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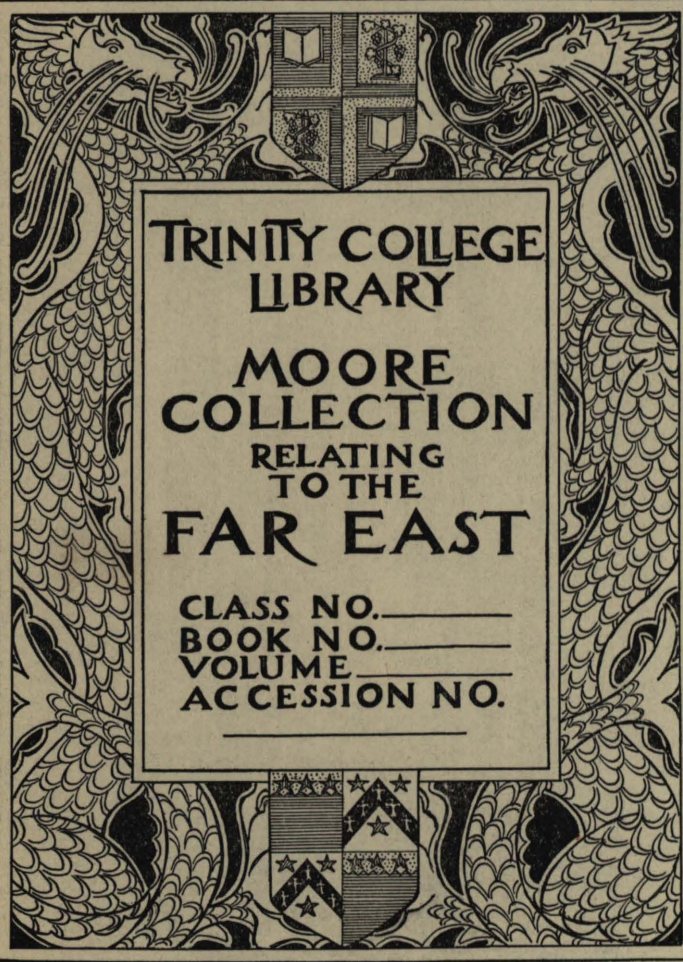


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Get Acquainted

Mr. American—
Mr. Jun Kuo Ren

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Get Acquainted

Mr. American—

—Mr. Jun Kuo Ren

By WILLIAM HUNG

A STUDY

under the auspices of the

CHINA SOCIETY OF AMERICA

International Headquarters:

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1921

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Get Acquainted

Mr. American — Mr. Jun Kuo Ren

First

"Hello Jap!" once a Chinese freshman was greeted on the college campus. The characteristic smile dropped from his face. "Stop a minute," he demanded of the American sophomore. With a spirit which was a bit out of harmony with the Confucian ideal of peace or the Taoistic concept of non-resistance, the young man from the Far East approached his class opponent: "Call me a Chinaman, or even a chink if you have never learned of the proper word. I am a Jun Kuo Ren, a Chinese. Don't mix me up with a Jap!"

The indignation of the average Chinese toward the Japanese is perhaps sometimes difficult for the optimistic good-natured American to understand. The tragedy of the Far East has risen to such a climax that no word can express the feeling of the Chinese against the Japanese. It is almost the Anglo-Saxon contempt of the German combined with the Armenian hatred of the Turk. That the Chinese have not been more charitable in their attitude toward their offensive aggressor is perhaps something to be regretted.

But the American who mistakes a citizen of the Chung Hua Republic for a subject of the Mikado is totally unaware of the embarrassment he is giving his oriental friend. And yet this has repeatedly happened in the experience of almost every Chinese

in this country. A child would show him some of the little toys bought from one of the Japanese curiosity stores. A lady would request him to explain some of the figures on some made-in-Tokyo articles of art. The traveller would express to him the hope of visiting Fujiyama. The preacher would talk to him on the comparative merits of Christianity and Shintoism. He is often complimented on the brilliant record of the Russo-Japanese war, which was indeed no victory for China. He is blamed for the abominable slaughter of the Koreans, for whom the Chinese have just as much sympathy as have the Americans.

The strange thing is not that the Americans cannot distinguish the Chinese from the Japanese, which is sometimes quite a hard task for the Chinese and the Japanese themselves. But it puzzles the Chinese why the Americans could not presuppose him to be a Chinese first before they guess him to be a Japanese.

I have tried to solve the puzzle and have found that the trouble lies not in the fact that the Americans do not know very much of the Chinese. The confusion comes because what the Americans have known of the Chinese is grotesquely incorrect.

Our knowledge of anything is composed of what we have seen of it directly ourselves and what we have learned of it indirectly from others. In the case of the average American's knowledge of things Chinese, it is obvious that there is little which is direct. In my travels in this country I have met hundreds of men who have never seen a Chinese before, and hundreds of others who had seen some Chinese only years ago. I dare say that to the majority of the Americans the Chinese are still objects of curiosity and very few have ever ventured to appreciate the character and the problems of the Chinese through actual contact.

The bulk of the average American's knowledge of the Chinese, therefore, comes from indirect sources. These, unfortunately in the majority of cases are not only unfair to China and her people but are also ridiculous distortions of truth. They are, first, relics of a racial prejudice, fermented in the days of heated politics, and secondly, tales brought across the Pacific by those whose primary interest was not the impartation of truth. The former concerns the thousands of Chinese residents in this country, and the latter, the rest of the four hundred millions, thousands of miles away.

Second

Chinese immigration into this country began about the middle of the nineteenth century. The immediate cause of their coming was the discovery of gold in California. By 1860 there were 34,933 Chinese in this country. Ten years later the number increased to 63,199 and the climax of the increase was reached in 1882 when it was estimated that there were 132,000 Chinese in the United States. "No one can say," I quote President Arthur*, "that the country has not profited by their work. They are largely instrumental in constructing the railroads which connect the Atlantic with the Pacific. The States of the Pacific slope are full of evidences of their industry. Enterprises profitable alike to the capitalists and the laborers of Caucasian origin would have been dormant but for them." The sobriety, industriousness and peaceful nature of the Chinese was well appreciated everywhere, and in the earlier period of immigration they found much welcome and hospitality in the strange land. "But when it was found that the industrious

* Message to the Senate, April 4, 1882.

Chinese miners to some extent interfered with the whites, that they willingly continued to work while others were idle, that they could be hired for less wages than our miners chose to accept, that they did not learn our language readily or mingle freely with our people, or join in other amusements, which often were barbarous enough, then the public sentiment began to turn against them.”**

Congress took action as early as 1879. Although President Hayes and President Arthur vetoed two acts of exclusion on the ground of their violation of America's treaty with China, the saner element in the American government was not able to quench the flames of racial prejudice which were then raging over the country. The exclusion act of 1882 was finally passed, denying the Chinese the right of naturalization and prohibiting the immigration of Chinese laborers for a period of ten years, which act was supplemented by a series of others, each growing less charitable in spirit, more threatening in letters.

These drastic measures against the Chinese are due only in small part to the narrowness of human nature along lines of radical differences. The major cause is to be found in the political platforms of rival parties, who in their competitive effort to obtain the support of the labor group have done more than anything else to create misunderstanding and ferment hatred. In 1876 the Committee of Investigation of the California State Legislature produced an Anti-Chinese report of 300 pages, which “suited the popular prejudice so well that 20,000 copies were ordered printed. Matters had so far advanced that no one, particularly no one that held or ever expected to hold office, dared say a word in favor of the Chinese;

** William Speer: *The Oldest and the Newest Empire*, Hartford, 1870. p. 471.

but on the contrary, every one, the Republicans as well as the Democrats seized every opportunity to make public professions on the Anti-Chinese side.* The Congressional Committee of Investigation with its majority report of five pages, based on 129 witnesses and 1,200 pages of testimony and statistics resulted in equally malicious publicity to the discredit of the Chinese. Chinese life was misrepresented. The madness of public prejudice can be seen in the words of Frank M. Dixley, who, representing the municipality of San Francisco, testified before the Congressional Committee of the same year: "The Chinese are inferior to any race God has ever made. There is none so low—their people have got the perfection of crimes of 4,000 years—I believe the Chinese have no souls to save, and if they have, they are not worth saving."** It was but natural that hundreds of Chinese perished at the hands of irresponsible mobs.

Today California has indeed changed her mind. When she finds those who take the place of the Chinese immigrants are less desirable as citizens and more aggressive as competitors, she begins to think of the Chinese again. Even many of the working men have realized that the elimination of the Chinese assistance in American industry helps little toward the supremacy of labor. In view of the increasing American investment in Chinese industrial enterprises, what difference does it make to American labor to have the Chinese work on American capital in America and sell the goods in foreign markets, or to have the Chinese work on American capital in China and sell the goods in foreign markets—to have

* Theodore Hittell quoted in Mary Robert Coolidge: Chinese Immigration, New York, 1909. p. 83.

** Ibid p. 96.

the Chinese come to work, or, to have work go to the Chinese? Mr. Seldon, in his masterly article which appeared in the *New York Times*,* after stating the Californians' desire to have enough vessels to send certain orientals back to their home land, does not hesitate to add: "To make California's satisfaction complete those ships, after discharging passengers in Japan, would go on to China and then return to America loaded with Chinese workers." But in view of the changed conditions Chinese immigration into America will perhaps always remain a thing of the past.

From the Chinese standpoint, no fair-minded student of international affairs can deny that the United States, as a sovereign nation, has the right at any time to close her doors against undesired comers, although she has done so more or less ungracefully. Not even her regrettable violation of her treaty obligations is anything too extraordinary in a day like ours when international ethics is still at its low ebb. And in view of the many acts of friendship the United States has in subsequent years rendered China this little unpleasant spot of history is largely, if not already entirely, forgotten by the majority of Chinese in whose hearts the Americans have won a lasting place of gratitude. Not even the stories of those who innocently shed their blood on the altar of rage and misunderstanding are to be remembered when the tide of time has brought in new hopes. The storm has passed. The day is clearing. Let the past bury its own dead.

But we would not have troubled ourselves by recalling these unpleasant memories, were it not for the fact that something else is yet to be done. The Anti-Chinese agitation has indeed passed, but many

* Sunday, January 25th, 1920, Sec. VIII, p. 1.

false impressions about the Chinese in the minds of Americans, which have spread from the West to the East and have been handed down from one generation to another, are yet to be cleared away. The most erroneous notions of the life and the thoughts of the Chinese residents in this country have continued to spread to this very day. The "Chinatown" with all its secret places, opium dens, gambling houses, dungeons of murderous vengeance and temples of detestable practices, all its filth and infamy; and the "Chinaman" with his stooped back, his withered limbs, his curious costume, and hideous queue, his treacherous plots and mysterious powers are still among the most common subjects in fiction, on the stage, on the movie screen and in travelling exhibits. There seems to be an inexhaustible source of romance, intrigue and adventure that fascinates the imagination of the artist and captures the curiosity of the public. It has been a large resource of commercialization and the outrage against truth is perpetuated.

Chinese immigrants, who came in the early days, because of the difficulty of language and of the difference of social customs, found it convenient to live together in sections of towns. As popular prejudice developed against them and persecution ensued, their collective habitation became necessary for mutual protection. Hence the rise of "Chinatowns." The more secluded they lived, the more strange and mysterious they appeared. The less protected they were, the more pessimistic and irresponsible they became. As their previous education was but meagre and their new temptations great, it cannot be denied that many of them fell into habits and practices of which they should be greatly ashamed. But it must be borne in mind that the cases of crime and vice, bad as they were, do by no means justify the extent

of malicious misrepresentation in the campaigns of agitation a generation ago, or in the various forms of commercialized exploitation today, mentioned above. The Chinese laborers in points of morals, law and order were better than any other immigrants of the same class, then or now.

It must be further remembered that the "Chinatowns" of today are no longer the Chinatowns of years ago. In the first place, their population has greatly diminished because of the decline in this country of Chinese population in general by about 10,000 every decade, the 1920 Census shows 61,686 Chinese in America; and because of the fact that many of the former Chinese residents have moved out to the other sections of the cities. Secondly, the atmosphere of the community has changed. As the number of Chinese laborers was rapidly reduced, the percentage of Chinese merchants admitted by law gradually increased. As the better to do Chinese residents gradually moved to other residential sections, Americans and Europeans rapidly fill up their vacant places. In the third place, the character of the old Chinese immigrants who are left here has undergone a change. Since the establishment of the Republic at home they have begun to share the national consciousness which makes them zealous and careful of their country and race abroad. Since they are now very much better treated by the Americans they have become quite susceptible to the process of Americanization.

The famous "Chinatown" of New York has today no more than a few hundred of Chinese residents living among Italians and others. In that little section of the city one can hardly find any of the terrible things commonly seen in motion pictures and amusement exhibits. In place of the imaginary opium

dens, gambling shops and disorderly houses, one finds three Chinese newspapers, one Chinese school, two Chinese Christian churches, one Chinese kindergarten, one well organized Chinese boy scout band and several other Christian and patriotic movements. Of course the process of Americanization is by no means complete; there are still many things which need to be greatly improved. But the Chinatown of reality, what a contrast to the Chinatown of imagination!

And yet, not infrequently one picks up in the papers tales about the New York Chinatown of a kind which decades ago would have started another anti-Chinese riot. Why? In the crowded downtown sections of the city, among the most conspicuous things which appear to the numerous visitors to this great metropolis are the many big Chinatown sight-seeing buses. Their business depends naturally on the degree of curiosity in the minds of the thousands of visitors. Only three years ago, some speculative genius, of whose kind the world has too many, found a way to satisfy the pilgrims of curiosity, who came with anticipations of the wildest kind, and who might be disappointed in finding nothing more unique and shocking than the several Chop Suey restaurants and Curio stores. Accordingly, a small Chinatown exhibit appeared within Chinatown itself. The Chinatown sightseeing cars stopped just before the door and half a dollar admitted each visitor to the widely advertised mysteries within. For fear of disturbance Chinese visitors were not admitted. At least two, however, did get by the armed Italian gate keeper, one introducing himself as Baron Shikimoto, and the other as Viscount Mosquito. The place was filled with obnoxious exhibits and each was explained to the visitors. The impression so created was that the Chinese as a race were the most dangerous and con-

temptible. Chinese residents in the city, though extremely indignant, refrained from violence. And it was not until after months of friendly persuasion, strong protest, and appeal to law that the business was finally abandoned, after having reaped doubtless a huge profit.

Third

If the commercialized portraitures of the "China-men" and the Chinatowns produce only erroneous notions of the Chinese, one naturally expects the stories brought across the Pacific to furnish him with an idea nearer to the truth. Unfortunately this is another hope that has not yet been fulfilled. Stories of China and her people are brought across the Pacific by travellers, traders, and missionaries. The observation of the traveller is by necessity superficial, and a man of candid mind will hardly accept the stories of a traveller without reservation. The trader because of his limited field of interest has, too, but little claim to authority on the life of the Chinese people as a whole. As far as American popular knowledge of things Chinese is concerned, the contribution of the travellers and the traders is negligible when compared with the tremendous amount of material furnished to the American churches, societies, clubs, schools, secular and religious press, etc., by the thousands of American missionaries in China. The missionaries because of their longer residence in the country have naturally closer contact with the Chinese people. Because of their spirit of adventure and their unselfish service they find naturally more access to the inner life of the Chinese. Because as a class they are generally known to be men and

women of keen vision and noble motives their words and observations are generally accepted with confidence and respect.

It is unfortunate, however, that in using the information on China given in missionary letters, sermons, pamphlets and periodicals, two fundamental factors are often not considered.

First, it needs to be remembered that until very recently Christian evangelization in China has not touched the better and the more intelligent classes of people. For fully a century after the landing of Robert Morrison in Canton, 1808, Protestant missionary effort, with but few exceptions, was generally confined to those of the poorer strata of the Chinese society whose anti-foreign scruples (which in the earlier days were almost universal in China) did not prevent them from associating with foreigners, and whose spiritual conversion was not to remote from the influence of their material needs. If the missionary because of his daily association is exposed to the poorer impressions of the country, one naturally expects him to supplement his knowledge of China through reading and study during spare times. Unfortunately the missionary has no spare time. Most of the missionaries stop with the mastery of the vernacular without acquiring the ability to use the written language. Once they plunge into the strenuous work of the mission the storehouse of the intellectual, moral and esthetic heritage of the Chinese civilization remains forever closed to them. Many of their views lack perspective because of their ignorance of the historical background of the nation. Their experience is local because few of them have the opportunity of wide travel in a country with little means of communication. Their interpretation is subject to many limitations because the range of

their observation is narrow and their time for judgment and deliberation is short.

Again, it must not be forgotten that the underlying principle of missionary publicity is like, not that of the scientific societies, the careful and conscientious exposition of facts in their proper relation and proportion, but that of the charity organization, the warm appeal for sympathy in vivid description of needs. If the missionaries do not most frequently associate with the most representative classes of the Chinese, it is evident that their impression of the nation and the people is not entirely that of admiration and respect. If their purpose is to paint that portion of the Chinese life which needs the most reform and uplift, it follows naturally that the brighter side of the Chinese life will not be the chief burden of their messages.

Because of these two factors the pictures of the Chinese life as painted in most of the works of missionary publicity often arouse heated criticism from the Chinese. A few years ago a letter by a Chinese student in this country appeared in the *American Journal of Sociology*,* in which he expressed his utter disappointment in this particular aspect of the work of the American missionaries. I quote in part:

"I think the missionaries, in spite of their good-will, noble devotion and unselfish work, have done more harm to China than good; they have done more harm than any other people from the West, politicians and traders; and the greatest of these harms is that China has been made unknown, and much worse, misunderstood. Consciously and unconsciously, purposefully and indifferently, directly and indirectly (such as through statesmen, travellers, etc.) missionaries make

* July, 1908, Vol. XIV.

misimpressions and thereby cause the Western people to form misunderstandings. It may be that I can as well say that the missionaries have played upon the people and made fools of them."

I must say that I find myself unable to agree with the author of the above letter in his bitter conclusions. To my mind the missionaries are among the best friends China has. Some of them love the Chinese people passionately. Many of them do not hesitate to speak of their confidence in, and their affection for the Chinese when the occasion calls for it. It is regrettable only that such occasions are not more often, hence the general atmosphere as portrayed is morbid and gloomy. But in view of those bitter criticisms, though many of them are exaggerated, it is evident that it will be wise for the missionaries to modify the old methods of publicity as I am sure they will not want to alienate the feelings of the Chinese whom they seek to render an unselfish service.

The missionaries, because of their education and their intimate association with the Chinese people are really the proper interpreters of China to America. They should do this, not only for the purpose of raising money for the support of mission works, but also for the purpose of creating and deepening mutual understanding and friendship between the two nations. And in doing so, they should adopt the Golden Rule as a principle of method. They should interpret the Chinese life to America in the same spirit they would wish American life to be interpreted to China by some Chinese. If some Chinese should take the undesirable elements of East Side New York, the lower world in Chicago, the mob movements and the industrial unrest and weave these elements into a composite picture, that picture can hardly represent

America. Similarly, a picture, composed of the elements in such relics as the opium pipe, the bound foot, the queue and the dragon flag can hardly represent China.

It is indeed gratifying to notice that a new movement for a new policy in missionary publicity seems to have been recently started. This can be accounted for, on the one hand, by the fact that the better classes in China are beginning to come into the Christian Church in large numbers, and therefore, the missionaries have more opportunity to observe the brighter side of life in China; and, on the other hand, by the fact that many intelligent Chinese have come to this country and have urged in various ways the change of the older methods of missionary publicity of things Chinese. Recent missionary books have shown noticeable improvements in many respects. The Methodist Centenary, in its lectures, booklets and exhibits on China, deliberately avoided the old method, and the success of the movement is a clear indication that the interest in foreign missions does not necessarily lie in the pity for the miserable natives, but rather in the realization of the solidarity of the human family, and the duty of brotherly love.

Recently I attended a conference of young missionaries who were about to leave America for their appointed fields. In the midst of a much interested discussion of principles and methods, a dignified home pastor rose and requested recognition. In a short passionate address he charged the young missionaries with the duty of so studying the foreign life and civilization that will enable them to bring to America a better and more balanced and accurate picture of the mission fields. A new day is dawning. The tremendous accumulation of missionary tales, pictures, lantern slides, interpretations and theories about China

is undergoing a gradual process of expurgation. From now on, through larger contact and better outlook, missionary statesmanship added to missionary piety will contribute more abundantly to the adequate understanding between America and China.

Fourth

I have had a great deal of amusement in observing American thoughts about the Chinese. There are a number of erroneous mental predispositions. I think these erroneous conceptions ought to be thoroughly exploded before the Americans will be ready to understand the Chinese as they are. And it is not at all difficult to explode these misconceptions.

There are few Chinese business enterprises in this country. But the commonest among them are the Chinese laundry and the Chop Suey restaurants. I remember one American said vividly that his mental picture of China was a big Chop Suey restaurant surrounded with many small laundry shops. One American friend said that long before Columbus, the Chinese were the first ones to discover America, but it was not profitable for them to stay in America. His explanation was that all Chinese were laundrymen, so the Chinese discoverers of America were also laundrymen. As there were then no Americans in America, but Red Indians and Red Indians did not wear much clothing so the Chinese laundrymen found no job, packed up and went home again. A Chinese student was once arguing against an American student on some abstract subject. The American, not being used to the subtle ways of oriental argumentation, soon got peeved. He turned to the Chinese and said, "Wang what do you come to college for? I suppose

your father was a laundryman, why don't you become a laundryman also?" Wang stared at him and smiled, "I suppose your father was a gentleman, why don't you become a gentleman also?"

China has at least one thing to boast. She has more gentlemen than laundrymen. In China women do all of the washing. It is easy to find laundry *women* all over China, but it is quite hard to find laundry *men* except in localities where are also American or European populations. The profession of the laundry *man* is a product of the Western civilization which necessitates part of the washing to be done away from home, because of its many collars, cuffs and stiff-plated shirts, things uncomfortable to wear, easy to get soiled and hard to wash.

As for the Chop Suey restaurant, it is another source of humor. I had no taste of Chop Suey until I came to America. I was told that Chop Suey originated historically in Washington, D. C. A Chinese official invited an American guest to lunch at the only Chinese eating place in Washington. When the cook reported that no Chinese food was available, the official mentioned "Chop Suey." "Chop" is a Chinese word, meaning, "mixture" and any small pieces would be "Suey." The term simply means, "A mixture of any small pieces." The American guest liked the food and introduced other patrons. Today the Chop Suey restaurants are among the most popular eating places in American cities. I like to eat Chop Suey, but I like more to watch Americans eating Chop Suey, praising it as a Chinese delicacy, but not knowing, that it comes from one of those recipes which have the distinctive honor of being conceived and born in America!

Another mental predisposition is that the Americans often think of the Chinese as a mysterious

people. In the English language the word "Chinese" is too often associated with the word, "puzzle." But as long as the American looks for puzzle in the Chinese life, he will always find it puzzling. The Americans are told so many mysterious and strange things about the Chinese, that they, the Americans, can expect from them nothing but the mysterious and the strange. The more mysterious and strange things they anticipate the less human the Chinese will appear to them. And when the 400,000,000 Chinese become to them not 400,000,000 human beings, but 400,000,000 objects of curiosity, it is hardly reasonable to expect them to understand the Chinese.

In order to understand the Chinese, therefore, the Americans must dismiss from their mind the anticipation of, and the quest after, the mysterious and the strange. We must remember that the strange and the mysterious are but the apparent variations of the same human nature the wide world over. Let not what is strange blind us to the sense of the solidarity of the human family, without the realization of which the world will always be at odds.

The mysterious and the strange, moreover, are but relative terms. If the Chinese appear strange to the Americans, the Americans are equally strange to the Chinese. If it is strange to the Americans that the Chinese have black hair, it is at least equally strange to the Chinese that the Americans have dark hair as well as light hair, brown hair as well as red hair, —and some of them no hair at all. The Americans wonder how Chinese can manage to get food into their mouths with chop sticks. The Chinese wonder how the Americans can eat without cutting their lips with pointed forks and sometimes, knives.

Again I have often heard from missionaries and travellers how Chinese was a difficult and strange

language. But isn't the English language equally difficult and strange if not more so? I heard in Ohio the story of a Chinese young lady who was entertained at supper in an American home. She was admiring another guest across the table and said naively, "Your hide is very beautiful." At the astonishment of all at the table the hostess who had been in China, apologized for the innocent girl and explained how in the Chinese language there was but one character for three words in English, skin, hide and leather. The young lady was then cautioned not to use the word, "hide" again, but the word "skin" should be used instead. The story added that the next time the young Chinese lady was singing in church she substituted "skin" for "hide" in the line, "Hide me, O my Saviour, hide."* There are many stories of this kind. Probably some of them are made simply for the sake of humor. But this is true: a Chinese can find as much perplexity and amusement in America as an American can find in China.

But when a Chinese stays in this country long enough, he will no longer indulge in contemplating the strange and the mysterious in American ideas and institutions. He will study the history of the American nation and the psychology of the American people, not like the curio dealer, hunting always after the rare and the curious, but as a man who tries to understand his co-workers, searching for the common interest and common principles as means of co-operation. He will then see through the apparent variations, which contrast so markedly with his Chinese background, the same physical necessities that the Chinese too, have to meet, the same problems which have perplexed statesmen and philosophers of all

* Hymn: Jesus, lover of my soul.

ages. The same aspirations which are no monopoly for any one people,—in other words, the same human nature in America as well as in China. He is then ready to understand the variations and the differences in their proper light. They are no longer strange and mysterious but different experiments. There is but little room for curiosity, there are only lessons to be learned.

Likewise, if our American friend should look at the Chinese from the viewpoint of the common mission to which both America and China are called and the common problems which are challenging the two peoples, they will soon find the common characters in the two peoples which will make co-operation and team work possible and desirable.

Although America and China are separated by a wide ocean and their civilizations are so independent in their origins, yet, I cannot find any other two different races upon the Pacific who are more alike in their fundamental characters. The Chinese have had a long reputation for their love of peace. They hate war, because they think only animals fight with teeth and claws, but men should settle their differences with reason. The Americans, on the other hand, are, too, peace lovers. America is a land of plenty. She has no need of territorial expansion or economic encroachment upon other peoples. Americans are known for their love of liberty; in the mind of many, America has become synonymous with Democracy. The Chinese, too, are liberty lovers. China has never had a cast system and opportunity is open to all. The history of the Chinese people begins with representative governments. The Chinese are very proud of their democratic traditions and once they threw off the yoke of the alien monarchical control, no movement has yet been able to shake their

confidence in the young republic. Again, the Chinese have often been spoken of as honest. Americans who have had dealings with the Chinese say, "A Chinaman's word is as good as gold." On the other hand, in China, the Americans have marvellous business opportunities because the typical American business ethic of "square deal" is well appreciated by the Chinese.

Because they both love honesty, so they both frown at lies in diplomacy, tricks and violation of trademarks and patent rights in commerce. Because they both honor liberty, so they both hate political autocracy, class dictatorship or military imperialism. Because they both desire peace, so they both will help to bring about a new world condition wherein each nation may live contentedly with what it possesses, may give liberally to its less fortunate neighbors, but may not need to suffer unwelcome aggression of any kind, immigration or invasion, from without.

The Mediterranean had its day. The Atlantic has just closed its great drama. The Pacific comes next to occupy the world's arena of struggles, conflicts and achievements. On the one side of this ocean is America. On the other side is China. No other two nations have greater territories, larger populations, richer resources, nobler characters or loftier ideals. Divided, we complicate our problems. United, we simplify our task. Let us get acquainted.

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