

FOREIGNERS IN CHINA.

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The rising tide of nationalism and the concurrent growth of anti-foreign feeling have created a very difficult situation for all foreigners in China, and it is hard to give any judgment on the situation which is not unconsciously biased by one's individual experience.

It is difficult to maintain an attitude of sweet reasonableness when one wakes to find a summer resort placarded with posters—"THE MODERN PHARISEE—JOHN BULL. God, I thank Thee that I am not as other men are, or even as these Chinese,—Luke 19, 11." The business man who finds himself faced with ruin as the result of the boycott of British goods, can scarcely be expected to give a dispassionate judgment on the national aspirations of the Chinese. A doctor, who has given forty years of devoted service to humanitarian work for the Chinese, sees only rank ingratitude when an attempt is made to wreck his hospital and break up his medical school.

Early Intercourse.

The traditional policy of the Chinese has been one of isolation from the rest of the world. They have survived while the ancient civilisations of Egypt, Assyria, Persia, Greece, and Rome have disintegrated. It may be that their isolation behind the barriers of mountain, desert, and ocean has been a vital factor in their survival.

Apart from the visits of Marco Polo in the thirteenth century, the Portuguese, who began trade in 1516, were the first Europeans to cultivate regular intercourse with China. The first "franks" to attain any real power or influence in China were the Jesuit missionaries. For many years the disciples of Loyola had cast longing eyes on the Middle Kingdom. Francis Xavier, foiled in his attempt to set foot in the country, succumbed to fever on an island within sight of the mainland. In 1582 Matteo Ricci, garbed in the dress of a Buddhist priest, obtained leave to remain in the country. In 1601 he reached Peking; his knowledge of astronomy and mathematics securing him favor and position at the court. This position of influence was retained by the German—Adam Schaal (who was chosen by the Manchus to reform the Chinese calendar), and by the Dutch Jesuit, Verbiest. The Jesuits were followed by the Dominicans and the Franciscans. Acute differences soon arose between the Jesuits and the Dominicans as to the permissibility of ancestor worship. The Pope sided with the Dominicans, whilst the Emperor of China favored the Jesuits. Finally, in 1670, fear of the intrusion of political influence from abroad led the Emperor to prescribe the preaching of Christianity, and the priests were ordered to leave the country.

The Portuguese traders were followed by the Dutch, and later by the British. In 1757 the Emperor decided that foreign trade with China should be confined to the one port of Canton. At all times Europeans were treated as inferiors and vassals of the Emperor. Chien Lung replied to the embassy from George III. seeking better trade facilities. "Our Celestial Empire possesses all things in prolific abundance and lacks no product within its own borders. There was therefore no need to import the manufactures of outside barbarians in exchange for our own produce. But as the tea, silk, and porcelain which the Celestial Empire produces are absolute necessities to European nations and yourselves, the limited trade permitted at Canton may continue."

The Door Forced Open.

As the volume of foreign trade increased, the arrogant attitude of the Chinese officials and the many irksome restrictions placed upon the traders, produced constant friction and discussion. Finally, in 1839, the high-handed actions of the Special High Commissioner sent by the Emperor to suppress the trade in opium, led Great Britain to declare war on China. At the Treaty of Nanking, which concluded this war, China was obliged to open new Treaty Ports, in which foreigners were allowed to reside and trade; extra-territorial privileges were secured, and it was agreed that consular officials should act as the medium of communication between the foreign merchants and the Chinese officials.

Another important factor in the opening up of the country was the modern education introduced through the mission schools. (Since 1845 Christian work of all kinds has been protected by treaty.) These schools were also responsible for the introduction of an entirely new idea to China—the education of girls as well as boys.

China began to admit the mechanical achievements of the West, but the progress was very slow. The first railway was torn up by the irate populace, because the "fire dragon" was an offence to the spirits of the earth and air, and was incidentally a menace to the livelihood of the carters and wheel-barrow men. I have heard the man who first rode a bicycle on the streets of Peking describe the sensation produced by the appearance of what the Chinese call the "self-going carriage,"

In the country towns foreigners dared not build two-storey houses for fear of disturbing the "wind and water conditions."

But gradually the railways spread, telegraphs and telephones were introduced, steamships plied on the coast and up the rivers. Some of the foreign-trained students, greatly daring, travelled to England and America for further study.

The Swing of the Pendulum.

The defeat of the Chinese in the Sino-Japanese war opened the eyes of many Chinese to the pressing need for a rapid advance from the medieval methods of their country. The Emperor, Kuang Hsu, gathered about him a band of reformers, and substantial progress seemed imminent. But the old Empress Dowager imprisoned the Emperor, scattered the reformers, and gave secret encouragement to the Boxer movement, which was designed to sweep the foreigners and all their works back into the sea from which they had come. When the Boxers failed and China had once again experienced the military power of the combined Western Powers, the Empress Dowager changed her tactics, and in 1905 abolished the old examination in the Chinese classics, which had stood for untold years as the entrance to official life. It was decreed that in future officials should be appointed from the graduates of schools which gave an education along Western lines.

It soon became the fashion to disparage the worth of that which was Chinese and to imitate as far as possible the powerful West. Houses and public buildings were built in foreign style and furnished with foreign furniture in the loudest style. The old Confucian classics were almost dropped from the curriculum of many schools, and the student's chief ambition was to secure a knowledge of the English language. The up-to-date men adopted foreign clothes, and every possible combination of foreign and Chinese garments was to be seen on the streets. The old idea that a scholar never moved faster than a stately walk was abandoned, and students contended for success at football, tennis, and athletics.

The advent of the Republic accelerated these tendencies. Among the first Acts

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of the Parliament were the adoption of the Western calendar and the decision that official dress should be a frock coat and top hat. I remember seeing a Parliamentarian wearing a frock coat of black glazed calico and a Derby hat made of black buckram.

Those were the days of unquestioned ascendancy for the foreigner. The Customs service had been raised under Sir Robert Hart and his successors to be a model of efficiency and honest dealing, and provides the mainstay of the nation's finances. The postal service under foreign supervision had been pushed out to the farthest confines of the land. The "Concessions" developed under foreign control have been examples to the rest of the country in sanitation and in equitable municipal government. Railways and bridges had been built and mines opened up by foreign engineers. Medical science was introduced by the mission hospitals and has steadily displaced the empiricism of the old-style Chinese doctor. Modern hygiene was slowly penetrating into the knowledge (if not the practice) of the rank and file of the people. All these may fairly be claimed as benefits brought by foreigners to the Chinese people.

Rising Tide of Nationalism.

But slowly the trend of feeling began to change. A renaissance movement among the scholars of the nation, called by them "the New Tide," demanded a re-examination and re-valuation of the foundations of Chinese and Occidental civilisation. All "authority" in religion, statecraft, social life, and family life was questioned, and the customs and ideals both of the East and West were brought to the bar of reason.

These same leaders succeeded in changing the literary style of the newspapers from the old classical Wen Li to a high-class form of the vernacular, called Pai Hua. This momentous change brought the newspapers of China within the reach of any person who can read Chinese, whereas previously they had been the province of the scholarly classes only. They became the vehicles of the new ideas and of the problems which were agitating the minds of the thinkers of the nation; these ideas are in this way penetrating more deeply than ever before into the great middle class, which has previously held aloof from politics.

The Great War dealt a serious blow at the prestige of the West throughout the whole East. They are wondering what really is the basis of our civilisation. Our gods seem to them to be efficiency, speed, and "progress," but they are asking, "Do you know whither you are going?" This question is driving them back to a new valuation of their own ancient culture and a careful scrutiny of whatever has been adopted from the West.

The movement towards self-determination has affected China in the same way as it has affected the rest of the world; it is directed chiefly against the special privileges which foreigners enjoy under the treaties which have been imposed on China by the Powers. Commissions on Extra-territoriality and Tariff Autonomy, which were sanctioned by the Washington Conference, are at present considering the delicate readjustments which will be necessary before these privileges can safely

be abrogated. Chinese merchants are now conducting a large portion of their foreign trade without the intervention of foreign importers. There is a tendency to the formation of joint business concerns under combined foreign and Chinese management. China still remains the greatest potential market in the world, but the conditions under which foreigners participate in that trade will be different from those which have prevailed for the last hundred years.

The Christian Church in China is becoming increasingly sensitive to the charge that it is a foreign institution, because it operates under special privileges provided by treaties with Western Powers. Many of the Chinese Christians are urging that the Church should divest itself of these privileges and rely solely on the rights of religious liberty which are embodied in the Constitution of the Republic.

All these movements in China call for readjustments, which are rendered extremely difficult by the political chaos and the weakness of the central Government. They can only be achieved at considerable cost in mutual consideration and patience.

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The Council of the University, at its meeting yesterday, unanimously elected Chief Justice Sir George Murray as Chancellor. Sir George has been a member of the council continuously since 1891, and was first chosen Chancellor in February, 1916. The only surviving member of the



THE CHIEF JUSTICE (SIR GEORGE MURRAY).

council to which Sir George was first elected is Professor Rennie, the present Acting Vice-Chancellor, who was appointed to that body in 1889, resigned in 1898, and has held office since 1913, when he was re-elected.

The Federal Minister of Markets and Migration (Senator Sir Victor Wilson) was a passenger to Adelaide by the express, which arrived from Melbourne on Friday.

At the annual meeting of the Law Society of South Australia, Mr. T. S. O'Halloran, K.C., was elected President in suc-



MR. T. S. O'HALLORAN, K.C.

cession to Mr. A. W. Piper, K.C., who had retired after having filled the office

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ANNUAL REPORT.

The annual report of the University of Adelaide states that at the end of 1925 there were 732 undergraduates, 676 non-graduating students, and 78 post-graduate students attending the University. Of the non-graduating students, 59 were from the School of Mines and 53 from the Pharmaceutical Society. The undergraduates were distributed as follows:—Bachelor of Arts' course, 328; Bachelor of Science, 61; Bachelor of Engineering, 88; Bachelor of Letters, 70; Bachelor of Medicine and Surgery courses, 136; Bachelor of Dental Surgery, 24; Bachelor of Music, 12. Two non-graduating students were studying for the final certificate in Law to enable them to practise in the Supreme Court, and 320 students took the diploma in commerce course. Of the 632 students attending the Elder Conservatorium, 62 were taking the course for the Diploma of Associate of Music. During the year 17 public concerts were held, and in the winter months a series of midday organ recitals were given in the Elder Hall by Mr. H. Wylde.

Twelve tutorial classes and two one-year classes were held within the University in connection with the Workers' Educational Association. The total enrolment was 1035, of which about 750 were regarded as effective. The annual Government grant for tutorial classes and a lecture in economics in the University was £2,250. Since the resignation of Dr. H. H. Henton, the general secretary of the association acted as director until the end of the year. Professor Darnley Naylor had been appointed honorary director of tutorial classes for 1926.

Cancer Research.

The experiments upon the reproduction of one-celled animals had been continued on the Animal Products and Research Foundation. On account of the possibility of these investigations throwing light on the origin of cancer, the Federal Government had contributed £500 for the manufacture of animal nucleic acid, which played a large part in the experiments. The Metropolitan Abattoirs had co-operated by supplying the material from which the acid was derived.

The Government had allotted a site for the Maternity and Gynaecological Hospital, and more adequate teaching in obstetrics would be provided when the buildings were erected. The Sheridan Bequest Committee had applied part of its income to the equipment of a research laboratory, and the printing of an important monograph by Dr. T. D. Campbell, entitled, "The Dentition and Palate of the Australian Aborigine." The council had accepted the offer of Messrs. Hamilton and Wilcox of 1,500 acres at Koonamore for the study of arid flora. The investigations would be in the charge of Professor Osborn. Miss Nellie Wilcox had made a contribution towards laboratory equipment.

Endowments and Gifts.

A deed of settlement had been executed by Mr. A. J. Raven, whereby at his death, the University would receive £3,000 for the provision and publication of lectures in philosophy. Old scholars of the Unley Park school had presented £450 for the foundation of a bursary in memory of Catherine Maria Thornber, a former principal of the school. Gifts of various descriptions were also received from Messrs. R. H. Puddle, S. Marshall and Sons, W. A. Sinclair, Sidney Wilcox, Wade (Yunta), Lade (Kangaroo Island), Howard Johnson, Drs. E. A. Angus Johnson, Roland (Millicent), and A. M. Morgan, Professors R. W. Chapman, F. H. Davies, W. Mitchell, E. H. Rennie, T. B. Robertson, J. R. Wilton, Sir James Barrett, the Earl of Birkenhead, Messrs. S. R. Booth, C. E. Bridgewood, C. Carey, G. J. Dawbarn, Professor Irving Fisher, Mrs. O. Handcock, Drs. H. H. Heaton, F. M. Hill, A. A. Lendon, D. Kerr, O. W. Tiesz, Professor G. L. Raymond, Messrs. J. C. Johnston, J. H. Maiden, Sneyd and Co., A. T. Story, C. R. Wilton, and Miss J. Moncrieff.