

MISCELLANEOUS.

ORIENT AND OCCIDENT.

BY THE EDITOR.

[For other articles on allied subjects see "The Yellow Peril" in *The Open Court* of July, 1904, and "International Complications," in the issue of September, 1913.]

How little peace on earth can ever be procured may be seen from the standpoint of the world's politics as it appears in the mind of an Oriental. Different interests and different conceptions will naturally put different interpretations upon special conditions and see facts in a different light. The Japanese deem it wrong that their countrymen are not admitted to the schools of California, and are prevented from holding land there, whereas in their own home they have quite similar laws. They do not grant foreigners the rights which they expect in foreign countries, and this seems so natural to the Oriental that he considers it an outrage that the United States do not submit to the demands of mass meetings held in the country of the rising sun.

There are differences between the Orient and the Occident, and it will be wisest for both parties to learn from each other; but to the majority on both sides many of these differences are a race problem. This is an error, for the differences are between superiority of civilization and an inability to cope with difficulties.

Kipling says:

"For East is East, and West is West,
And never the twain shall meet."

This is a narrow view; it is not true, has never been true and never will be. Goethe expresses himself better when he says:

"Who himself and others knows
Here is rightly guided;
Orient and Occident
Are no more divided.
Proper 'tis through both to roam,
And in either feel at home.
Moving 'tween the East and West,
Surely will with all be best."

And again:

"God owns all the Occident,
God owns all the Orient,
Both of north and south the lands
Peaceful rest in God's good hands."

The truth is that Occident and Orient have never been absolutely separated, and the Occident must acknowledge that its superiority rests upon the influence which the Orient has exercised upon it. The deepest thoughts, the most intense religious ideals, the beginnings of science, arithmetic, astronomy, calendar making, etc., have come to the Occident from the Orient; the invention of the mariner's compass, book-printing, the manufacture of paper and the use of gunpowder have been imported from China, and the present Occident is really the Orient occidentalized.

There is civilization, there is science, there is humanity. Humanity is neither west nor east; humanity is an ideal condition which can be attained with more or less exactness. What we call the western civilization as represented mainly by England, Germany and the United States is not a race civilization, but it is the attainment of humanitarian ideals carried to a definite point which any other nation may adopt or follow. There is one way only for the Orient to meet the Occident, and assert its own preservation and independence, and this is to accept what is true and good, and to gain thereby the same strength and the same advantages as the western or so-called white races in the struggle for existence. Science is neither east nor west, nor is it white or colored. Science is international, it is superracial, and the ideal mankind can be developed from any race.

All the specific race qualities are the shortcomings of the race where they have failed to attain to the ideal. Accordingly the question of the future is not which race with its idiosyncrasies will suppress all the rest, but which race shall attain to the purest humanitarian ideal. The final outcome of the general competition between the races cannot be acquired by bloodshed but by the attainment of superiority. Bloodshed may be unavoidable, but upon the whole bloodshed will be due to the stupidity of rival powers, especially where they do not see that the nature of the outcome depends upon accomplishments, not upon haphazard or luck.

While on the one hand it is stupid of the superior race to have a contempt for their inferior brothers, it is not less foolish for people of an inferior civilization to claim on some pretext equality or even superiority and hiss their fellow countrymen on to a hatred and narrow-minded jealous combativeness which can do no good, or to expect peace on earth on the condition that the lion shall have his quarrel decided before a court of sheep, and that the eagle shall consider himself as the equal of geese and ducks and even sparrows.

The powers of nature expect civilized communities to acquire the ability of self-defence, and it stands to reason that if they are unable to withstand the attacks of Huns or other savages, there must be something wrong with their civilization. Peace is a great ideal, but we must be in a condition to grant peace to our enemies, not to plead for its boon. The Latin proverb runs: *Si vis pacem para bellum*, "If you want peace be prepared for war," and the wisdom of the old adage is not yet antiquated.

With all the declarations of the brotherhood of man, humanity will not make much progress toward a complete pacification of the world. So it seems that those who advocate the peace movement upon the basis of a justice that disregards the factor of strength and the power of self-assertion and superiority, will only be a retarding element and will to a great extent produce the impression that peace on earth is a vain conceit in the minds of good-naturad but ill-informed theorists.