoning whole nations in the Far East, cannot be stopped unless the various countries come to an agreement to stop their manufacture, so the traffic in arms and ammunition, which supplies indiscriminately friend, enemy, revolutionaries and brigands, will not cease unless the nations come to an agreement to really limit and control the output under the supervision of a properly constituted international body.

Even this is not sufficient. By scrapping guns and forts and ships and returning the soldiers to productive and more profitable occupations, we will have done far less than half of the work, for certain modern factories can, in a very short time be turned into arms and munition factories, and in cases of serious disputes, war-like nations will readily turn into warriors again.

The disarmament is indeed essential before we can beat the swords into plowshares. I read somewhere that Poland presented to the Disarmament Conference at Geneva a draft convention binding states to severely penalize cases of incitements to war.

It seems to me educational possibilities offered by schools, radio and the cinema are a far surer factor of international understanding than compulsion by law. We should have more world-minded teachers in the elementary and middle schools where we are shaping the minds of the oncoming generation and where we could build up a higher conception of loyalties and international comprehension, transcending the frontiers of nations.

The cinema offers a potent means for furthering world peace. Though it is still in its infancy, it has already penetrated so deeply into our social life as to constitute one of its essential elements. It is estimated that there are thirty millions of people crowding the picture shows daily. Hence, no means for broadcasting ideas and facts stands comparison in its results with this most modern invention. And there is no language as universal and eloquent in its appeal as that of the film, in which the image speaks to the city man as well as to the farmer, to the civilized man as well as to the primitive savage.

The problem of directing, improving and coordinating the production of films for educational purposes was promoted to an official status by the establishment of the International Educational Cinematographic Institute of the League of Nations. It aims at converting the screen into a means of international understanding and social elevation, into an auxiliary to all forms of activities of social and school educational value. This institute deserves all the moral support Rotary International and its clubs, spread all over the world, can give.

Last, but not the least, there are the churches who might combine in exercising their influence for world peace. They must at last use their responsibilities in creating a new public opinion, a will to peace. It was a shock to the world in 1914 when it was seen that the churches were quite powerless to prevent the Great War. Have they learned a salutary lesson? It is time that the leader of Christianity should turn back and rediscover in its doctrines that super-patriotism of the Great Peacemaker, who knew no frontiers and who embraced in His love all the peoples of the earth. Will those who are the "salt of the earth," "the light of the world" rise to their responsibilities? Will they?

Only by the concerted action of all the forces that influence humanity, can a world opinion favorable to peace be created. But, however, loudly we exalt world peace, we must not allow ourselves to be swept from our moorings and tossed about in a sea of idealism. Peace propaganda alone, even on a world-wide scale, will not give peace to the world. Nations are not going to lightly cast aside the instruments and methods of the old order until there is evidence that their economic needs will be adequately guaranteed by a new order.

Over-populated and poor nations, living from hand to mouth, like Italy and Japan, for instance, will not bind themselves permanently by any world treaty of peace as long as their surplus population are debarred from entering more sparsely settled areas offering greater opportunities, nor will they enter into or feel bound by permanent peace pacts and disarmament treaties with those countries who have reached the saturation point in the possession of rich and undeveloped lands, until there is freedom of communication, abolition of tariff walls and tariff wars, access to world

markets, free play of capital and equal opportunities in the development of the backward territories of the world.

Until the statesmen can safeguard these basic rights, people will fight, and the danger of war will ever be dangling over our heads like a sword of Damocles. (*Applause*)

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May I just say one word. It is difficult to decide how a Rotary Club can assist in doing away with barriers like custom barriers that have been established by the government after long discussions in parliament, and so on, but there are minor barriers, minor features of such barriers that can be mitigated through the influence of Rotary clubs.

For instance, I found in one seaport some years ago that it took five days to pass cargo, imported cargo, through a custom house. That is a formidable barrier. When a merchant orders his goods, he expects them to come at a certain period so that he can sell them at a certain price; then they are delayed for five days at the custom house.

The Rotary Club took up that matter and presented it to the proper authorities, and within about a week means and ways were found to pass the goods within one day, and pass all other imported goods within one day. That shows how the Rotary Club can work to lighten the obstacles of barriers.

There may be other cases. For instance, in a certain country in Europe, not a Rotary Club but another association suggested to the government that the government should make an agreement with Switzerland to have the passport barrier done away with. Thanks to the movement on the part of that institution, I as an Italian can travel from China to Europe, all over Europe, whenever I wish to, without a single visa. That means that I save at least \$50 gold in visa and a great amount of trouble. I need only present my passport. They see that it is an Italian passport, and they say it is all right, except in America where there is a lot of trouble and delay. In all countries in Europe I can travel without any passport barrier.

Those are two examples which occur to me just at this moment that the Rotary clubs could use their influence in.



1932 – House of Friendship, 23rd Annual Convention of Rotary International



1933 – Rotary and its relations to problems of the Far East were chief points of discussion at meetings of these Rotarians on board the S.S. Conte Verde en route from Venice to the Far East. Present were: Rotarians Carlo Bos (front center), past president of the Shanghai Rotary Club, China, and member of International Service Committee of Rotary International during the past years; Hans Frohlick, Bombay, India; Ernst Raimann, Penang, Straits Settlement; and Dr. Yen Te-Ching (顏德慶博士) (front right), past president of Peking Rotary Club, China.

Mrs. Bos was the lady at left and Miss Bos was at center.



1935 – Though busy winning fame in the 4-H Club Congress, in Chicago, these boys and girls (honored by Eugene, Oregon, Rotarians as state champions) invited Founder Paul Harris and President Ed. R. Johnson (extreme left and right) at Rotary's Secretariat and heard a talk on Chinese youth by Carlo Bos of Tientsin (second from right).

Illustrations by
Wilfred Jones



"In the primitive man the instinct of fellowship was confined to the family or clan, then it extended to land and nation . . . But the process cannot end in nationalism."

Blind Patriotism and National

Madness

By CARLO BOS

President, Rotary Club of Shanghai

THE value of opinions and ideas found in books, or expressed even in a short article such as this, is reduced and rendered uncertain by the lack of knowledge of the mentality of the man who writes or utters them. The personal equation is always a factor to be taken into consideration and a paper on the subject with which I am dealing must in the nature of things especially be coloured by the particular circumstances of which my life has been shaped.

Therefore when I speak of myself, I do so, not to emphasize my modest ego, but simply in order that you who read this may understand the trend of my thoughts and personal bias and make allowance accordingly when judging opinions and conclusions which are the result of some earnest reading and thought.

I have lived from my earliest years in contact with cosmopolitan surroundings. Strange happenings brought me to the shores of China twenty-nine years ago when I was 24 years old, and during this long period I have lived and worked, enjoyed myself and suffered, shoulder to shoulder with peoples of many na-

I. This Modern World: Our political ideas are far behind our scientific achievements.

tions. I have the good fortune to belong to a government service, the staff of which is more international in its composition than, perhaps, any other service in the world.

I have worked side by side with Britons, Americans, Japanese, Austrians, Germans, French, Italians, Belgians, Russians, Dutch, Norwegians, Swedes, Spaniards, Portuguese, and with Chinese of different provinces constantly around

me. I have always preferred international gatherings to purely national ones and I am never more pleased than when I hear or read about facts viewed from different standpoints.

And during these long years of close contact with representatives of so many countries, I have unlearned many notions and teachings which were drummed into my head in the morning of my life; and I have learnt many new things, interesting and true. I have come to believe that the gods whom the peoples of the Earth worship in such various manners must be one God, free from political, racial, or religious prejudices, a God who helps neither one nation nor the other nation when they throw themselves against each other with fire and sword, but looks upon all of His struggling children with tears of pity in his eyes.

The following delightfully simple lines by the German poet, Rückert, express my convictions as to religions, and I believe that no Rotarian, whatever creed he may profess, can find fault with it:

In allen Zonen liegt die Menschheit auf
den Knien
Vor einem Göttlichen, das sie empor soll
ziehen.
Verachte keinen Brauch und keine Fleh-
gebärde

*Womit ein armes Herz emporringt von der Erde.
Ein Kind mit Lächeln kämpft, ein Andres mit Geschrei
Dass von der Mutter Arm es aufgenommen sei.*

Which translated into English means: "In every clime man sinks upon his knees before some God who is to lift him from this vale of tears. Despise no creed, no prayer by which a human heart strives to elevate itself towards its Creator. This child may pray with a smile, this other with cries of despair, that it may be taken up into its Mother's arms."

I was taught at school that the French were a most objectionable people; since I met them and learnt their language I found them most charming, hospitable, and kind. I have come to know that the so-called "hypocritical English" and the "swanky Americans" have qualities which easily overshadow their peculiar national faults and shortcomings. When I left Europe for China, I was told that the Chinese were a most barbaric people always intent upon massacring foreigners, and when I studied their language and read their history, I learnt to love and respect them as a great and intellectual people who will undoubtedly play a great rôle in the future history of mankind. In like manner I have learnt to love and respect the peoples of other nations with whom I have come in contact and to concentrate my attention on their good points rather than on their bad ones. In short I have come into Rotary with at least one essential qualification: the complete absence in my mind of religious, racial, and national prejudices.

After this preamble I now proceed to the subject of my article.

It cannot be said that internationalism, universal peace or the "international mind" are topics devoid of actuality. You open any paper, the most conservative ones included, and the subjects at once stare at you in the form of headlines and captions, and even such fiery nationalists and patriots as Mussolini and Primo de Rivera speak of the necessity for a broader outlook upon the world, of the reconstruction of our social ideas, and of the great task of adapting our political conceptions to the vast changes in human conditions that have taken place during the last 100 years. In an address to the Rotarians assembled from all over the world in Minneapolis, Sir Donald MacLean, Deputy Speaker of the British House of Commons, said among other things: "If

Rotary principles can be applied to international affairs, we may look for peace in the world and the settlement of international disputes. The real hope is not in the dismantling of fortifications or in the reduction of battleships. It is in the disarmament of the arsenals of the mind, in the razing of the hostile fortifications of the individual soul. Tariffs cannot keep out opinions. Ideas are mightier than gold, armies, or battleships."

The last article I read on the subject of internationalism was a suggestion for the adoption by all countries of the world of an international standard of coinage, a suggestion that must have staggered more than one conservative mind. And yet, what are Thomas Cooks and other tourist agencies' "travellers' cheques" other than international currency?

The Isolation Myth

BESIDES Rotary International, we know of the existence of a vast number of associations, arbitration agreements, treaties, etc., which all have the avowed object of knitting together the countries of the world. Some of them even stood the strain of the Great War, and the League of Nations, however inadequate, is but a public recognition of the fact that nowadays isolation is an impossibility, that national questions are largely world questions and call for a world leadership of people possessing

an international mind. Now, in itself, the word "internationalism" is entirely innocent of a sinister meaning, for we do not get alarmed by mentioning, for instance, the International Postal Union, Rotary International, the international language Esperanto, and innumerable other international institutions, political, commercial, and social. The churches, are with few exceptions fundamentally international, and so is the air we breathe, the sea routes, etc., and the value of the international mind appears to be obvious to all.

Nevertheless, there are many who are hostile to this idea or find in its meaning misgivings and forebodings of a sinister nature. The word "internationalism" smacks of communism. The whole class war is avowedly international, the "Third Internationale" conducts the foreign policy of Soviet Russia; the "Internationale" is the war song of the Communists and the expression of the idea of a world revolution. That this modern movement towards internationalism and the international mind should be widely criticized in certain quarters is therefore no matter for surprise. To the undiscerning this talk about the necessity of an international mind is camouflaged subversive propaganda and the most serious objection raised against it is that it attacks the very foundations of political nationalism. Most people with an international mind, and especially Rotarians, will of course disclaim any con-



"This tremendous change in the physical range and power of human activities."

nection or sympathy with a movement towards world revolution; but apart from this objection it is clear to every intelligent man that so profound a change of thought must of necessity tend to attack the very foundation of the *status quo* and of nationalism as it is conceived to-day.

Wanted: A War Preventive

THE question, then, arises whether the international mind is not one of the inevitable changes to which we will have to get accustomed whether we like it or not. All reasonable men seem to be prepared to admit the urgency for a great creative effort among nations towards unity of purpose, in order to avert the disastrous occurrence of future wars. They agree that unless some common control can be imposed on the headlong waste of our limited inheritance of material and moral energy entailed by future conflicts, the history of humanity must some day culminate in a disaster compared with which the late world war pales into insignificance. But few seem to have the courage to take the bull by the horns and propose really effective means for a control of human affairs. There seems to be among statesmen and most authors on these subjects a general timidity to tackle the frowning *status quo*, which has to be modified before anything can be accomplished.

No effective and permanent preventive against war can be devised that will not clash with present ingrained traditions and prejudices. This is plainly apparent if we examine the causes that have engendered wars in the past, some of which will necessarily produce new and more

terrible conflicts in the future. Dr. Frederick Woods in his stimulating work "Is War Diminishing" states these causes to be four in number, namely racial, economic, religious and dynastic. There is no doubt that the war-producing power of some of these causes is diminishing. Religions, or the Churches, which have come down too often through history with the Cross or the Crescent in one hand and a dripping sword in the other, are now practically extinct as causes for war. Economic causes, which in the Middle Ages were deemed quite sound motives for armed conflicts are now discredited but cannot be said to be abolished. John Stuart Mill was the first to make it clear that neither tradesmen nor states can grow rich by killing their customers and that the commercial spirit, which during a period of European history was the principal cause of war has become its strongest obstacle. The dynastic causes of war have now much smaller scope than formerly when powers were centred in despotic rulers and in time they will no doubt cease to play any part.

There remains the racial cause which looms on the horizon as perhaps the only increasing and serious provocative of future wars. Of this I will speak later in a second article.

There is another cause of war—the political cause—which is cited by H. Ellis in his "Essays on War Time" as of the first importance. It is the cause which provoked the three great European wars in which England was involved during the last four centuries, the war against Spain, the war against the France of Napoleon, and the Great War. It

is also the cause that induced Italy to join the Allies against the Central Powers. In every case the belligerents' reason for war was conceived to be their safety and the same reason is keeping at present the countries in Europe armed to the teeth in expectation of further conflicts.

A Glance Into the Future

BUT the Great War has shown us that warfare in the past was child's play compared with what wars will be in the future. They will flame out with unexpected rapidity until all the world is involved and will develop a horror, a monstrosity of destructiveness quite unlike any preceding wars. Whatever justification could be found for war in the past, it becomes clear nowadays that under modern conditions it is no longer a possible method for settling international disputes. "To fight with the terrific outfit of modern science; to make war among nations delicately balanced and intimately interrelated, whose means of existence are international; to fight with entire populations massed against entire populations, so that bombs rain indiscriminate destruction on whole cities, and blockades mean discriminate starvation to millions of families; to fight, knowing that in spite of agreements to limit the weapons of war, demoniac forces like gas and bacteria are certain to be used, that is obviously futile to achieve any good thing for which a Christian might wish to pray."

The old appeal for war in the name of a good cause falls coldly now on the instructed ear and ceases to carry conviction to thoughtful minds. Some men ask: "Would you not go to war to protect the weak?" The answer seems ob-

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(Continued from page 12)

vious. A modern war to protect the weak—that is a grim jest. See how modern war protects the weak: 10,000,000 known dead soldiers; 3,000,000 presumed dead soldiers; 13,000,000 dead civilians; 20,000,000 wounded; 3,000,000 prisoners; 9,000,000 war orphans; 5,000,000 war widows; 10,000,000 refugees. That is the result of the last war. What can

we mean by modern war protecting the weak? The conviction grows clear in increasing multitudes of minds that modern war is no way to protect the weak.* Does the thought of the millions of dead, the sight of millions of maimed, the existence of millions of widows and

*From Dr. Harry Emerson Fosdick, in *Literary Digest*, October 3, 1925.



orphans convey any message of the terrible futility of war to nations and to those responsible for their destinies?

An Empty Triumph

UP TO a couple of centuries ago goods and men were transported by sailing-ships and horse-cars and the few machines that existed were driven by man, horse, and water. A great change began with the invention of gun-powder and, in the Eighteenth Century, when man learned to use coal and steam; and this new knowledge opened an increasing series of inventions and discoveries, which put a rapidly increasing quantity of natural energy at his disposal. Gun-powder was invented in the Thirteenth Century, but the scant knowledge of the use of metals set a definite limit to the size and range of guns and it was only in the Nineteenth Century that the large-scale production of cast steel and the growth of chemical knowledge made the military use of a variety of explosives possible. Then followed the suppression of space and distance by telegraph and radio, rapidity of travel and the cheap production of paper, which made possible a universally well-informed humanity. The effects of these changes are well known and I need not describe them here. Before the age of modern discoveries peoples had struggled against each other much like children might do in a crowded nursery. They had hurt and impoverished one another but had scarcely destroyed one another completely. The last great war has taught us a lesson as to the effects of modern wars, but experts assure us that the victor in the next war will be bombed from the air, starved and destroyed almost as much as the loser. It will be the triumph of the exhausted and dying over the dead.

Our modern international problems are essentially dependent upon the question of transport and communication. Let us, therefore, concentrate for a moment upon the chief and typical revolution in the means of locomotion that has occurred in the world and the consequence of that revolution. In the beginning of the Nineteenth Century rapid travelling did not exceed about 5 miles per hour on an average, while news could not spread more rapidly than the speed of a man on horseback. Nowadays telegraph and wireless enable us to send news all over the world in a few minutes and air navigation has developed to such an extent that it is possible now, if not quite practicable, to fly around the world in less than twenty days.

This tremendous change in the physical range and power of human activities necessitates changes in the conditions of our political life which we are only beginning to perceive now; but there has been no adequate adjustment

of man's political ideas to the new conditions.

The history of the development of the United States of America aptly illustrates the unhindered effect of communications upon a whole continent. Without the steamboat and the railroad this vast continental nation could not have developed. In fact the United States of to-day was first made by the steamboat and then completed by the railway. From 1600 until 1800 the flow of the population crept slowly along the coast and navigable rivers, until the advent of the steamer enabled it to penetrate farther inland; and from 1830

onward when railways were pushed into the hinterland on all sides and made settlements independent of watercourses, cities and towns increased by leaps and bounds, each like a knot in the expanding net of rails.

This is the material aspect of the development. But with the increase of travel facilities and territorial expansion, the population also became mentally more homogeneous, until to-day the man of San Francisco thinks and acts more like the man of New York than the Virginian and the New Englander did 100 years ago. The improving means of travel are even now weav-

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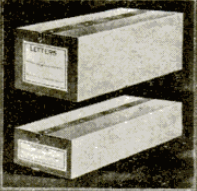
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ing the United States more and more into a vast human unity, speaking, thinking, and acting harmoniously within itself.

The effect of this revolution in the means of locomotion has been vastly different in Europe. In America it found a fringe of population along the coast, with a vast, rich, and empty hinterland, into which it was free to expand. In Europe, on the contrary, the steamer and locomotive found an already settled system of countries with limits drawn much earlier and with no possibility of peaceful expansion, so that every extension of a European state meant a war.

Traditional Hostility

IN SPITE of the two great unifying ideas, the Roman Empire first and the Holy Roman Empire afterwards, for the last 2000 years the size of European states has been limited by the difficulties of inter-communication. These two Empires kept on expanding until at a certain point they fell to pieces again. Communications being difficult and slow, the cohesion was inadequate and so it happened that the era of steam found Europe divided up into small states with a highly developed foreign policy, each with a patriotism of its own and with intense traditional hostility towards its neighbour. In the United States the advent of rapid locomotion came as an opportunity; in Europe it meant congestion, which was intensified more and more as new inventions and discoveries facilitated travel and transport until at present all European boundaries are impossibly narrow for modern conditions. And these frontiers and divisions are intensified in the minds of the people by ancient traditions and by a national patriotism pushed to the fringe of madness.

Let us compare the material aspect of conditions in America and Europe, from the paramount point of view of locomotion. An American wishing to travel from one point to another in the states, packs his bags, gets aboard a sleeping-car, and turns out next day ready for business. A European wishing to travel the same distance, say from London to Warsaw, has before him a formidable task. He has to obtain a passport, a problem involving all sorts of formalities; a photograph to stick on it, a French or Belgian visa, then a German, Czechoslovak and finally a Polish visa. All these endorsements involve personal attendance, stamps, signatures, delays, and payments of fees. On arrival at the French or Belgian frontier he is held up for a long customs examination and his English money must be exchanged into francs. In a few hours he is at the German frontier, where the French Customs will again investigate him closely and hand him over to the German officials. The same business with

the customs, the same trouble with the money. A few hours later a new examination and change of money at the Bohemian frontier and a few hours more he will be in Poland, where the various formalities have to be gone through anew. During this little journey of about 1000 miles he will probably have had to change trains and rebook his luggage 3 or 4 times.

The same and more severe obstructions hamper the movements of food-stuffs and other merchandise. Trade is strangled by tariffs and exchanges. Air transport is impossible under such conditions for while it will take you only a few hours to fly from Rome to Vienna, the passport and other formalities will take days, for you may not fly over a country even at 7000 feet without permission.

But these ridiculously restricted frontiers of Europe imply also the danger of future wars; for the lack of any international central authority to manage the most elementary collective interests, means that each of these packed and strangled countries is compelled to defend its independence and maintain as big an army as its financial conditions will permit.

The capitals of every one of these states can be bombed by airplanes within five or six hours of a declaration of war and the threat of modern warfare hangs like the sword of Damocles over the head of every man, woman, and child.

It is often said by Englishmen that at least the British Empire can stand out from the rest of the world without relinquishing its national independence as a self-sufficient system. This seems to be a fallacy. The British Empire is heterogeneous in its nature and its territories are scattered all over the world and entangled in a multitude of possible antagonists. It is also well known that its political and economic cohesion depends upon the steamships remaining the dominant and safe means of transport in the future. But sea power is no longer the simple thing it was before the advent of the submarine and airplane. The sea routes can no longer be taken and possessed completely as in the past. The possibilities of ocean-going submarines are familiar to everyone who has followed the later phases of the last war. And if we turn to the possibilities of air transport we are forced to the conclusion that the security of even the British Empire must rest upon its keeping peace within and without its boundaries rather than upon its military and naval strength. You cannot, for instance, get out of Britain by air to any part of the world except Canada, without flying over foreign territory. Britain cannot use airways even for her trade in peace time without the consent and even co-operation of a large number of inter-

vening neighbours. As to war times, she might find both her air and sea communications almost completely cut, if she embarks single-handed in a conflict. Thus even the British Empire is not better off than other countries in the way of standing alone. J. M. Kensworthy, in his book "The Freedom of the Seas," has convinced most Britishers that British supremacy at sea is obsolete.

The World As One Community

IT APPEARS evident that unless mankind can re-adjust its political and social outlook to the essential facts of its enormously increased powers over the material world; unless it can control its pugnacity, international peace will remain a dream. Only one alternative seems open—the conscious and systematic reconstruction of human society, to consider the world as one community and to train the human mind to recognise this fact and adapt itself to it. This implies the task of embarking upon a world-wide effort at cooperation and mutual toleration, to curb the age-long force of traditional hostility; in other words, to form a new public opinion, an international mind, among the masses. The new, vast powers over nature possessed by man, which are destructive whilst their purposes remain conflicting, will then be the means by which they may set up a new order of interests, happiness, and achievement as yet scarcely imaginable.

Nationalism, an entirely normal and healthy sentiment, has always appeared to me but as a stage in the progress towards internationalism, or merely a link in the chain of human evolution. The nation is neither the beginning nor the most advanced stage in the system of human association. Nationalism is but the instinct of fellowship extended to all of our countrymen, a broadening of the family group, the intensification of the social impulse. In primitive man this instinct was confined to the family or clan. As economic stress or the need of defence increased, it extended to the tribe, to the land, and finally to the nation. We in Italy were formerly Venetians, Lombards, Sicilians, etc., and the necessities of those times often compelled us to fight one another. To-day we are simply Italians and nobody dreams of war between the various provinces which formerly were states. The same may be said of other countries. But the process cannot end in nationalism. The same forces that gradually moulded families into clans and later into nations, are still at work pushing us forward into federations of states.

Our Educational Inheritance

THE spirit of international fellowship is hampered by our past history and by the evil education that is im-



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parted to us. The air of the world is haunted by the spectre of its past history, the souls of the people are charged with suspicion, fear, mistrust, and hatred. Bitter memories of invasion and oppressions are obsessing our minds. There are few nations that have not had their lands invaded, their freedom suppressed, their pride humbled by some conqueror or other. France was invaded several times by Germany within the last 150 years, the Germans cannot forget the humiliation inflicted upon them by Louis XIV and by Napoleon. Italy has bitter recollections of French and Austrian oppression. Rumania has tasted Turkish, Prussian, and Hungarian misrule, and Poland was divided like a melon between Russia, Austria, and Prussia. Mistrust, hatred, and fear of one people against the others have been implanted in the heart of every child in schools, in churches, and in the homes and transmitted from generation to generation. The spirit of discord implanted in us has infected our instinct of fellowship and made nationalism a sickly craving for revenge and self-sufficiency. "The greatest single danger to the peace of the world," writes a prominent American bishop, "is a strident patriotism of the 100 per cent variety, scorning other races, looking condescendingly on other nations, touchy about its own rights, and prattling about absolute sovereignty."

In such an atmosphere cooperation and good-will cannot thrive. Christianity, the religion of love and universal brotherhood, becomes the servant of militarism. International trade and finance, which, in their nature, are the most evident signs of the interdependence and solidarity of peoples, become the supporters of war. Science itself, the triumph of man over the material world, prostitutes itself in the service of destruction. Sir Alfred Ewing, one of the most distinguished of living engineers, said at the Centenary celebrations of the London Institution of Engineers: "Surely it is for the engineer and scientist, as much as for any man, to pray for a spiritual awakening, to strive after such a growth of sanity as will prevent the gross misuse of his science. For it is they who in the course of their labour put into man's unchecked and careless hands a monstrous potentiality of ruin."

Another view is taken by Dr. Robert A. Millikan, world famed scientist of the California Institute of Technology. In talking on the alleged sins of science, he said, to all charges, science replies very quietly: "Find out the facts, we have to live with them, anyway." One charge is that science makes war more deadly, more horrible, less heroic. Answering, Dr. Millikan said: "Primitive man's chief tools were probably arrowheads and tomahawks and his chief industry making and using them. When

the age of bronze replaced the stone age a multitude of new and peaceful arts were born. These arts turned men's minds and interests away from war toward peace. And this has been the consequence of practically every advance of science since that time." Many thinkers agree with him that the relentless advance of science is war's most powerful enemy, and that war is now in the process of being abolished the moment conditions that give it survival value have disappeared.

Whatever re-adjustment of our political ideas and habits is attempted, it must necessarily come in conflict not only with our national politics, but also with patriotism as it is understood at present. In fact at the very beginning of a discussion on the international mind, we bump against the patriotism as taught by narrow nationalism and the question arises: do we want to do away with patriotism altogether? The answer is in the negative and even if we wanted to do so we could not, for sane patriotism is in its essence a lovable, noble, and necessary sentiment, built out of primitive instincts and highly intellectual convictions such as love of home, family, and friends.

However, this noble sentiment no longer meets modern requirements owing to its lack of universality; because the good it aims at is restricted to one's own narrow country and not to all humanity. Modern patriotism must have a wider scope: just as provincial patriotism had to give way to national patriotism, so now we need to adapt this narrow devotion to the new reigning idea, the universal brotherhood of man. Nobody will deny that Anatole France was a patriotic Frenchman. Yet to have defended the idea of internationalism in its most desperate hours before the Great War may well finally be regarded as one of the least perishable of this great Frenchman's laurel leaves.

And it cannot be said that we have no example to show that such an idea can be implanted in man's mind. Observe the patriotism of the Americans. Theirs is not really a patriotism equivalent to a European patriotism; it is universally bigger, for it embraces a people of 100 millions and it is geographically ten times as big as any single European patriotism. It is also made up of many smaller patriotisms imported by Europeans and their descendants who have come to America and still love their country of origin while living in their greater country of adoption. The United States of America did the thing which we want to do for the whole world, by comprising the whole of humanity within our patriotism and by striving to live in peace with all nations.

Note: The second article by Carlo Bos will appear in the February Number.—Editor.

The Myth of Western Supremacy

Reaction of Asiatic races to the impact of the West

By CARLO BOS

President, Rotary Club of Shanghai

EXAGGERATED nationalism and race prejudice and the kind of foolishness which we call class distinction, appeal to one of the meanest and most contemptible traits in the human mind: "I thank thee, O Lord, that I am not as other men are." In this connection I quote the following from an English writer in the *Atlantic Monthly*: "Many a man who knows that in his own self he has no special superiority over his fellows, takes refuge in the thought that he belongs to a superior race. Thus, for instance, the most incompetent Anglo-Saxon often looks down upon the most competent Italian because the Italian belongs to the Dago race, or upon the greatest of Chinese scholars, because the wise man's skin is yellow and his eyes aslant."

These prejudices are all transitory moods, subject to external suggestions and could be cancelled from the human mind within a generation or two by a properly understood education. It is proverbial that cats and dogs cannot agree, yet, I have seen cats and dogs educated to live in perfect peace, to eat, sleep, and play together, and why should mankind not be amenable to the same education? It stands to reason that no nation or race can hate another nation or race by natural processes and without knowing each other. Whenever unprejudiced persons meet persons of other races or nations, they invariably form ties of sympathy and friendship. Marc T. Greene, a British newspaper correspondent, has the following to say on the Hawaiian "Melting Pot of Nations":

The Great Experiment

"NEVER in history has there been such a 'melting pot' as here. In one school I found no less than twenty-seven distinct nationalities and blends of nationalities! To amalgamate such a mixture as this into a future American, the most amazing racial experiment ever attempted, requires

II. This Modern World: Racial discrimination and nationalistic ob- sessions.

first of all, an utter absence of racial and nationalistic antagonism. That is vital. Achieving that, the highest ideal of internationalism is almost within the grasp. That is why there is so much of vital significance, not only to America but to the whole future of mankind, in the life of these islands; for even if any other part of the world contains such a mixture, nowhere else is there going on so systematic and earnest and efficient

an endeavor to blend it, socially, and intellectually, and economically, into something useful and enduring."

Our own Rotary International and the many cosmopolitan associations in Shanghai are cases in point, but I will quote an extreme example: Soldiers in the trenches from Flanders to the Adriatic had to be kept by force from fraternizing with the enemy during the Great War; and after the Armistice, while occupying German and Austrian territories, American, British, Italian, and even French soldiers fell in love with German and Austrian girls and married them. Hundreds of examples could be quoted showing that, though the war was an inhuman thing our soldiers, on both sides of the lines, did not lose their humanity. In the hearts of those unwilling enemies was the common thought of house and kin and each knew that the other had that same thought, and the latent urge for the universal brotherhood of man.

The Will to Peace

IT IS a significant fact, worthy to be mentioned here, that excombatants of the Great War, those who have suffered untold hardship and misery in the trenches, are precisely those who feel that a re-adjustment of our ideas is necessary. The Inter-allied Federation of fighting men—known as the F. I. D. A. C.—whose delegates from every allied country assembled in congress in London in 1924, solemnly declared that the primary objects of their institution was "to protect the



In reading these books one is forcibly reminded of the lament of Confucius: "Standing on an elevation, one looks over the whole world..."

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victims of the war and to prevent the possibility of future armed conflicts." Here is an organization counting already 10 million men in 1924, scattered all over Europe and America, who know better than any one else, not only the horrors of war, but also its distressing futility. They are under no illusion about its glory and its profitability and their organization is concentrating its energies on the promotion of a will to peace and on the formation among them of an international mind. One committee was formed at the congress to consider inter-allied propaganda for creating international goodwill. Another to consider the organization of an international body of women who were bereaved in the war. The congress discussed among other problems the means by which public opinion may be rallied to the cause of internationalism and the means by which the ex-enemy organizations could usefully be asked to join the federation.

In the same congress, General Sir Ian Hamilton stated that Signor Mussolini had urged that the usefulness of the Federation of ex-warriors will depend upon the inclusion of all those who met our men as enemies in the fields of battle. I may quote also Marshall Foch who declared in an interview that "making war is an abominable profession; it is a frightful thing to shed blood and destroy wealth: everything should be done to prevent the return of such calamities."

In my first article I discussed political reasons which provoke wars. But there is also the racial cause which looms on the horizon as perhaps the most serious provocative of future conflicts. There is no more important topic than this which

I wish now to discuss with you. Kipling said that "East is East and West is West, but never the twain shall meet." He was evidently wrong, for one need not be a prophet to foresee that East and West will some day measure themselves in a gigantic struggle for supremacy, unless mankind comes to its senses and revises its world outlook entirely. Some people do not agree with what Bertrand Russell as a sociologist has to say, but it would be foolish to condemn all the ideas of this profound modern thinker. He says in "Foreign Affairs" quoted by the North China Daily News:

The Inevitable Changes Ahead

THE struggle for power between Europe and Asia, which was a theme of Herodotus, has been the most important issue in world politics ever since his time and is so still. Owing to inadequate knowledge of history, most Europeans regard the supremacy of Europe as a law of nature, but in fact there has always been a slow oscillation which is now beginning to swing in favour of Asia." He then shows how Asia was first on top, and how Europe swayed the world from the time of Alexander to the fall of Rome. Then came a thousand years of Asia again under a long list of barbaric conquerors, till the pendulum swung afresh and Europeans got the upper hand. Now the motion is again being reversed and Bertrand Russell, in company with other authorities, predicts that within fifty years Asia will be the top dog.

This does not seem an exaggerated statement when we consider that even a careful writer like Prof. Pearson in his work entitled "National Life and Characteristics" takes the risk of making the

following prognostics of the future of coloured races:

"The day will come, and perhaps is not far distant, when the European observer will look around to see the globe girdled with a continuous zone of the black and yellow races, no longer weak for aggression or under tutelage, but independent, or practically so, in government, monopolizing the trade of their own regions and circumscribing the industry of the European; when Chinamen and the nations of Hindostan, the states of Central and South America, by that time predominantly Indian, and it may be African nations of the Congo and the Zambesi, under a dominant caste of foreign rulers, are represented by fleets in the European seas, invited to international conferences, and welcomed as allies in the quarrels of the civilized world. The citizens of these countries will then be taken up into the social relations of the white races, will throng the English turf, or the salons of Paris and will be admitted to intermarriage. It is idle to say that if all this should come to pass our pride of place will not be humiliated. We were struggling among ourselves for supremacy in a world which we thought of as destined to belong to the Aryan races and to the Christian faith; to the letters and arts and charm of social manners which we have inherited from the best times of the past. We shall wake to find ourselves elbowed and hustled and perhaps even thrust aside by peoples whom we looked down upon as servile, and thought of as bound always to minister to our needs. The solitary consolation will be that the changes have been inevitable. It has been our work to organize and create, to carry law and order over the

world, that others may enter in and enjoy. Yet in some of us the feeling of caste is so strong that we are not sorry to think we shall have passed away before that day arrives."

In an exceedingly interesting book by Albert Demangeon, Prof. of Geography at the Sorbonne (*L'Empire Britannique*), which is a masterly study of colonial geography, we read of the mental evolution of the various native races of Asia and Africa which, impatient of European domination, now clamour for a revision of their relations towards their masters.

"Partout on voit bouillonner des foyers de fermentation, entretenue soit par des haines de race, soit par des passion religieuses, soit même par des elans de conscience nationale."

The list of books which the reader will find with this paper [see page 61] comprises several volumes which deal with these absorbing questions of changed attitude of native races towards European domination. I refer you especially to Al. Carhill's "The Lost Dominion." This English author goes so far as to declare that British dominion in India is practically at an end. In reading these books one is forcibly reminded of the following lament of Confucius: "Standing on an elevation like this"—he said with emotion—"one looks over, as it were, the whole world; and, alas! alas! I cannot help being struck with the sad fact that, of the myriads who live on it, there is scarcely one nation to be found which is not devising some means by which it may best injure, or even destroy, its neighbour. But there is something even sadder. It is to be so helpless and incapable that we can neither find remedies for existing evils, nor some way of warding off those which are to come."

Yet the clash of colour, which is setting races in antagonism one to another from the Orient to America, is a problem which is not without solution. The more firmly we Euro-

peans believe in the superiority of our own civilization, the more are we bound by the Christian principles of human dignity and brotherhood, which are its foundation, to do all in our power to temper the bitterness of racial discord. If we allow it to spread and deepen, it may threaten the whole human race, for an armed conflict between Whites, Asiatics, and African races means a conflagration compared with which the Great War would seem a child's play.

The Impact of the Occident

WE SHOULD certainly not overlook the fact that while the United States has the colour problem in its very midst, as the emancipation of the negroes, and at the door in the shape of Asiatic immigration, we Europeans are confronted with it along the great borderlands of the Occident and Orient, extending through northern Africa and across western and central Asia, from the north-western Atlantic to the shores of the Indian Ocean and beyond to the Far East in China and Japan. All along that far-flung line its peoples have been roused from a long lethargic sleep by the impact of the Occident itself. They have begun to question Western su-

premacy, intellectual and spiritual, as well as economic and material. They are rallying the dormant forces of ancient and deep-seated civilizations—some more ancient than our own—and still vital and they are borrowing our weapons and invoking our vaunted fundamental principles of Equality, Fraternity, and Liberty. There is one feature common to the re-awakening of all these different races: they all are united in a common resentment against the white man's domination and of the indefensible rights based on the supposed superiority of a race which owes to nature a generally lighter complexion than their own. Never before have these native races denied the white man's claim to superiority as strongly as they do to-day.

It is impossible to read American literature without being struck by the exaggerated importance which is attached to the colour of the human skin and the same prejudice exists also among Britons. Let us see, therefore, on what grounds, if any, it may be justified. Lord Bryce says that till the French Revolution, there was very little race prejudice in any country. That it is not a natural human feeling is shown

by the fact that children are quite free from it, until foolish mothers teach them that their black, Indian, or Chinese nurse is of an inferior race.

Prof. Sir Sydney Olivier tells us that in Jamaica negroes and half-castes associate with the white residents on the same terms as pure Europeans, and Sir Frederick Lugard says that in West Africa the colour line does not exist: blacks and whites fight and play side by side and intermarriages are frequent. The native is treated as a Frenchman and feels himself one. "We have too great a consciousness of human dignity"—said Monsieur Poincaré—"to set up such an artificial and unjust race distinction."

"In New Zealand the Maoris have been allowed to recover their self-
(Cont'd on p. 61)



First comes the idea, then the full comprehension of the idea by the masses, and the realization will follow.

The Myth of Western Supremacy

(Continued from page 18)

spect and it is significant"—says Dean Inge of St. Paul's Cathedral in the *Morning Post*—"that coincidentally with this, the decay of the native population has been arrested."

Professor Sir Sydney Olivier tells us that this colour prejudice, observable among the Anglo-Saxons of Great Britain and America, is essentially a modern phenomenon, dating largely from the rise of the slave-trade and from the assumption of military supremacy in India. It is nothing but a complex of many reactions of negro-holdings and Asiatic dominion. "Our Anglo-Saxon prejudices are all against the equality of races and latterly we have been reinforcing these prejudices by theories about the fixity and the fundamental importance of physical race characteristics. We want to make believe that mankind is divided into a number of breeds which are unmixed, unmixable, and poles asunder in spiritual endowment. Personally I believe such theories to be unscientific, and I know them to be contrary to historical facts. I am a skeptic about racial affinities and antipathies and believe that spiritual affinities and antipathies (those, for instance, of religion, culture, and language) have been and will continue to be infinitely more powerful. I am not, however, a skeptic in regard to feeling about race. In the present state of the world, in which the various physical stocks have been thrown together and intermingled as they never have been before, I am certain that the 'Anglo-Saxon' attitude leads towards catastrophe."

The Nordic Boast

BUT this prejudice is not reserved only for the so-called coloured races. A most absurd and pernicious theory is at present being propounded, especially in America. This theory teaches that while the white race is biologically superior to all others, the "Nordic" or Anglo-Saxon division of the whites is the acme of its excellencies. Any discussion by the partisans of the "Nordic" theory, of the comparative merits, contribution to culture, greatness of its heroes or of physi-

cal fitness of this or that race invariably ends with the "Nordics" on the credit side of the ledger. These trivial and irrelevant assumptions simply indicate the existing confusion as to what constitutes the individuality of a race and certainly do not make for peace among the peoples forming the white race.

It is demonstrated, on the other hand, that the masses of almost every race are mentally at a par with the masses of every other race as to latent or potential intelligence. After testing primitive intelligence and comparing it with that of all types of white men, no appreciable difference has been found in the average of them, except that the Bushman, the Igorote, the Negritos of the Philippines, and the Pigmies of the Congo are really deficient. All other races contain in a latent state every grade of intellectual capacity, ranging from the imbecile to the genius.

Prof. W. C. Begley, an American author who contributed a leading article to the Educational Review of New York on the "Pro-Nordic Propaganda" objects to the conclusions of "Pro-Nordics," as they leave out of consideration the influence of education and training. He does not deny some racial differences in intelligence-level. He holds that, in the present state of knowledge, invidious distinctions cannot safely be drawn among Nordics, Alpines, and Mediterraneans in this regard. He maintains, moreover, and proves his contention by the result of the U. S. Army tests, that the level of effective intelligence in any group of whatever race, European, Asiatic, and African, can be substantially raised through education.

This "race pride," just like exaggerated nationalism and patriotism, are often in contradiction with itself and not infrequently they are used as a pretext by interested persons or political parties. I will quote only two examples among many: Prof. Sydney Olivier says that the British War Office test admits Jews into the British Army, but excludes Parsees who are, anthropologically speaking, more closely related to the British as a race than the Jews.

As to the Germans, it is hardly 15

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Moscow's Menace to India (Article in London Magazine).
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H. Ellis: "Essays in War Time."
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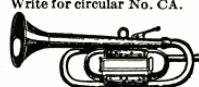
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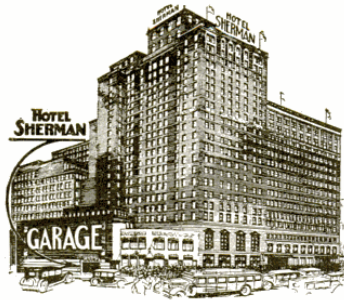
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years ago that every Briton and American was proud to call them cousins and to share with them the prestige of representing the "Great Nordic Teutonic" race, as against the so-called "Negroid Latins" and the "Round-headed Alpines." But during the Great War they suddenly discovered that these Germans were Huns and Mongols and this opportune discovery enabled them to hate their temporary enemies with all the enthusiasm of racial prejudice. They recognized Bismarck's Mongol skull and jowl on the ancient Chinese vases on their sideboards, and on his polished scalp they saw in imagination the degenerate but imperishable rudiments of a pig-tail!

The East Quotes Darwin

I SAID a moment ago that never before had the coloured races denied the claim to superiority of the white man as they do today. I ascribe this seemingly strange fact to the almost universal growth of knowledge which has been diffused by the white race with so marvellous rapidity during the last few decades all over the world. For what do we see? Darkness is everywhere giving way to light. The literary classes of Asia and Africa are devouring Spencer, Hegel, and Stuart Mill whose works were translated and put into their hands by Westerners. The mechanical inventions of the West are being studied and applied, whilst the sons of the East occupy their leisure in discussing the works of our great masters of comedy and pathos. This significant growth of knowledge necessarily brings in its train political and social unrest such as we are viewing to-day.

No longer will the coloured man believe in the old theories of the diverse origin of man, which he condemns as a vindication of slavery and domination. He quotes Darwin whose books we have placed in his hands and on whose creed of the common origin of all human races he bases his refusal to recognize the intrinsic superiority of one race over the other. Those who have been Christianized quote, on the other hand, the creed of Jesus of Nazareth, the philosophers of the French Revolution and of the American Independence who all proclaim the equality of all men. They all demand that the antiquated ideas of race privileges be shattered and that henceforth mankind be governed by saner principles. I can see in this movement, in this universal awakening, nothing but phenomena of the natural evolution of the human race fathered by our own efforts. Rationalism unconsciously spreads its gospel of common-sense. It becomes increasingly evident even to men of humble status that the rigidly conventional manner of

viewing the history of the relations between the various nations and races, will have to be abandoned.

The spokesmen of the coloured races maintain that the present conflict arose mainly for the following two reasons: firstly, the white man acquired his mastery over most of the coloured races of the world by the doubtful right of conquest, and secondly, the white man now begins to deny the right of alien races to enter his own land and compete with him and also to migrate freely to other lands formerly seized and colonized by him.

For some time past, philosophers of history have recognized that the prime cause of future upheavals among nations and races will be the pressure of expanding populations with its problems of immigrations and of supply of food and raw materials. The League of Nations has recently discussed these questions with a view to removing the causes of friction. The fact confronting us is that over 800 millions of Chinese, Indians, and Japanese, cannot, until their countries are thoroughly industrialized, find the means of livelihood within their borders for much longer and they must expand. What is to be done with them? To say that this is none of our business offers no acceptable solution of the problem. Australia, the United States, and Canada fear this expansion and close their doors to it for reasons which may be readily recognized as quite plausible by anyone who studies their case. The promiscuous intermingling of certain races is obviously inadvisable until the masses have reached a standard of living somewhat approaching those of the countries peacefully invaded. But what about the immense still uninhabited regions of the world where nature clamours aloud for the regulating hand of man and which cannot possibly be populated by the white race alone?

Pessimists who talk about the overpopulation of the earth should seek consolation from the philosophy of statistics. The world's total population is at present about 1,800 millions, and there seems to be little doubt that it is quite capable of supporting 8,000 millions souls, without taking into account the new discoveries in agriculture which will certainly raise the quantity of food obtainable from the soil. The excellent arable land of Northwest Canada, for instance, extends for 500 miles north of Edmonton, making a total area of 255 million acres available for cultivation. It is calculated that this vast expanse could produce at least 1,600 million bushels of wheat, a yield equal to half the present total production of the world. Similarly, Argentine to-day has only 10 per cent of her 250 million acres of arable land under cultivation and

Siberia not more than 3 per cent. It has been calculated (Putman Weale—The Conflict of Colour) that Canada, Argentine, and Siberia together could grow enough grain to support a white population of thousands of millions. On the other hand, the chain of islands lying between Australia and Asia, including Celebes, Sumatra, New Guinea, and Borneo, covering an area equal to half Europe with a population of about 45 million souls, could easily nourish an additional 150 millions of peoples of other races. In North Manchuria alone there are about 45 millions of acres of undeveloped lands.

Breathing Room for All

I REFRAIN from tiring you with elaborate statistics, but let us see the comparative density of populations of the various parts of the world and we will be reassured that there is plenty of breathing room for our children and children's children. The figures I quote are 20 years old, more recent ones not having been at hand while I was writing, nevertheless they may serve our purpose.

The density of population in European countries varies from 589 souls per square mile in Belgium to 97 in Spain. The most peopled part of America is the United States (excluding Alaska) with about 28 persons to the square mile, Mexico having 18, Brazil and Argentine six, and Canada two only. On the Asiatic Continent we have Japan with 340, China with about 300, India with 215 inhabitants per square mile, while Persia, Siam, and Afghanistan have only from 16 to 35. Australia has less than two persons, New Zealand 10, Sumatra 25, and Borneo six only per square mile. In Africa Algeria has 28, Cape Colony nine, Transvaal 10, and Congo 15 per square mile.

There are immense empty spaces in Siberia, Brazil, and Argentine, Canada, Australia, Mongolia, and Manchuria, which could support together twice or even thrice the entire present population of the globe. That ought to be more than enough to reassure any scare-monger. But there is more consolation for pessimists: the exceedingly fertile soil of the island of Barbados nourishes at present a population of over 1,200 persons per square mile and there must be many—though not extensive—other places here and there on this Earth capable of such prodigious fertility. Over-population is a bugaboo which fails to convince any intelligent person. It requires, moreover, to be defined more clearly than it is at present, for the savage, hunting for his living, wants more square miles than the civilized man needs acres, and it is obvious that an industrial nation can live and prosper in

a land that produces little or no food at all—vide Belgium and England.

The immediate problem, therefore, is not one of over-population but of re-distributing the population of the world under the guidance of conciliation and common-sense. Although the white man is to-day only half as numerous as the coloured man, he is settled on a gross area of land more than twice as large as that owned by his poorer coloured brother and unless there is a total reversal of certain well-accepted principles, it is impossible to see how any permanent solution can be reached. We cannot hold most uninhabited continents on the plea of a race privilege which has ceased to be accepted except by ourselves, for such a policy suggests no possible solution except inter-racial war.

Thanks to the wonderful modern means of communications, oceans, mountains, and boundary lines are no longer obstacles impeding the free and friendly intercourse between nations and races, but ignorance, jealousy, selfishness, prejudice, and misunderstanding are the causes that militate against the peaceful adjustment of international affairs. Just as long as these spiritual barriers are allowed to remain, no League of Nations or other institution will ever be able to serve a permanently useful purpose in the cause of peace.

Such prejudice should be, it seems to me, repugnant to intelligent people. The enemy of to-day may be the ally of tomorrow and changes worked by our politicians occur with frightful rapidity. Great Britain fought Spain in the days of the Armada and was her ally in the Napoleonic Wars. Britain is the so-called "natural enemy" of France, but they fought together in the last war. Before 1914, Russia was feared all over Europe as a potential enemy and Turkey was considered our friend; but in the Great War Turkey was the enemy and Russia the friend. Similar changes could be cited *ad nauseam* to show how foolishly whole nations allow themselves to be induced overnight to hate or love one another.

I have said that the World War has awakened a limited number of intelligent people to the need for breaking away from narrow traditionalism and for entering into closer coöperation between nations and races. There has to be a colossal turnover of all moral and intellectual forces in the direction of creating among the people an international mind. The task before mankind is to substitute the one common idea of an over-riding commonweal for the many ideas of little commonweals that prevail everywhere to-day.

The question now arises: how is such an idea to be implanted into the minds of the peoples? I can only hint at the



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means at our disposal to accomplish the herculean task involved. I refer those who are interested to the list of books accompanying this paper.

At present in every civilized country there goes on in the national schools, in the patriotic churches, in the national presses and in the nationalized literatures a unity-destroying propaganda of patriotism. The schools teach the most rabid patriotism and the children grow up with an intensity of national egotism that makes them, for all practical international purposes, insane. They are not born with any prejudice against other nations or races, but they are infected with it as soon as they can read. The British child, for instance, learns nothing else but the glories of the British Empire, the French are notoriously concentrated on France, and the Germans are just suffering the bitter consequences of forty years of intensive nationalist education. "My country right or wrong," "La France avant tout," "Deutschland über alles"—these and similar principles are sure guides to wars and disasters for our children and children's children.

The first step will be to release our children from this nationalistic obsession, to teach the masses some truthful history in which each one will see the past and future of his own country in their proper proportion, and some truthful ethnology in which each country will get over the delusion that its people are a distinct, individual, and superior race.

The Great Task Ahead

THIS is indeed a stupendous task! It is a project to invade hundreds of millions of minds, to attack certain ideas established in those minds and either to efface them or to supplement them and correct them by the new idea of a human brotherhood comprising all mankind. We have to get not only into the present intensely patriotic minds of Frenchmen, Englishmen, Italians, Germans, and Japanese but also into the remote and difficult minds of Arabs, Turks, Indians, and last, but not least, into the minds of the 400 millions of Chinese. Is there any precedent to justify us in hoping that such a change in world ideas is possible? Let us not be skeptical of what teaching and propaganda can do in such matters! There have been changes more gigantic than this in human thought in the past.

The spread of Christianity changed in a few centuries the whole of western Europe from the wild confusion of warring tribes that followed the break-down of the Roman Empire, into the unity of Christendom. Still more remarkable was the swift transformation, in less than a century, of all the nations and

peoples to the south and west of the Mediterranean, from Spain to Central Asia, into the unity of Islam which has lasted to this day. The mental changes in both cases were immense. The propagandas of these great teachings, as also that of the more ancient Buddhism, changed forever the political and social outlook over vast areas of the world. Yet, while the movement for world unity begins now simultaneously in many countries and in many groups of peoples, and three great religious teachings each radiated from a single centre and were first the ideas of single individuals. And while to-day we deal with great reading populations and can reach them by press, universal distribution of books and lectures, by telegraph and wireless, etc., those earlier changes in human thought were achieved mainly by word of mouth and by manuscripts painfully copied out and passed slowly from hand to hand among populations counting 95 per cent of illiterates. All this was done in the teeth of much bitter opposition and persecution.

At present the movement for a radical revision of our mental attitude towards other nations and races is only a prospective movement and its special concern is with the growing generation. Internationalists use a deferential and almost apologetic language. But the spread of the idea will inevitably work a tremendous change in our politics. The day is not far distant when aggressive and intolerant nationalists, hectoring in the crowd, will be twisted round perforce to the light they refuse to see. First comes the idea, then the full comprehension of the idea by the masses, and the realization will follow and with it will come the contempt for those who still refuse to hear the clear voice of reason.

Rotarians are as yet only the pioneers of a vast up-hill struggle that needs to be waged perhaps for centuries in the minds of men, but "centuries are only moments in the history of humanity." We need no more be discouraged at the apparent indifference of the crowd to our ideal than the farmer who has ploughed his field in the wet and bleak days of February and sown his seeds in the cold winds of March. The seed is in the ground and the idea of the universal brotherhood of man stirs in a multitude of intelligent minds. Perhaps before our lives run out, we may feel the dawn of a greater age perceptible among the black shadows of the present unhappy days.

Note—This is the last of a series of two articles by Rotarian Bos. The first article appeared in the January Number.—Editor.

From one of "Twelve Linoleum Cuts of Spain" by the American artist, Henry Glintenkamp.



The illustrations on this and the opposite page are reproduced from "The Modern Woodcut" by Herbert Furst, by courtesy of the publishers, John Lane, The Bodley Head, Ltd., London.

National Pretensions

By Carlo Bos

Italian Commissioner and Secretary, Chinese Maritime Customs, Shanghai, China.

I HAVE lived all my life in a cosmopolitan environment. When I was a young man and began to take an interest in mankind as a whole I often wished that I had lived in one of the ages when great things were done, when humanity was feeling that it was on the threshold of a new era.

Such was the time of the Renaissance in Italy when a new political and social order was evolved out of the deluge of barbarism which had overrun Europe; such was the time after the long period of religious wars which followed the Reformation, when people began to ask themselves whether it was really worth while to kill one another and devastate their countries for the sake of religious questions and problems which perhaps can never be satisfactorily decided at all; such was also the time of the French Revolution, when the principles of democracy and political and religious toleration began to be firmly established in men's minds.

We are living today in such an age, on the threshold of a new era in which it will be decided

Is there any basis for prevailing beliefs in racial superiority? The author answers the question as he sees it from a Rotary viewpoint.

whether it is worth while for the nations of the earth to fall upon one another with fire and sword and to cripple and ruin one another for the sake of dynastic or national interests, rivalries for lands, trade or markets, or whether it is not more profitable to cultivate understanding, good-will, and cooperation in this closely knit world of ours.

There is, however, this difference between the ages gone by and our present portentous century: while formerly the direction of human affairs was in the hands of a few men who by birth, fortune, or outstanding genius were the leaders of mankind, in our democratic era every common man and woman bears his or her share of responsibility for the destiny of humanity. History will record whether our children and children's children, looking back towards us, will bless or curse the generation which lived at the present turning-point.

But there is much ground for hope in the future.

No generation before this has ever realized more fully the inter-dependence of all peoples. The League of Nations, however imperfect, is but one of a hundred facts which point towards a growing tendency among responsible men to deal with world problems in a spirit of conciliation, toleration, and good-will. Indeed, it cannot be said that internationalism, universal peace, or the "international mind" are topics devoid of actuality.

The press of all countries is full of these subjects, which stare at us in the form of headlines and captions. The thinking peoples of the world seem to be penetrated by the necessity for a broader outlook upon mankind, and for adapting our social and political conceptions to the vast changes in human conditions that have taken place during recent years.

In truth, the world is progressing and a vast move-

towards peoples whom you do not know and any bit of light that can be thrown on the peculiarities and characteristics of the various nations forming the great human family is a contribution towards understanding and good-will.

ROTARY'S sixth object proposes to encourage the advancement of understanding. Its aim is, therefore, educational. It tells us to get acquainted with and to learn as much as possible of other nations, to realize that the characteristics and customs, which distinguish one race or nation from the others, are the result of different environments, different outlooks upon life, and peculiar historical backgrounds. It admonishes us to discard the notion that our own or any other country can boast of the monopoly of purity and of geniuses and saints; and finally it en-

joins upon us to emphasize the good qualities of nations and to judge the bad ones with a kindly spirit of toleration.

I do not write as a sociologist or biologist, for I am neither; but I shall attempt to explain just how I see things in my own plain fashion.

When we wade through the many books dealing with the different races that inhabit the earth, we find that there are several questions which remain to be satisfactorily answered: What is the origin of the various races of mankind? What are their inherent differences and what are the causes of these differences? How are the human races mutually related, biologically and otherwise?

It is indeed a strange fact that we can answer these questions when we speak of horses, dogs, parrots, or turkeys but not in the case of mankind. Two facts, however, seem to have been ascertained with reasonable certainty, firstly that there is no pure race in existence and therefore that the "pure Latin," the "pure German" and the "pure Nordic" are all pure imagination; and secondly that we have no evidence to show that one race is potentially superior,

abler, more honest, or more intelligent than any other race.

Formerly geographers divided mankind into five races: white, black, yellow, brown, red. Nowadays few are satisfied with this classification. The dividing lines between these five races are far from distinct

"Il Bevitore" (The Drinker) from a woodcut by the late Italian artist, Emilio Mantelli.



ment is on foot at present which aims at destroying the erroneous conceptions about other nations which are ingrained in some peoples' minds and are still hindering the growth of that solidarity which should embrace all humanity. It is a commonplace fact that you cannot feel a kindly sentiment of friendship



"The Artist,"—a woodcut by Karel Van Veen (Holland).

*From an International Exhibition of Prints
held at the Art Institute of Chicago.*

and within the great family of mankind we can distinguish over a dozen groups differing very visibly from each other: Negroes, Chinese, Americans, Indians, Jews, the fair-haired and white-complexioned Nordic, the dark-haired and dark-complexioned southern European, the Negritos, the brown South Sea Islanders, etc. And there are many blends among these groups, while only the extremes are clearly distinct at all. This has been the racial picture during all of that period of six to seven thousand years since scribes have recorded historical facts—a picture of the most absorbing interest to the ethnologic student.

But it must be at least a hundred thousand years or longer since man as such walked erect, learnt to use his thumb and developed the grey cells of his brain which distinguish him from animals, and since he gradually began to unfold the portentous drama of peopling the earth from the vast plateaux and mountains of Central Asia.

Roy Chapman Andrews recently went to Mongolia to look for the bones of these first men. He

found skulls and tibias and jawbones, apparently too scanty a material to prove anything conclusively; but we know enough to justify a surmise that Central Asia was the cradle of humanity. As to the evolution of man from the lower animals—this theory is recognized as credible by most modern scientists.

Exactly how men first developed into races is not known for certain. How skin-colors and head-shapes, for example, differentiated is still a mystery. But the facts are there, and anthropologists are working on many clues as to how the races originated.

From our Asian motherland the waves of hungry humanity rolled over the rest of the world. We know of the Persians, the Hittites, the Goths, the Visigoths, the Huns, and the Mongols, who swept successively in large and small waves in all directions to conquer lands where "the cost of living" was lower.

It is assumed that, originally, a wave of people swept out of Asia towards the tropical shores of Africa. They became the kinky-haired Negroes. Perhaps thousands of years later other waves rolled to the East to develop into the Chinese. An offshoot from this eastward-bound wave, au-

thorities maintain, became the American Indian. Still later, but too early for any historical record, Asia, we may suppose, disgorged the successive waves of humanity which became the proud white race. Every now and then the pot of Mother Asia would boil over and successive migrations leave their homes in search of new pastures green. They met other races on their way, conquered them, or were themselves conquered and finally absorbed. Thus for millennia the world has been a melting-pot of races.

THERE is no argument good enough to justify the claim to purity of one race over others. Some people speak of the menace in racial mixture. If racial mixtures could have ruined mankind that ruin would have been completed long, long ago. It seems, on the contrary, that no great peoples of the past were pure breeds. We know that a mixed race built the Great Wall of China and the walls of Babylon; that a mixed race baked bricks on the plains of the Tigris and the Euphrates; that a [Continued on page 60]

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OF ENGLAND AND SCOTLAND

National Pretensions

[Continued from page 8]

mixed race built the Pyramids; and that a mixed race lit the torch of the glory that was Greece.

Today the question of race purity has become all over the world the subject of so many political controversies and claims that the significance of the word has become confused indeed. A new book by a German professor claims to prove that all superior intellects are the products of race-admixture; that no race has the monopoly of genius or superiority over other races, that those races which have the least admixture of blood are remarkably poor in the number of superior intellects, even though they may excel in some special aptitudes. This work has been widely discussed all over the world and deserves to be read by anyone who is interested in the subject of the human race.*

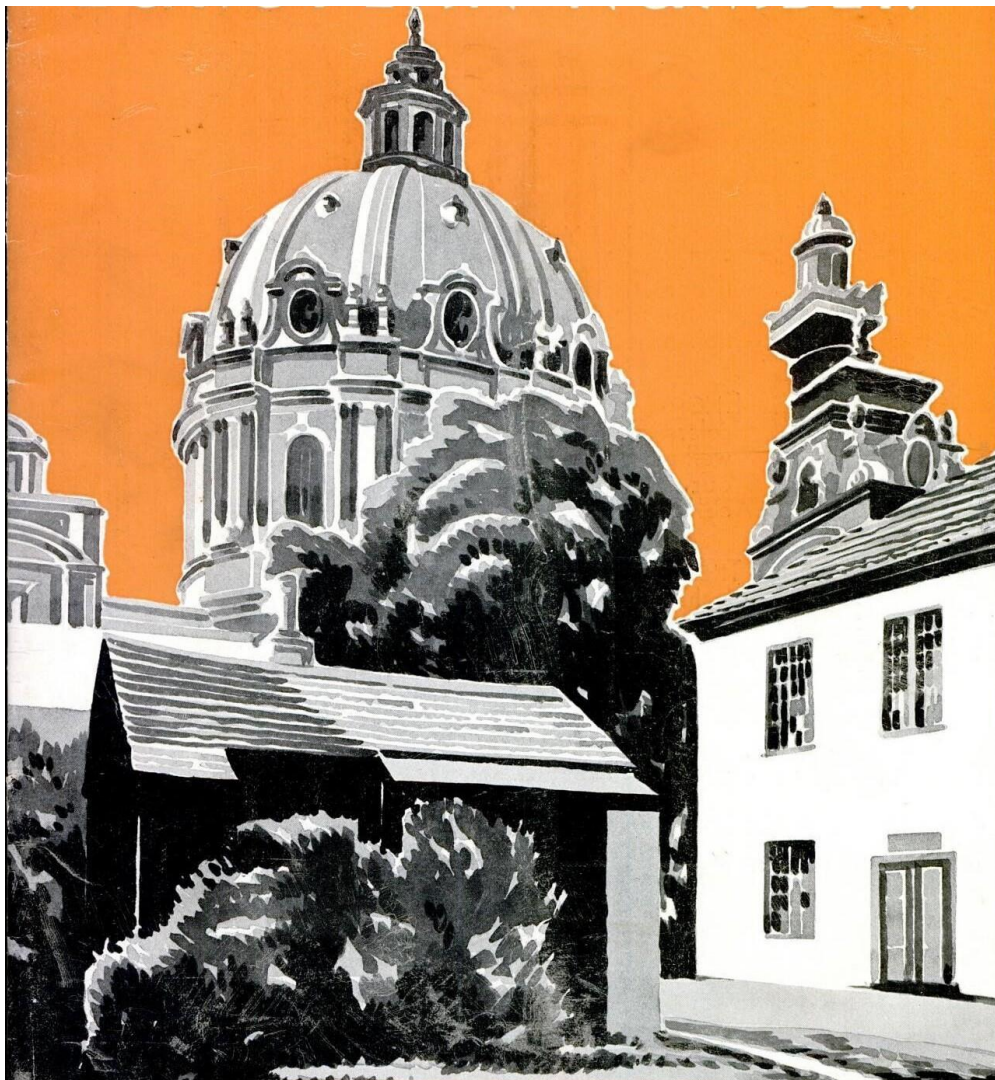
From racial prejudice, exaggerated

**Etres Geniaux* by Professor Kretschmer, University of Marburg.

pride, and national self-glorification springs another queer idea which tends to hinder understanding between peoples of different nationalities and races. Before the war a German father would prevent with all his might a marriage between his son and a girl of the Latin race, and vice versa. We know the prejudice of some people against unions with women of other so-called inferior peoples.

Yet no culture has ever arisen except after a fusion of bloods which acted as a physical as well as a spiritual rejuvenation.

The intolerance which is shown by some people towards this matter is quite a recent attitude of mind, the origin of which is difficult to trace. It seems to exist principally among the Anglo-Saxons of England and America, and to date from the time of the conquest of India by the East India Company. On the other hand the New Zealanders, who are



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of British origin, mix freely with the Maoris with whom they live in perfect equality. The same conditions obtain in the Dutch East Indies where the government is said to have actively promoted alliances between the Europeans and native women and made judicious use of the Eurasians in governing these prosperous and populous lands.

Mixed blood flows nowadays also in the veins of an extraordinary number of bearers of resonant names in the realms of science, literature, and the arts and the more attractive qualities of the modern American are said to be traceable to his mixed blood which produces that something dynamic, new, and positive required by the spirit of the times. It is stated in the works of Pierre Amiot that the admixture of Jewish and Chinese blood, which took place between 400 and 500 A.D., produced the Shansi bankers, whose reputation in China is famous to this day. In our own day the ethnic regeneration of France from the consequences of the war lies to a great extent in the large number of Italians, Russians, and Poles settling in this country.

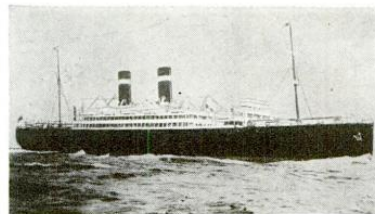
PROFESSOR JONES, of Adelaide University, working under the aegis of the Carnegie Institute, is investigating this entire subject of the fusion of races and we will therefore have for the first time an impartial and unprejudiced survey of the physical, mental, and moral aspects of the matter. For the past two years this scientist has been pursuing his studies in Hawaii, which is without any doubt the greatest racial *pot-pourri* on earth.

Here a magnificent original Polynesian stock has been overwhelmed and absorbed by ten different waves of immigration, with the result that in this group of tiny islands may be found racial types embracing practically every division of the great family of mankind.

Professor Jones' work will most likely contain many surprises and, perhaps, it will explode the prevailing idea that the Eurasian "has the vices of both parents and the virtues of neither" and the equally queer theory that racial mixture will ruin our vaunted Western civilization. Keyserling who is always worth listening to, thinks that the mutual penetration of ideas between Asia and Europe may be the beginning of a revival of civilization in both continents.

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teaching history which will not give our children merely a chronological list of kings and generals, wars and massacres, but a normal picture of the various countries and a sympathetic understanding of the minds of other peoples. This would result in a broader type of patriotism and in a knowledge that exclusiveness is no longer possible. It would teach us that geographical boundaries are more important than political frontiers created by men and subject to change, and that despite the influence of separate material environments, our spiritual environment and material interests are now worldwide.

This question can be profitably investigated only if we approach the subject in a spirit of human brotherhood and sympathy, free from racial, national, or religious prejudice; in a spirit which rejects the theory that mankind is composed of a number of breeds, unmixed and unmixable, and poles asunder in mental endowment.

Further, in judging national characteristics we must abstain from selecting outstanding figures or individuals, pointing out their virtues and faults, and then generalizing on the nation we wish to study. It is only by taking nations as a whole, by studying their history and the sum of their contributions towards science and civilization in general that we can get a fairly satisfactory picture of human gifts and shortcomings.

BY JUDGING nations from individuals we get the result which we observe so frequently in the opinions hastily expressed by superficial people. Take, for instance, some opinions on the French. The Spaniards—the most dignified and proud people of Europe—call them undignified and frivolous; the Russians see them insincere and easily roused; the English refuse to take them seriously; the Germans consider them conceited and shallow; the Italians overbearing; and the Austrians, who remember the Napoleonic invasions of their country, say they are aggressive and domineering. Yet for centuries France was the leading light in the field of the mind, and French grace and French manners, and their conception of life were the fashion among all those who made a claim to refinement and superior education.

We observe at present the same phe-

nomenon in the case of the Americans. The English and the French, the Germans and the Russians and all the others emphasize the greed for money, the materialism, and religious absurdities and other more or less picturesque manifestations of the Yankee mind. Yet the American democratic spirit, American industries and trade methods, their way of facing the labor problem, and all the other things, good and bad, including chewing-gum and architecture, philanthropy and negro dances, jazz-music and Babbitry, which make up what is called "Americanism," are being studied and commented on by everybody and are invading the five continents of the world. Everybody criticizes and everybody imitates.

Everybody observes the effects of this "Americanism" with a sentiment made up of curiosity, contempt, amazement, and admiration; and also with fear, for this American attitude towards life is fatally transforming old Europe for better or worse. The machine which created the American mentality is gradually doing to England, Germany, Italy, France, and Russia exactly what it has done to America. The same forces, released by science, which have introduced America to the machine-age and moulded the mental outlook of the Americans, is producing the same inescapable effects in Europe.

As to "Babbitry," if you look for it you may find it even now in many small towns in Europe—the same wearying monotony of the Main Street described by Lewis, the same exclusive preoccupation with the day's petty happenings, the identical mental stagnation, and the relentless cruelty of the clique that is everywhere visited on the individual who dares to stray from the common herd. Have we no Babbits in Shanghai, in Hong Kong, in Singapore, where the smug worship of the dollar, the reduction of all values to material terms, is a trait of many prosperous business men?

The problem of arriving at world peace by understanding and good-will between the nations has been hitherto the preoccupation of scholars, idealists, and diplomats. It has now passed into the hands of the practical man of affairs. So let us be intelligently consistent and convince ourselves that every people or race has its good and bad points, but not a single one has the divine right of look-

ing down upon others in a delusion of grandeur.

In a general way everywhere advantages are accompanied by correlative disadvantages, and virtues by corresponding faults and shortcomings. To me, mankind, as a whole, looks like a great family, the various peoples being the children. Even in a family, which is the first unit of human society, we frequently find that children differ widely in their mental make-up, are even physically different, yet they are component parts of the unit.

THANKS to the wonderful progress of the printing-press and of the means of communications, a multitude of intelligent men are beginning to be essentially of one spirit, and to look upon the various mental characteristics of the peoples of the earth as merely the necessary component elements of the unified body. This was not so when the political unification of the then-known world was attempted by Julius Caesar, and later by Charlemagne: nor when the unification of Europe was attempted by the Holy Roman Empire under the aegis of Germany and by Napoleon under the banner of France.

Those attempts were bound to fail, because in those times the differences between the various peoples meant more than what they had in common. Even so late as the time of Napoleon, the short distance between Paris and Rome was a greater barrier than in our days the many thousands of miles which separate Peiping from Cape Town. That is the reason why some thinkers of the last century—among them Renan—expressed the fear that internationalism would lead to national decay.

But our world is different since the Great War and since space has been conquered and reduced to insignificance. Mountains and rivers and oceans are no longer barriers hindering the intercourse of nations. We have now a wider vision and a keener sense of fellowship; we are fast becoming conscious of the fact that mutual understanding is possible and necessary; that above the individual nations and cultures soars the new compelling reality of mankind as a whole. We have made the spiritual experience that, just as the members of a family supplement one another, so do the various peoples and races forming the human family.

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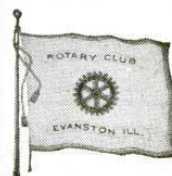
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half of our duty; to love humanity is the other half." Far from being in conflict, these two loyalties complete each other. This saying of Victor Hugo is beginning to be applied in practice. There are nowadays multitudes of intelligent minds who work for the betterment of their own countries, not for the sake of self-glorification, but for the sake of the higher ideal of human brotherhood; not at the expense of other countries, but for the best interests of humanity as a whole.

THIS fellowship which we extend to all humanity has also quickened our conscience towards the lower classes who always bear the brunt of wars between nations. Neither are we unmindful of the fact that internationalism would not be safe for a single nation; but we know, also, that it is perfectly reasonable for all nations moving in concert towards a rational scheme of political, economic, and cultural unity of the world.

We realize, however, that when we exalt world peace we must not allow ourselves to be swept from our moorings and to be tossed about in a sea of idealism. Peace propaganda alone will not give peace to the world. As Glenn Frank, president of the University of Wisconsin, aptly wrote in THE ROTARIAN recently, nations are not going lightly to cast aside the instruments and methods of the old order until there is evidence that their economic needs will be adequately dealt with by the new order.

Italy and Japan for instance will not bind themselves permanently by any world treaty of permanent peace so long as their surplus population are debarred from entering more sparsely settled regions of greater opportunity.

Nor will any nation less favored by natural resources enter a permanent peace pact with those countries which have reached the saturation point in the possession of rich lands until their economic needs are adequately provided for.

Industrial nations need freedom of communications, abolition of tariff walls and tariff wars, unhampered access to world markets, free play of their capital and equal right in the development of the backward territories of the world.

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This Laughing World

By Carlo Bos

Illustrations by A. H. Winkler

CHARLES LAMB was once advised by his doctor to take a walk every morning on an empty stomach.

"Yes," was the essayist's quick response, "but on whose?"

Men for four generations have been chuckling at this bit of repartee, and who can measure the good it has done! Humor lubricates the frictions of living, and it is no wonder men cherish it.

But just what is humor? Definitions are vague. In the years my curiosity has been piqued by the subject, I have consulted English, Italian, German, French, Chinese, Russian, and Spanish authors, so that my ideas on the subject are drawn from many, not any one person. "I have milked many cows, but the cheese I offer is mine."

Humor, this reading has shown me, is as variegated as humanity itself to which it appeals. There is the commercialized humor of the press and stage. There is the humor that lowers the standard of humanity and there is the humor that refines the sympathies, corrects faults and shortcomings, and elevates standards. There is the humor of the book

which spreads itself over hundreds of pages. And then there is the humor condensed into jokes and repartee such as service clubs enjoy at weekly meetings.

There are few qualities of the human mind in which we are more interested than the sense of humor. People will frankly admit that they are short-sighted or color-blind, that they cannot swim, that they have no taste for cards or sports, or take no interest in literature, but you will never hear anyone confess to a lack of humor. On the contrary, everybody flatters himself that, though he may lack the gift to raise a laugh, he can at least appreciate a joke.

OFTEN we criticize the humor of our neighbor in the delusion that our own is of a superior quality. It is a strange quirk of human nature, but each nation seems to regard its own kind of humor as best, and will but reluctantly admit that other people also may have the gift of drawing a smile or appreciating a joke.

An English writer, for example, has written that Italians lack a sense of humor. But ask an Italian, and you will learn of a pride in a champagne-like effervescence of mind which he quite seriously considers the soul of truly fine humor. He will show you pages of exquisite humor in works of Farina, Pirandello, Albertazzi, Manzoni and F. D. Guerrazzi. The latter's "L'Asino" is a mine of laughter.

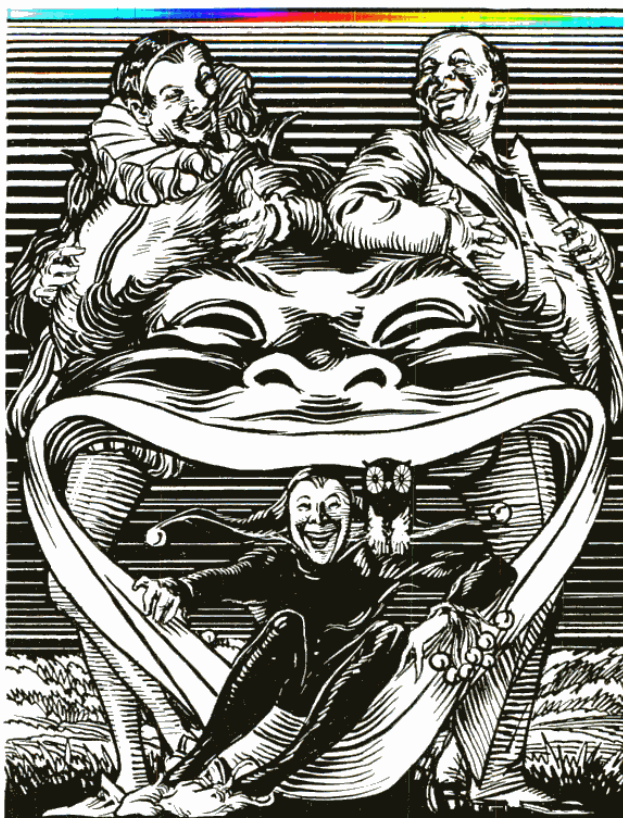
During the Great War, a learned French psychologist in erudite prose asserted that Germans were utterly devoid, among other excellent qualities, of humor. But not long ago a German magazine writer, under the caption "Von Deutschen Humor," expatiated thus:

"Sentiment is an indispensable condition of the mind for the success of genuine humor; and as sentiment is known to be the special gift of the

Germans, it is clear why our people and our poets are so superior with regard to humor to those of the Latin races. The French language is as sharp as a sword blade . . . and since the language of a people is to a great extent the expression of its character, we are not far from the truth in saying that Frenchmen have logic, wit and satire . . . but little humor."

That seems to settle the question definitely, but it does not. Hear what George Eliot, herself a humorist of great merit, has to say. "German humor generally shows no measure, no instinctive tact; it is either foundering and clumsy and interminable as the antics of a leviathan, or laborious and interminable as a Lapland day, in which one loses all hope that the stars and quiet will ever come. . . . A German comedy is like a German sentence: you see no reason in its structure why it should ever come to an end, and you accept the conclusion as an arrangement of providence rather than of the author. . . ."

While I have no profound acquaintance with German literature of humor, the fact no German humorist has attained world fame does not prove the Germans are deficient in wit. It merely shows, as in the case of wurst and sauerkraut, they have restricted their production [Continued on page 46]



This Laughing World

[Continued from page 31]

to the taste of their people. Germans have produced a colossal quantity of lyric productions ranging from their student and soldier songs to the ambitious works of Goethe, Reuter, Lessing, and Heine.

The English quite rightfully boast a long list of humorous authors, from

Chaucer to Leacock. But who has not heard of the controversies among the Scotch and Irish, for example, for the palm of humor in the British Empire! Englishmen of the south often say the Scotch have no sense of humor, and Sydney Smith once remarked "it would

require nothing less than a surgical operation to get a joke into the understanding of a Scotchman."

The Scotch, however, counter by the dinner remark of Sir Owen Seaman, the Scotch editor of "Punch," that most of London's humorous journalism is sup-

plied by Scotchmen. Scotia's list of humorous authors includes Lindesay, Smollett, Burns, Scott, and Stevenson. How the Scotch could ever be regarded as devoid of humor is hard to understand, unless, one accept the explanation of the *North China News* that the average Scotchman is often so content with his own appreciation of a subtle joke that he declines to dilute it for the benefit and consumption of his slower witted English cousins.

THERE is also the famous controversy between the Briton and the Yankee. The American for years has been slyly poking fun at the alleged British lack of humor. The English, however, ignore the allegation. In fact they have some fun of their own in laughing at the things which cause merriment across the Atlantic.

For instance, there is the more or less typical American humor based on the incongruities of extravagant exaggeration. The rapid growth and extraordinary prosperity of North America, learned professors tell us, are responsible for much humor of this type. Some of it goes back to the early days of American history. A typical example of this is the

following "discovered" by Stephen Leacock in an obscure American newspaper.

"This is a glorious country. It has longer rivers and more of them and they are muddier and deeper and run faster and rise higher and make more noise and fall lower and do more damage than anybody else's rivers. Our country has more lakes and they are bigger and deeper and clearer and wetter than those of any other country. Our railway cars are bigger and run faster and pitch off the track oftener and kill more people than any other railway cars in any other country of the world. Our steamboats carry bigger loads, are longer and broader, burst their boilers oftener and send up their passengers higher, and our captains swear harder than the captains of any other country. Our men are bigger and longer and thicker, can fight harder and faster, can drink more mean whiskey, chew more bad tobacco than the men of any other country."

An exuberant Chicagoan is reported to have boasted that the new Buckingham fountain "squirts more water per minute than all the fountains of Versailles." And, within the past generation has grown up in American logging camps

a veritable Iliad of humor-of-exaggeration about the figure of one Paul Bunyan, who is said to have logged off North Dakota in one winter, and his equally miraculous blue ox.

Maybe this is not the only and the best quality of American humor, but it must be admitted to have a stunning, sledgehammer effect on a non-American type of mind. And, in the end, never fails to produce the effect it was meant to produce—an outburst of laughter.

BUT Americans do not have a monopoly on this mode of merriment. The Talmud, for example, relates among other extraordinary stories the one of an enormous bird which once threw an egg out of its nest and crushed 300 lofty cedars, while the contents of the egg swept away sixty villages. Lucian, the Roman satirist, told of an island having birds so large their feathers were like ship masts. And in a battle against the sun, he relates, some men rode fleas about the size of twelve elephants put together.

"And who does not believe me," this genial Roman liar concludes at the end of his "True History," had better go and see for himself—an epilogue worthy of



the doughty Baron Münchhausen, of a later day.

Humor has an interesting history. Hobbes, among others, tells us that it comes from the exulting laugh of the savage for the fallen enemy whose skull he has probably split with a club. Gloating seems originally to have been closely related to glee.

Thus Sampson, the Biblical giant, was probably regarded by his contemporaries as a very droll fellow when he caught 300 foxes, tied firebrands to their tails, and sent them racing through the fields of the Philistines. Another time, he had himself bound hand and foot, and thus, apparently powerless, was delivered into the hands of the enemy. Then this practical joker broke his bonds, seized the jaw-bone of an ass, and slew a thousand men. His prank of carrying Gaza's city gates to the top of a hill near Hebron, however, carries a suspiciously modern Hallowe'en note.

David frequently laughed at the misfortunes of his enemies. We read in the seventh Psalm, "God shall likewise destroy thee forever, the righteous also shall see and fear and shall laugh at you." Ancient Hebrew humor certainly was closely allied to derision.

Even Homer, the fabled Greek poet, tells in the Iliad, how Paris having hit Diomedes from behind a pillar, springs forward and laughs at him, only regretting that he had not killed him. Minerva laughs at Mars after having struck him with a stone. And, in the Odyssey, Ulysses' heart laughed within him after having put out Polyphemus' eye with a burning stick.

THE ancients found keen amusement in ridiculing personal defects. Homer relates that when the gods of Olympus, sitting at their banquet, saw Vulcan stumping around on his lame leg, burst into uproarious laughter. Aristophanes, though he may have deplored the rude jests of his time, himself sinned, as witness the frequent coarse allusions to women.

Diogenes, chiefly remembered because of his lantern-search for an honest man, loved to jest also, and not always with taste, according to modern standards. Some of his quips are still remembered, however. Asked the proper time to dine, he replied: "If you are rich, dine when you will; if poor, dine when you can." His preference for wine was: "Other

people's!" Asked at what age a man should marry, he said, "A young man not yet; an old man not at all."

Physical deformity, even torture were especially amusing to the Romans, and this notion of the ridiculous seems to have continued into the middle ages. The clergy, who were then almost the only class that could write, have left us a rich harvest of literature from which to judge the type of humor then prevailing.

Many moderns have wondered at the grotesque heads of gargoyles and other hideous and profane figures carved in wood and stone in old cathedrals. In Strasburg cathedral, for example, a funeral is represented as being performed by animals. A hare carries a taper, a wolf the cross, a bear the holy water. In another place, a stag celebrates mass, and an ass is reading the Bible. How are we to account for these and other figures, some too obscene to describe? The answer is humor.

These figures and statues were probably meant to appeal to the primitive sense of the funny in the church goers, and to attract them to the services. Those who come to laugh might remain to pray. Humor was probably regarded as having no influence beyond that of causing amusement, and in those days when the minds of men were inactive and dull, striking illustrations were necessary to attract attention.

We observe the same low taste in court jesters of old. They were strange characters varying from the vulgar idiot, object of coarse practical jokes of the courtiers, to the man of genius. They made supposedly shrewd remarks and performed senseless antics. The city fool of London, for example, was supposed on Lord Mayor's day, to jump, clothes and all, into a huge bowl of custard.

Not less devoid of humor, in the modern sense of the word, were the tales and comedies of those days. Chaucer's fourteenth century writings scarcely raise a laugh nowadays, though his "Wife of Bath," "January and May," and "Merchant's Tale" will make a stable boy blush. And he was comparatively moderate for his times.

Only in the times of Shakespeare did wit and humor begin to improve from the fatuity and rudeness of professional jesters. In those days the character of the monarch gave the tone to society, and its literary mirrors. Thus the earnestness

of Queen Elizabeth is reflected in Shakespeare, the refinement and sensuality of the court of the Medici in Cellini and Boccaccio, Aretino; the whimsicality of King James in Ben Johnson; the licentiousness of Charles II in the poets of the restoration.

With Jonathan Swift, fiendish laughter at human deformity and distress seems to dwindle. Swift had the faculty for seeing the funny sides of religion, politics, social follies or domestic peculiarities. His "Gulliver's Travels" was a political satire disguised as entertaining tales. Charles Dickens was the pioneer of a more gentle wit and humor. Up to his time the poor and uneducated had been the butt of the contempt and coarse ridicule of humorists.

WHETHER takes an interest in modern humor will be struck by its spirit of toleration and human sympathy. A shrewd German once said, "Only he who loves mankind may smile on human weakness." True humor smiles about the world and man with a tear of sympathy in its eyes.

Humor has advanced with our civilization, and with the progress of caricature. Born to laugh at the deformity of the human body, the art of caricature passed through the stage of the grotesque, and, gradually reducing and enlarging the objects of its study, it now penetrates into the substance of things. It was formerly the delight of the cruel, it is now the teaching of the sages.

The world's humor in its best and greatest sense, is, perhaps, the highest product of our civilization. One thinks here, not of the mere spasmodic efforts of the comic artist or the blackface expert of the vaudeville, but of the really great humor that illuminates literature.

It is no longer dependent upon the mere trick and quibble of words, or the odd incongruities. Its base is in the deeper contrasts offered by life itself; the strange incongruities between our aspirations and our achievements; the eager and fretful anxiety of today that fade into nothingness tomorrow; the burning pain and the sharp sorrow that are softened in the gentle retrospect of time.

Here, in the larger aspect, the humor is blended with pathos until the two are one, and represent, as they have in every age, the mingled heritage of tears and laughter that is our lot on earth.



A New York dope den. . . . In China ruthless measures, even execution, are taken to stamp out the evil.

Photo:
International
News

Opium Comes Home to Roost

By Carlo Bos*

Late Commissioner of Customs for China

THE PRESENT opium and narcotic drug evil is one of the most serious problems facing humanity.

We have national and international Red Cross associations for helping the victims of war. We do not have, nor shall we have, similar institutions for helping the victims of the drug habit until world opinion has been thoroughly stirred up to the appalling danger represented by the clandestine manufacture and traffic of morphine, heroin, and cocaine and by the steadily increasing number of addicts. Yet, it is asserted on good authority that narcotics have made and are making far more victims than wars have claimed since the Red Cross began.

There is little doubt that the disquieting increase in drug addiction during recent years in many countries, and especially in the Far East, is due to the uncontrolled manufacture of narcotics originating from Japan, Europe, and America. Also responsible is the apathy shown by *all* governments and the public alike toward this ominous problem and its present extent, of which the following is merely a panoramic outline.

The principal drugs of addiction are opium and its derivatives—morphine and heroin—and cocaine, the lat-

Introduced into the East by the West, the narcotic evil now is, due to a general apathy, making inroads into occidental nations.

ter being an alkaloid made from the coca leaf. They are a blessing when used in medicine, but a curse when used to gratify an abnormal craving. And they help to fill madhouses and jails.

The history of the opium evil takes us back to the first quarter of the 18th Century when Portuguese traders began to ship opium from India to China as an article of exchange for other goods. By the end of the same century, whole fleets of clippers were engaged in this trade by the East India Company. Opium smoking soon became a menace to the welfare of the Chinese people.

For years the Chinese Government protested in vain and when Emperor Yung Cheng finally prohibited the introduction of this foreign poison, the opposition by local authorities became active. In 1839 Viceroy Lin of Kwangtung confiscated and destroyed over 2,200 chests of foreign opium, an act which led to the so-called Opium War with Great Britain. And by the treaty that was imposed in consequence, China was compelled to allow this foreign poison to be imported and recognized as an article of commerce subject to duty.

This event aroused the conscience of a small band of

*This article was written by Carlo Bos shortly before he died a few months ago (see page 64). Works he consulted in preparation of this article are listed on page 63.

public-spirited men, who for years demanded the abolition of the opium trade and the suppression of addiction to opium smoking, until in 1908 the British Parliament resolved that this "morally indefensible" traffic must be speedily closed.

The following year a conference held in Shanghai elaborated the preliminaries of an international convention, which was finally held in 1912 at The Hague. The use of opium was to be gradually suppressed and the manufacture of its derivatives, and cocaine, was to be controlled and limited to the needs of medicine. Thus the narcotic menace was recognized nearly a quarter of a century ago as an international problem calling for concerted action.

As if the World War had not brought enough sorrow in its trail, it was instrumental also in developing the use of drugs. Factories were springing up everywhere to supply the increased demand for narcotics for the relief of pain among the wounded. The world's output was enhanced enormously and when the War ended, huge stocks were left over in many countries.

The Treaty of Versailles stipulated that every one of its signatories was to become a party to The Hague Convention of 1912; thus 20 countries were added to the list of those concerned with the drug traffic. The same treaty also stipulated that the League of Nations, to be formed later, was to assume the task of watching over the enforcement of The Hague Convention.

THE TS Permanent Advisory Committee on Traffic in Opium has no doubt discharged its obligations in spite of various difficulties. It has recorded all the facts and figures required by Governments for dealing with the problem. It has in its files the protests of countries against certain manufacturing countries that were not limiting the output of narcotics. It has compiled a vast documentation regarding the legitimate manufacture showing that, as a result of international action, authorized factories now produce and supply only legitimate requirements. Among its various outstanding achievements is the 1931 Convention for limiting the production and regulating the distribution of narcotics. This Convention enumerates in detail the measures which Governments are to take so as to secure the hoped-for results.

But if the League has done its duty, the same cannot be said of the signatories of the Treaty of Versailles. In fact, the problem of preventing the unauthorized manufacture and use of narcotics remains unsolved. Clandestine factories are now supplying the demands for heroin of the ever-increasing number of addicts.

No effective international action can be taken under such circumstances. The Chinese Government, for instance, has been frequently and bitterly criticized in the past for its lack of energy in suppressing the evil of addiction to opium and its high-power derivatives. It has recently been making sincere efforts to rid the country of the narcotic plague.

The results are negligible. For it is manifestly futile to elaborate a six-year plan for the complete suppression

of addiction, to register, license, and ration addicts, to build 600 hospitals for their disintoxication, and to shoot convicted Chinese traffickers so long as other countries are clandestinely producing and distributing the drugs through their nationals who enjoy extraterritorial privileges.

There is a real danger that the opium evil will return to its home roost. The countries of Europe and America

Photo: International News



Crazed drug addicts will pay exorbitant prices—and smugglers will use any ruse to evade customs officers.

were responsible for the introduction of drug addiction to the Far East, and this crime may now prove to be a boomerang, afflicting those who released it. The alarm was sounded in a session of the League's advisory committee in May, 1934, when the American representative denounced the menace and suggested that the countries who have their sins of introducing and feeding addiction in China to atone for, should now help that country to remove the growing danger within her frontiers.

Drugs clandestinely produced in the Far East have made their appearance in the United States to supply part of the 20 tons used per annum by 120,000 addicts.

The world may soon be flooded with the poison from the Far East, for the traffic yields enormously tempting profits. One kilogram of heroin costing about \$150 to produce may be retailed for \$15,000, and yet there is probably no other drug that can offer a bigger "kick" for a small outlay. I know from personal observation on the spot that in 1931 the wharf coolies in Shanghai and Hankow and the water coolies in Chungking could obtain an injection for 3 cents Chinese currency. No wonder the evil is destroying the main prop of the Chinese nation—the laboring classes. Is this same social menace to be allowed to spread unopposed all over the world?

A book has recently appeared in Spanish under the title *El Habito de la Morfina*, by Dr. Cesar Juarros. According to this author, addiction is spreading in Europe and presents some particularly serious aspects which were not observed in the past. The results of his investigations accord with those obtained by the International Labor Office—viz, that, as in China, laborers and farmers in Europe and America are now affected by the evil; that addiction has spread to adolescents and even to children; that a certain solidarity is noticeable among addicts, as if

they were a secret organization, and that in Germany this solidarity has engendered the formation of clubs with the avowed aim of mutual assistance in the supply and administration of narcotics.

Dr. Juarros divides addicts into five classes:

1. Those who take to drugs to relieve some physical pain and thus contract the habit.
2. Those who from the beginning seek in the habit a relief from their daily anxieties and nervous tension—doctors, politicians, bankers, businessmen. (Doctor addicts! Yes, according to official figures, one in every 100 doctors in the United States is an addict, and one out of every 1,000 of the population there takes to drugs.)
3. Those who take drugs to stimulate their creative labor—artists, dancers, writers.
4. Those who seek in addiction relief from physical fatigue—sportsmen, laborers, farmers.
5. Those who use drugs to enhance sexual faculties.

Dr. Juarros quotes an authority on the subject who declares that morphinism is but a modification of certain psychic tendencies, and he asserts that disintoxication of addicts is only part of the treatment and eliminates only one of the causes of the disease, which will persist in its essence if not attacked also by psychic treatment. The inferiority complex, he found, is common among such patients. It is necessary, therefore, to undertake the reconstruction of the patient's personality by restoring his lost confidence in himself and in his worthiness, and impart to him the spiritual strength to oppose his craving.

The League's advisory committee complains that the public, who would be in a position to influence the League's policy, or at least to follow its handling of the matter, never attend the sessions where the problems are discussed. The apathy is general and the press therefore fails to give this matter the prominence it deserves. What a disheartening effect this must have on the minds of the international delegates!

What is even worse, this state of things gives a great sense of security both to the unscrupulous doctor whose indiscriminate prescribing of narcotics is making incurable victims, as well as to the clandestine manufacturing chemists. They know that if they are kicked out of one country, they may go to another to carry on their nefarious business.

It is clear that if concerted international action were taken to limit the cultivation of the poppy and the manufacture of high-powered drugs, the problem of addiction could be solved within a comparatively short time.

How can the leaders of Rotary International, the 4,200 Clubs, and the 178,000 Rotarians scattered over 80 countries of the world help in the fight against this menace?

Rotary International can delegate annually a suitable member of the Rotary Club of Geneva to attend the international meetings of the League's Advisory Commit-

Confiscated marijuana—a weed which gives delusions of grandeur when smoked. It thrives on backlots, and though 34 States of the United States have regulatory laws, the use of marijuana is growing steadily.

tee on Traffic in Opium, keep in touch with developments and new aspects of the problem, and report. Thus a measure of direct moral support would be given to an institution which, unquestionably, is doing good work under disheartening conditions. Some prominence can be given to the problem in our Rotary literature. Rotary Clubs can be encouraged to take up this matter as one of their community problems.

CONCERTED action might be taken with the headquarters of other service clubs. The churches might be induced to take an interest in the fight against the soul-destroying habit of taking narcotics. Rotary Clubs can help directly by acquainting their members with the various aspects and extent of the evil, by ventilating the problem in the press, by helping to promote public interest, and by urging increased Government action.

The present control of smallpox, venereal diseases, tuberculosis, plague, and cholera, the foundation of the Red Cross movement and of other humanitarian institutions which grace humanity today, could not have been undertaken and developed without the support of public opinion. In the case under discussion little can be done unless the man-in-the-street realizes the tremendous power of public opinion over the policies and actions of Governments. To arouse the public mind and to urge Governments to act in concert is the most essential feature of the present-day problem of addiction.

Photo: Pictures, Inc.



No bound feet here! A group of high-school girls and teachers on a sightseeing trip in Hong Kong.

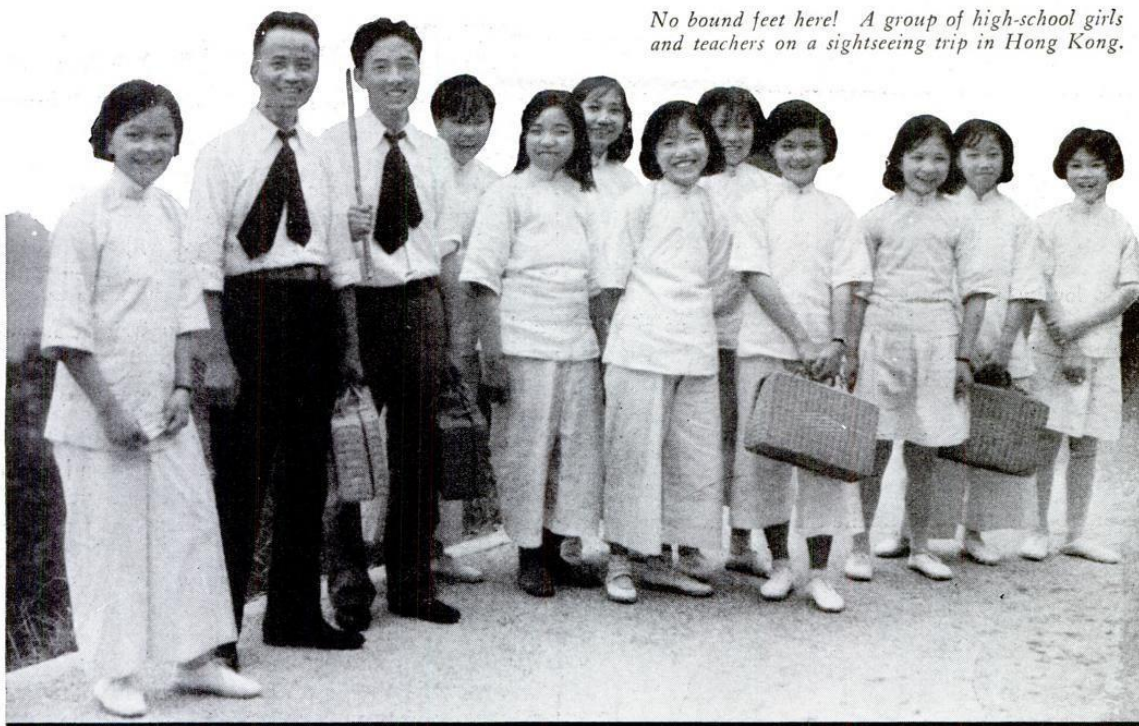


Photo: Ewing Galloway

My Friends, the Chinese

By Carlo Bos

Late Commissioner of Customs for China

WHEN RECEIVING you as a guest, a Chinese host will cover his own head while you are taking off your hat. He clasps his own hand instead of yours. As you leave, he may show you with visible pride the magnificent coffin that his first-born bought for him as a birthday present.

It is said that when Li Hung Chang visited Europe, he asked the ladies their age, and complimented them if their hair was gray; he asked the prices of their dresses, asked why they had no children, or only one; he was interested in the incomes of those he met, in the wages they paid their servants.

Strange ways, these? Yes—to *us*. But to the Chinese many of our Western customs seem equally queer, incomprehensible, grotesque—even comic. For the Chinese do have a God-given sense of humor. One does not need to live among them so long as have I—more than 35 years—to appreciate that.

Chinese humor is not the uproarious, girth-bursting kind. American humor has been compared to the explosion of a firecracker; the Chinese type is more like a thin wraith of cigarette smoke. It is in the quiet tempo of the East, and through it there always runs a subtle feeling for politeness.

Western ideas are changing life for this people whose civilization was old when Europeans were but starting their quest for culture.

Politeness is to the Chinese a ritual, because it is a lubricant on life's rough path. Chinese classics say the rules of ceremony number 300, the rules of behavior, 3,000. This load the Chinese bear with ease and elegance. Even the rustic knows on occasions what to do and say. To people so trained, is it strange that a Westerner who will not observe the first principles of their etiquette is a barbarian who "does not know what is round and what is square"?

A curious characteristic of Chinese politeness is the rule that the "face" or dignity of an adversary in a dispute, or of a victim in an embarrassing situation, must be safeguarded at all costs. This is difficult for us of the West to approve—yet we have analogies.

When we go to a friend's house for dinner, and the roast burns, he apologizes. And do we not say the roast was excellent? Many of us do. But where we are often clumsy about it, the Chinese have developed the *punctilio* of a fine art. There is in Chinese politeness, withal, a good deal of generosity, with just a trace or two of hypocrisy and "white lies," as in our own.

A Chinese fellow Rotarian of Canton, speaking of

these traits in his race, told the following anecdote. An American, it seems, was commenting on the politeness of the French; he contemptuously called it "hot air."

"Ah!" replied the Frenchman, "but is it not the air in your automobile tires that enables you to ride bumpy roads in comfort?"

Those who judge a people by surface manifestations can easily go wrong in China. But live amongst the people, and soon they cease to be "a bundle of contradictions." In their home life, their plays and pastimes, their loyalty to family and friends, their delightful humor, and their politeness, they resemble us of the West more than they differ from us. Certainly, their capacity to return friendship is just as great as ours to give it.

Nowhere is it more true than in China that if you want friends, you must *be* a friend.

Though too refined and polite to show it, the Chinese are a proud race. They admire the achievements of the

West, but they also are proud of their own civilization. And rightly. "Can an uncivilized nation," they ask, "endure for 40 centuries?"

Long before the Christian era, the Chinese had a system of national coinage, and they were circulating banknotes four centuries before these were known in Europe. About the time Aristotle was fumbling with primitive scientific concepts, they invented the compass. Centuries before Europeans had outmoded bows and arrows, the Chinese were using gunpowder and stone cannon balls.

Carrier pigeons are today being used to speed photographic films from incoming ships to waiting newspapers, but the Chinese had discovered that technique of transmitting messages long, long ago. Five centuries before Europe had printing, these ingenious people had printed voluminous classics. Two centuries before Christ, they had constructed the world's first suspension bridge. Their Great Wall to keep barbarians out, stretching over a twelfth of the earth's circumference, was erected about 200 years before Christ.

The Chinese are never in a hurry. They have for ages been slowly weighing new ideas by the trial and error method. Those that prove themselves useful are retained. But there is no hurry about anything. The people move in the slow tempo of the East. And of late, there is many a Westerner who is questioning the value of mere hurry and rush. Some of us, in fact, ponder rather longingly the possibilities of a life "fast

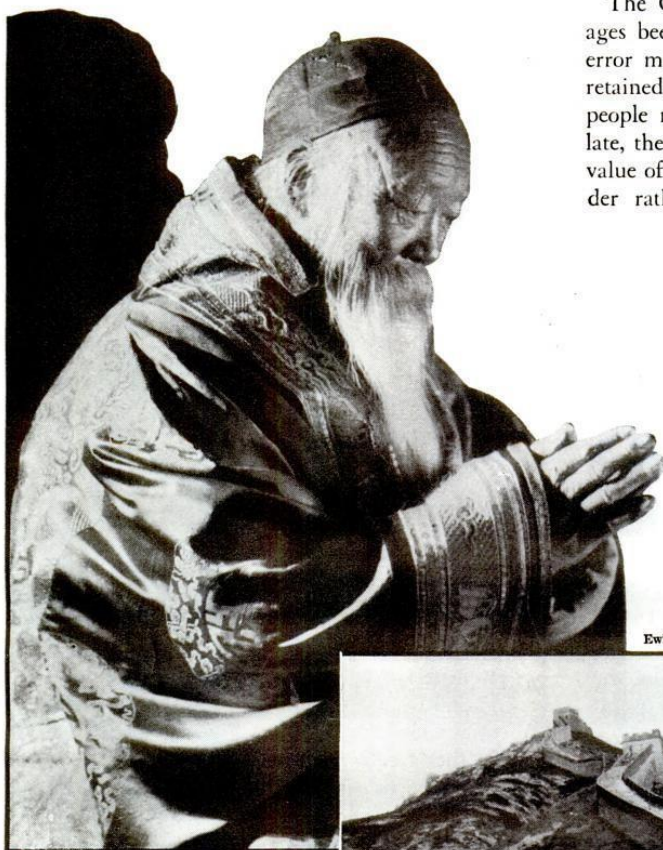


Photo:
Ewing Galloway



The Old China is symbolized by this lama—who is regarded as a reincarnated saint—and by the Great Wall. Over hill and dale it runs, some 1,200 miles in all—approximately the distance from New York City to the Mississippi River region.

enough to avoid the static, and slow enough to allow for comfort in human relationships."

I often think with wonder of the unconquerable peasants of China, who form fully 80 percent of the population. Simple-minded, patient, industrious, deserving much but asking little, they are a priceless asset for a future well-governed China. They are frugal and contented. That the nation has survived at all is due to their seemingly endless capacity for patience and will-to-live. Slaughtered by the hundreds of thousands by bandits and in civil wars, bowed by exorbitant taxes and exactions, tried by flood, famine, and pestilence, they yet stand, endure, survive. In them, China lives.

The Chinese are not bellicose by nature. "An average Chinese child," says Dr. Lin Yutang, "knows what the European gray-haired statesmen do not know, that by fighting one gets maimed or killed, whether it be an individual or a nation." Chinese boys do not fight as much as do Western boys. This is not due to cowardice, but is a result of a way of looking at things built up through the centuries. The Chinese have an ancient proverb: "No good iron is used to make nails; no good son will make a soldier."

Dr. Hu Shih, the modern Chinese philosopher and champion of Western civilization, says: "It is easy for China to acquire the civilization of the West, but difficult to master its feature of barbarism. Yet we must first master this barbarism before we can feel at home in this new civilization."

He was referring, of course, to the military aspect of Western culture. The martial spirit has been dwarfed in the Chinese mind by long periods of conscious education and unconscious social disapproval; by centuries of national unity; by comparatively long, peaceful reigns, by the influence of 20 centuries of Buddhism. Even the most warlike barbarians who at diverse times dominated the country were eventually demilitarized. Such a process of evolution is painfully slow. But it may help to achieve a new world-civilization in times to come.

I am reminded of the words of Wen Hsiang, a

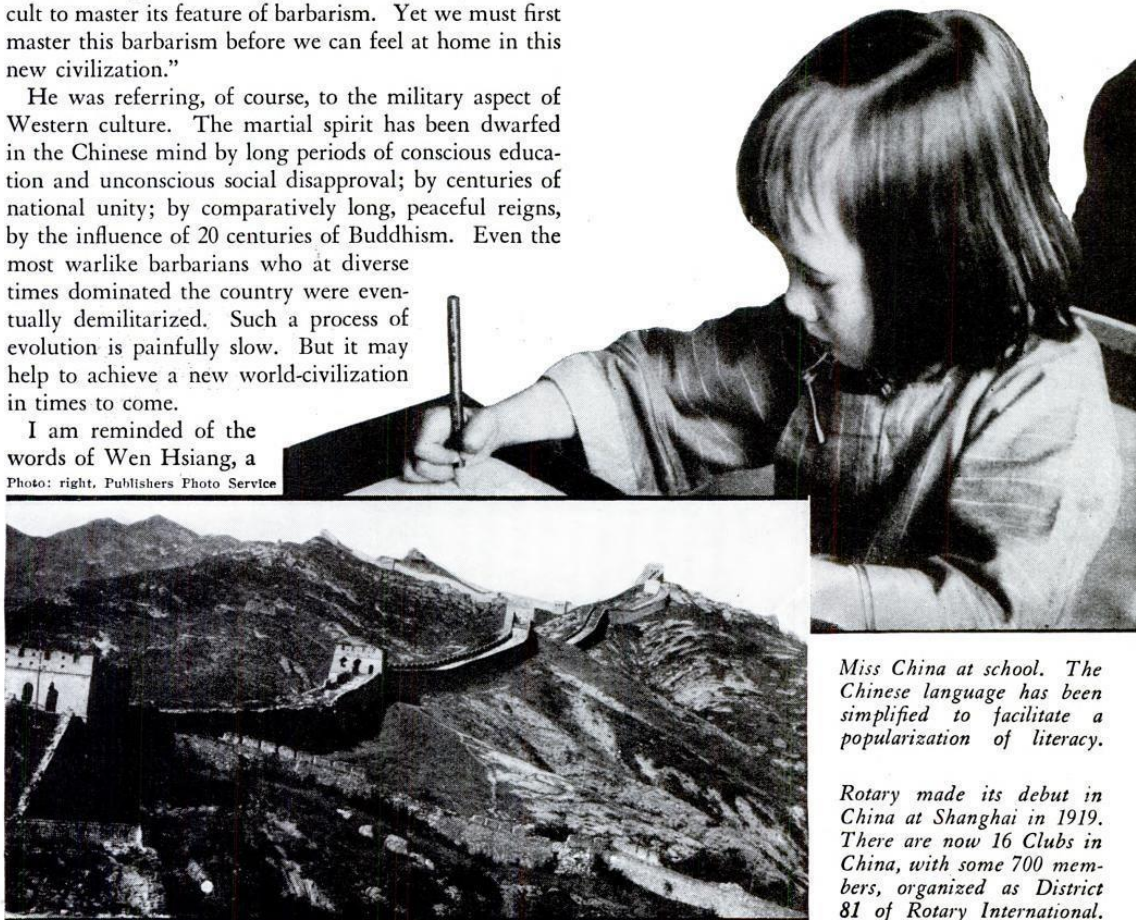
Photo: right, Publishers Photo Service

minister of the reign of Tung Chih (1862-1879), who said: "You foreigners are all too anxious to awake us and to start us on a new road, and you will do it; but you will regret it, for once awaking and started, we shall go fast, and farther than you think—much farther than you want." There are 400 million Chinese. . . .

Many foreign nations wonder about the ferment in China today. They think the Chinese, themselves, do not know what they are driving at. On the contrary, the Chinese have a clear realization of their aims. The World War opened Chinese eyes about many things. Once the thought of abolishing extraterritoriality was a distant hope. It has now become with them a question of practical politics.

The leaders of China are equally clear as to the fundamental economic principles of Western civilization that must guide them in the program of improving their country. Science, technology, and democracy they foresaw the need of fully 50 years ago.

"The great and ingenious inventions of the steamship and railway," wrote Wang Tao, scholar and reformer of the last century, "which the foreigners are using for their encroachments upon China, are the very things the sages of the future will utilize as the means for unification of the ways of life of all nations." [Cont. on page 58]



Miss China at school. The Chinese language has been simplified to facilitate a popularization of literacy.

Rotary made its debut in China at Shanghai in 1919. There are now 16 Clubs in China, with some 700 members, organized as District 81 of Rotary International.

My Friends, the Chinese

[Continued from page 19]

Dr. Sun Yat Sen, considering what China must ponder for her own good, conceived these to be the objects of Western economics: "To enable man to exert his utmost capability; to utilize land to its utmost fertility; to use Nature to her utmost utility; to circulate goods with the utmost fluidity."

The Communist upheaval in Russia and the Fascist and Nazi régimes in Italy and in Germany have had powerful repercussions in China. The Chinese are assailed by a new doubt, a state of mind that they consider preferable to static content with their ancient institutions. They are appraising and modifying many elements in their culture. They are seeking a simplified literary language accessible to all, a new scholarship, an enquiring outlook on life.

They are rearranging the social scale that ranked the merchant on the lowest rung—as is evidenced by the steady growth in China of the Rotary movement. The soldier is no longer a mere



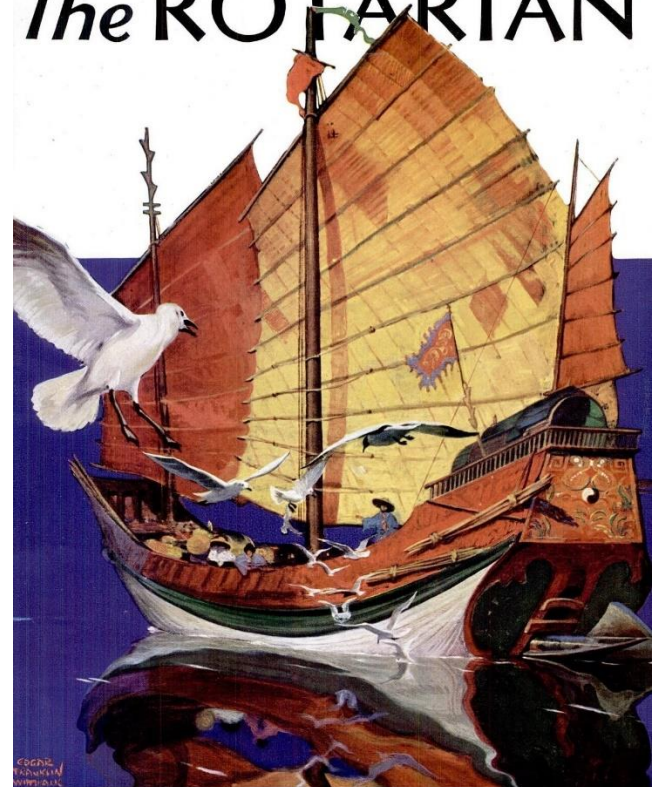
mercenary. The legal profession has taken a higher place in the new social order. Women have been emancipated. The patriarchal system has collapsed, and now the individual is made to feel a responsibility to society as a whole, not merely to the family. Governments of the past said, *Pu shuo kuo shih*: "Do not discuss politics"; but the individual now is *required* to take an energetic interest in national affairs.

My friends the Chinese are known for pastoral rather than industrial preferences; for love of the arts of peace rather than the arts of war; for a positive instinct of survival; for a serene philosophy that takes life as it comes. Their cultural tendencies, in spite of momentary inadequacies, have elements of essential strength.

Nations may be dormant for centuries and then emerge from darkness. Slowly the Chinese renaissance is becoming a reality.

Today we witness the ancient humanistic and realistic China resurrected by the scientific civilization of a new world. There are pains and dangers in the process; but they are only the usual pains and dangers of birth.

The ROTARIAN



HUMANITY AS I SEE IT

By CARLO BOS

Vice President of Tientsin Rotary Club founder of Amoy Rotary Club & Past President of the Shanghai & Tientsin Clubs.

WHEN I was a young man and began to take an interest in mankind as a whole I often wished that I had lived in one of the ages when great things were done, when humanity was feeling that it was on the threshold of a new era. Such was the time of the Renaissance in Italy when a new political and social order was evolved out of the deluge of barbarism which had overrun Europe; such was the time after the long period of religious wars which followed the Reformation, when people began to ask themselves whether it was really worth while to kill one another and devastate their countries for the sake of religious questions and problems which perhaps can never be satisfactorily decided at all; such was also the time of the French Revolution when the principles of democracy and political and religious toleration began to be firmly established in men's minds.

We are living today in such an age, on the threshold of a new era in which it will be decided whether it is worth while for the nations of the Earth to fall upon one another with fire and sword and to cripple and ruin one another for the sake of dynastic or national interests, rivalries for lands, trade or markets, or whether it is not more profitable to cultivate understanding, goodwill and co-operation in this closely-knit world of ours.

There is however this difference between the ages gone by and our present portentuous century: while formerly the direction of human affairs was in the hands of a few men who by birth, fortune or outstanding genius were the leaders of mankind, in our era every common man and woman bears his or her share of responsibility for the destiny of humanity. History will record whether our children and children's children, looking back towards us, will bless or curse the generation who lived at the present turning point.

But there is much ground for hope in the future. No generation before this has ever realized more fully the interdependence of all peoples. The League of Nations, however imperfect, is but one of a hundred facts which point towards a growing tendency among responsible men to deal with world problems in a spirit of conciliation, toleration and good will. Indeed, it cannot be said that internationalism, universal peace or the "International Mind" are topics devoid of actuality. The press of all countries is full of these subjects which stare at us in the form of head lines and captions, and the intelligentsia of the world

seems to be permeated by the necessity for a broader outlook upon mankind, and for adapting our social and political conceptions to the vast changes in human conditions that have taken place during recent years.

In truth, the world is progressing; a vast movement is on foot at present which aims at destroying the erroneous conception about other nations which are engrained in some peoples' minds and are still hindering the growth of that solidarity which should embrace all humanity. It is a commonplace fact that you cannot feel a kindly sentiment of friendship towards peoples whom you do not know and any bit of light that can be thrown on the peculiarities and characteristics of the various nations forming the great human family is a contribution towards understanding and goodwill.

Rotary's sixth object proposes to encourage the advancement of understanding. Its aim is, therefore, educational. It tells us to get acquainted with and to learn as much as possible of other nations; to realise that the characteristics and customs which distinguish one race or nation from the other, are the result of different environment, different outlook upon life and of their peculiar historical background, and that they are not necessarily inferior to our own. It admonishes us to discard the notion that our own or any other country can boast of the monopoly of purity and of geniuses and saints, and finally it enjoins upon us to emphasize the good qualities of nations and to judge the bad ones with a kindly spirit of toleration.

I have decided to tell you here my impressions on humanity as a whole. I shall not write as a sociologist or biologist, for I am neither; but I shall explain just how I see things in my own plain fashion.

When we wade through the many books dealing with the different races that inhabit the Earth, we find that there are several questions which remain to be satisfactorily answered: what is the origin of the various races of mankind? What are their inherent differences and what are the causes of these differences? How are the human races mutually related, biologically and otherwise?

It is indeed a strange fact that we can answer these questions when we speak of horses, dogs, parrots or turkeys but not in the case of mankind. Two facts, however, seem to have been ascertained with reasonable certainty, firstly that there is no pure race in existence

and therefore that the "pure Latin", the "pure German" and the "pure Nordic" are all pure imagination and, secondly, that we have no evidence to show that one race is potentially superior, abler, more honest or more intelligent than any other race.

Formerly geographers divided mankind into five races: white, black, yellow, brown, red. Nowadays few are satisfied with this classification. The dividing lines between these five races are far from distinct and within the great family of mankind we can distinguish over a dozen groups differing very visibly from each other: Negroes, Chinese, American Indians, Jews, the fair-haired and white complexioned Nordic, the dark-haired and dark complexioned Southern European, the Negritos, the brown South Sea Islanders, etc., and there are many blends among these groups, while only the extremes are clearly distinct at all. This has been the racial picture during all of that period of 6 or 7 thousand years since scribes have recorded historical facts.

But it must be at least a hundred thousand years or longer since man as such walked erect, learnt to use his thumb and developed the grey cells of his brain which distinguish him from animals, and since he gradually began to unfold the portentous drama of peopling the Earth from the vast plateaux and mountains of Central Asia. Roy Chapman Andrews recently went to Mongolia to look for the bones of these first men. He found skulls and tibias and jawbones, apparently too scanty a material to prove anything conclusively; but we know enough to justify the belief that Central Asia was the cradle of humanity. As to the evolution of man from the lower animals, this theory is recognized as credible by most modern scientists.

Exactly how men first developed into different races is not known for certain. We know the laws by which environment modifies human beings and plants; we know that under the northern sky man's skin grows white and the hair fair and long and that the tropic sun darkens the skin and makes the hair kinky. How these changes come about is guess work, but the facts are there and provide a clue as to how the races originated.

From our Asian motherland the waves of hungry humanity rolled over the rest of the World. We know of the Persians, the Hittites, the Goths, the Visigoths, the Huns and the Mongols, who swept successively in large and small waves in all directions to conquer lands where "the cost of living" was lower.

It is assumed that, originally, a wave of people swept out of Asia towards the tropical shores of Africa; they became the kinky-haired negroes. Perhaps one or two thousand years

later another wave may have rolled to the East. They developed black hair and are now the slant-eyed Chinese. An offshoot from this eastward-bound wave probably developed into the Red Skins of America. Still later, but too early for any historical record, Asia disgorged the successive waves of humanity who became the proud white race. Every now and then the pot of Mother Asia would boil over and successive migrations leave their homes in search for new pastures green. They met other races on their way, conquered them, or were themselves conquered and finally absorbed. Thus for millennia the World has been a melting pot of races. There is ample evidence that no race anywhere in the World has been able to keep itself pure of admixtures of other races, who sooner or later left the Asian plateaux. Hence to-day every existing race shows evidence of admixture with other races. Scientific tests have shown that Negro skulls have American Indian and Chinese characteristics and vice versa; that many Chinese skulls are more or less like Negro skulls and that in the ancestors of the white man we trace the elements of early Negroids, Australian savages, Alpines, Mongols and others.

Hence there is no argument good enough to justify the claim to pureness of one race over others. Some people speak of the menace of racial mixture. If racial mixtures could have ruined mankind, that ruin would have been completed millenia before we spoke of race superiority. It seems, on the contrary, that no great peoples of the past were pure breeds. We know that a mixed race built the Great Wall of China and the Walls of Babylon; that a mixed race baked bricks on the plains of the Tigris and the Euphrates; that a mixed race built the Pyramids and that a mixed race lit the torch of the glory that was Greece.

To-day the question of race purity has become all over the World the subject of so many political controversies and claims that the significance of the word has become confused indeed. A new book, written by a German professor has now been published which claims to prove that all superior intellects are products of race-admixture; that no race has the monopoly of genius or superiority over other races, that those races which have the least admixture of blood are remarkably poor in the number of superior intellects, even though they may exceed in some special aptitudes. This work has been widely discussed all over the world and deserves to be read by anyone who is interested in the subject of the human race.

From racial prejudice, exaggerated racial pride and national self-glorification springs another queer idea which tends to hinder understanding between people of different nationalities and races. Before the war a

German would prevent with all his might a marriage between his son and a girl of the Latin race, and vice versa; we know the prejudice of some people against unions with women of other so-called inferior peoples and we know that religious prejudice is also against any marriage between peoples of different creeds.

Yet no culture has ever arisen except after a fusion of bloods which acted as a physical as well as a spiritual rejuvenation. The intolerance which is shown by some people towards this matter is quite a recent attitude of mind, the origin of which is difficult to trace. It seems to exist principally among the Anglo-Saxons of England and America and to date from the time of the conquest of India by the East India Co. On the other hand the New Zealanders, who are of British origin, mix freely with the Maoris with whom they live in perfect equality. The same conditions obtain in the Dutch East Indies where the Government is said to have actively promoted alliances between the Europeans and native woman and made judicious use of the Eurasians in governing these prosperous and populous lands.

In the time of the Inquisition a high percentage of the rich middle class and aristocracy of Spain were Jews. They were forcibly converted to the Christian faith and, as no race prejudice existed then, Jewish blood now flows in the veins of nearly everybody. This admixture does not seem to have deteriorated the Spanish nation.

Mixed blood flows now-a-days also in the veins of an extraordinary number of bearers of resonant names in the realms of science, literature and the arts and the more attractive qualities of the modern American are said to be traceable to his mixed blood which produces that something dynamic, new and positive required by the spirit of the times. It is stated in the works of Pierre Amiot that the admixture of Jewish and Chinese blood, which took place between 400 and 500 A.D., produced the Shansi bankers, whose reputation in China is famous to this day. In our own days the ethnic regeneration of France from the consequences of the war lies to a great extent in the large number of Italians, Russians and Poles who have settled in this country.

Professor Jones of Adelaide University, working under the aegis of the Carnegie Institute, is investigating this entire subject of the fusion of races and we will therefore have for the first time an impartial and unprejudiced survey of the physical, mental and moral aspects of the matter. For the past two years this scientist has been pursuing his studies in Hawaii, which is without any doubt the greatest racial potpourri on Earth. Here a magnificent

original Polynesian stock has been overwhelmed and absorbed by ten different racial waves of immigration, with the result that in this group of tiny islands may be found racial types embracing practically every division of the great family of mankind. Professor Jones' work will most likely contain many surprises and, perhaps, it will explode the prevailing idea that the Eurasian "has the vices of both parents and the virtues of neither" and the equally queer theory expounded by some that racial mixture will ruin our vaunted western civilisation. Keyserling, ("Psycho-Analysis of Europe") who is always worth listening to, thinks that the mutual penetration of ideas between Asia and Europe may be the beginning of a revival of civilisation in both continents. He reminds us that the last time this interchange occurred was under the Roman Empire and that the result was Christianity; and he is of the opinion that a spiritual rebirth cannot occur in Europe without an infusion of ideas from the philosophically superior Asiatics.

The World is in need of a new way of teaching human geography which will not give our children merely a chronological list of kings and general wars and massacres, but a normal picture of the various countries and sympathetic understanding of the minds of other peoples. This would result in a broader type of patriotism and in a knowledge that exclusiveness is no longer possible. It would teach us that geographical boundaries are more important than political frontiers created by men and subject to change, and that despite the influence of separate material environments, our spiritual environment and material interests are now world wide.

This question can be profitably investigated only if we approach the subject in a spirit of human brotherhood and sympathy, free from racial, national or religious prejudice; in a spirit that rejects the theory that mankind is composed of a number of breeds, unmixed and unmixable and poles asunder in mental endowment.

Further, in judging national characteristics we must abstain from selecting outstanding figures or individuals, point out their virtues and faults and then generalize on the nation we wish to study. It is only by taking nations as a whole, by studying their history and the sum of their contributions towards science and civilisation in general that we can get a fairly satisfactory picture of human gifts and shortcomings.

By judging nations from individuals we get the result which we observe so frequently in the opinions hastily expressed by superficial peoples. Take, for instance, some opinions of the French. The Spaniards—the most dignified and proud people of Europe—call them

undignified and frivolous; the Russians see them insincere and easily roused; the English refuse to take them seriously and call them monkeys; the Germans consider them conceited and shallow; the Italians, overbearing, and the Austrians, who remember the Napoleonic invasion of their country, say they are aggressive and domineering. Yet for centuries France was the leading light in the field of the mind, and French grace and French manners, and their conception of life were the fashion among all those who made a claim to refinement and superior education.

We observe at present the same phenomenon in the case of the Americans. The English and the French, the Germans and the Russians and all others emphasize the greed for money, the materialism, the religious absurdities and other more or less picturesque manifestations of the Yankee mind. Yet the American democratic spirit, American industries and trade methods, their way of facing the labour problem, and all the other things, good and bad, including chewing gum and sky-scrapers, philanthropy and Negro dances, jazz-music and babbity, which make up what is called "Americanism," are being studied and commented on by everybody and are invading the five continents of the World. Everybody criticizes and everybody imitates.

Everybody observes the effects of this "Americanism" with a sentiment made up of curiosity, contempt, amazement and admiration; and also with fear, for this American attitude towards life is fatally transforming old Europe for better or worse. The machine which created the American mentality is gradually doing to England, Germany, Italy, France and Russia exactly what it has done to America. The same forces, released by science, which have introduced America to the machine-age and moulded the mental outlook of the Americans, is producing the same inescapable effects in Europe.

As to "Babbity", if you look for it you may find it even now in many small towns in Europe! The same wearing monotony of the Main Street described by Lewis, the same exclusive preoccupation with the day's petty happenings, the same mental stagnation. The cruelty and relentlessness of the clique is everywhere visited on the individual who dares to stray from the common herd. Have we no babbies in Shanghai, in Hongkong, in Singapore, where the snug worship of the dollar, the reduction of all values to material terms, is one of the traits of many prosperous business men?

The problem of arriving at World peace by understanding and goodwill between the nations has been hitherto the preoccupation of scholars, idealists and diplomats; it has now

passed into the hands of the practical man of affairs. So let us be intelligently consistent and convince ourselves that every people or race has its good and bad points, but not a single one has the divine right of looking down upon others in a delusion of grandeur. In a general way everywhere advantages are accompanied by correlative disadvantages, and virtues by corresponding faults and shortcomings. To me, mankind, as a whole, looks like a great family, the various peoples being the children. Even in a family, which is the first unit of human society, we frequently find that children differ widely in their mental make-up, and are even physically different; yet they are simply the component parts of the unit. We have to-day a smile for the pre-war pretension of Germany to be the teacher of humanity and the salt of the earth; to the present claim expressed by some authors that the Anglo-Saxons are bearing the white man's burden; to the Swiss who think that their political ideals are the *summa summarum* of human happiness. What else can you do but snigger at this tirade of the French author Vaillant, which is found quoted in Trotzky's Autobiography, published recently: "France is the only country of movement and of progress, a chosen nation among the others. The contact with France alone can elevate the other nations to a spiritual life." I refrain from quoting other examples, but this strange weakness for self-glorification, which is universally and justly hated in the individual, is common to all nations: "All are sinning and come short of the glory of God."

Thanks to the wonderful progress of the printing press and of the means of communications, a multitude of intelligent men are now beginning to be essentially of one spirit, and to look upon the various characteristics of the peoples of the Earth as merely the necessary component elements of the unified body. This was not so when the political unification of the then-known World was attempted by Julius Caesar, and later by Charlemagne: nor when the unification of Europe was attempted by the Holy Roman Empire—which was neither holy nor Roman—under the aegis of Germany, and by Napoleon under the banner of France. These attempts were bound to fail, because in those times the differences between the various people meant more than what they had in common. Even as late as the time of Napoleon the short distance between Paris and Rome was a greater barrier than in our days the many thousands of miles which separate Peking from Cape Town. That is the reason why some thinkers of the last century—among them Renan—expressed the fear that internationalism would lead to national decay. But our World is different since the Great War, and since space has been conquered and reduced to insignificance. Mountains and rivers and

oceans are no longer barriers hindering the intercourse of nations. We have now a wider vision and a keener sense of fellowship; we are fast becoming conscious of the fact that mutual understanding is possible and necessary; that above the individual nations and cultures soars the new compelling reality of mankind as a whole. We have made the spiritual experience that, just as the members of a family supplement one another, so do the various peoples and races forming the human family. "To love our country is only the first half of our duty; to love humanity is the other half. Far from being in conflict, these two loyalties complete each other." This saying of Victor Hugo is beginning to be applied in practice. There are nowadays multitudes of intelligent minds who work for the betterment of their own countries, not for the sake of self-glorification, but for the sake of the higher ideal of human brotherhood; not at the expense of other countries, but for the best interests of humanity as a whole.

This fellowship which we extend to all humanity has also quickened our conscience towards the lower classes who always bear the brunt of wars between nations. Neither are we unmindful of the fact that Internationalism would not be safe for a single nation; but we know, also, that it is perfectly reasonable for all nations moving in concert towards a rational scheme of political, economic, and cultural

unity of the world. We realize, however, that when we exalt world peace we must not allow ourselves to be swept from our moorings and to be tossed about in a sea of idealism. Peace propaganda alone will not give peace to the world. As Rotarian Glenn Frank, President of the University of Wisconsin, aptly wrote in the Rotarian some time ago, nations are not going to cast lightly aside the instruments and methods of the old order until there is evidence that their economic needs will be adequately dealt with by the new order. Overpopulated nations, for instance, will not bind themselves permanently by any world treaty of permanent peace so long as their surplus populations are debarred from entering more sparsely settled regions of greater opportunity. Nor will any nation less favoured by natural resources enter a permanent peace pact with those countries who have reached the saturation point in the possession of rich lands until their economic needs are adequately provided for. Industrial nations need freedom of communications, abolition of tariff walls and tariff wars, unhampered access to world markets, free play of their capital and equal right in the development of the backward territories of the world. Unless the statesman can safeguard these basic rights peoples will continue to fight and the danger of war will ever be dangling over our heads like the sword of Damocles.



**He Who Serves Best
Profits Most:
Building People and
Leaving a Legacy**