

The Peril to Us in Japan's Blood Relationship to Mexico

Professor Guglielmo Ferrero, the Distinguished Italian Historian, Points Out the Significance of the Mikado's Repeated Claims to Kinship with the Aboriginal American Races.

PROFESSOR GUGLIELMO FERRERO, the first of living Roman historians, has written a remarkable article calling attention to the plans of the Japanese to secure a foothold in Mexico and South America. He declares that the Japanese will use their supposed relationship to the aboriginal races of Mexico and Spanish-American countries as a pretext for establishing their influence in them.

At the same time Professor Ferrero discusses the disastrous commercial depression prevailing in America and Europe, which is partly a result of the present shocking state of civil war and anarchy in Mexico. In calling attention to Japanese ambitions in this direction Professor Ferrero emphasizes a danger to the United States that this newspaper has already pointed out, but he speaks with no sympathy of American efforts to exclude Asiatics forever from this continent. He appears rather to regard the Japanese claim of relationship with the early American races as a legitimate ground for interfering in the affairs of Spanish-American countries, and his article may well be regarded as a warning of the attitude that European powers will take in this matter. These powers will encourage the Japanese ambitions in order to further their own interests.

One conclusion to be drawn from these facts is that the United States must possess a navy adequate to maintain the absolute integrity of the Monroe Doctrine against European and Asiatic aggression in both North and South America.

By Professor Guglielmo Ferrero

The Distinguished Italian Historian, Author of "The Greatness and Decline of Rome."

FEW persons have paid sufficient attention to the dispatches recently received from Japan which describe the enthusiastic reception given in the capital of the empire to the special envoy from Mexico.

This event, to my mind, has a deep and far-reaching significance. What reason can two States so far apart and so externally different have to exchange warm marks of sympathy? Many of my readers, in Europe at least, will perhaps be still more astonished to learn that a few years ago the Emperor of Japan sent to Porfirio Diaz, then President of the Mexican Republic, a dispatch in which he hailed Diaz as the head of a sister State of Japan—that is to say, a country peopled by the same race.

This declaration will appear to many people absurd. Most people in Europe imagine that both the Americas are entirely populated by the descendants of Europeans who have immigrated there during the past four centuries. This belief is only partly true. The populations which were living in America at the time of the discovery have not entirely disappeared. Undoubtedly the wild Indians of whom we hear in our romances, are becoming extinct in the United States, and the most flourishing and prosperous part of the Argentine Republic is almost entirely peopled by the descendants of Europeans. But even in the Argentine we find a large element of the ancient population, which becomes more and more numerous as we go inland from the Atlantic seaboard. In Chile the laboring classes are very largely composed of descendants of the ancient aborigines. The latter are also very numerous in several States of Brazil, and it is very important to remember that they form a great majority of the population of Mexico, where the descendants of Europeans have hitherto constituted a kind of dominating aristocracy.

To what race do these populations belong which have resisted with so much vigor European conquest and immigration? It is not necessary to be a learned anthropologist and find in them a certain resemblance to the Japanese. I shall never forget the impression produced on me at Uspallata, in the Andes Mountains, by the men who came to take the mail from the Argentine Republic across this colossal mountain range into Chile. At that time the trains were not able to go beyond Uspallata during the winter. "Are those men Japanese?" I asked one of the persons who accompanied me. "They may be Japanese," was the answer, "for there are a considerable number of them in Chile, but they are just as likely to be Chileans."

A Frenchman who had resided for a long time at Valparaiso, in Chile, told me an interesting episode bearing on this subject. There was at the lawn tennis club to which his family belonged a janitor whom everybody thought to be a Chilean of aboriginal stock. One day they found that the janitor could speak not only Spanish, but French and English as well. The Europeans in the club were surprised that a man of supposed Indian blood should possess all these accomplishments, and they asked him where he had learned them all. Then they found for the first time that he was really a Japanese.

Many scientists have sought to give scientific certainty to the impression produced by similarity of features between the American and Japanese races. The scientists of the United States have been very active in seeking to prove this relationship, which may prove so embarrassing to their country. Several American anthropologists have endeavored to prove that America, before the discovery, was peopled by the same race that is found to-day in Japan and in China. The most various and subtle arguments have been constructed with this object. I recall a long conversation on this subject with Senor Rodriguez, the late distinguished director of the great Botanical Garden at Rio de Janeiro, in Brazil. This distinguished scientist believed he had found among the American aborigines traces of re-

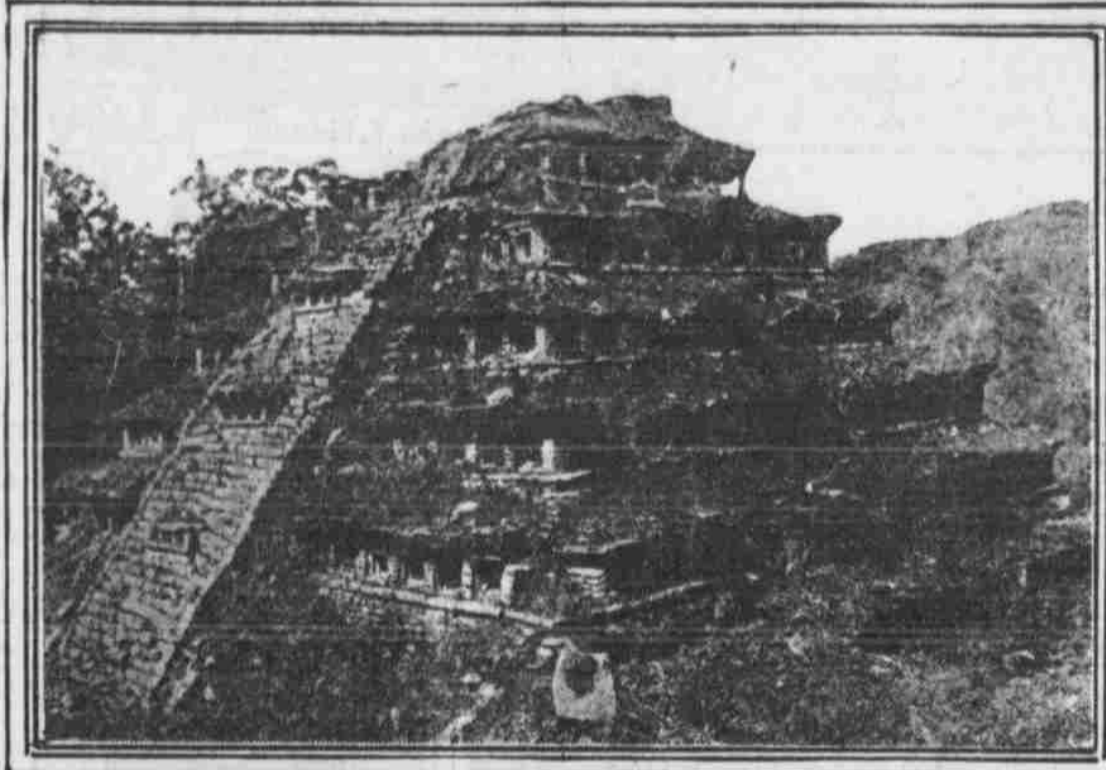
ligious rites and symbols which are to-day found nowhere else but in China. He outlined a hypothesis explaining how the same race had been able to occupy countries separated by an immense ocean at a period when navigation must have been still very primitive. The resemblance between the architecture of the ancient civilized races of Mexico and that of Japan has often been pointed out.

I have not the ability to pass judgment on these theories. In anthropology, as in history, there are many questions that may be discussed eternally, for it seems that they can never be subject to any decisive proof. American anthropology certainly belongs to this class of questions. It is very probable that we shall never be able to demonstrate in a definite manner, excluding all possibility of doubt and objection, that the Japanese and the aboriginal races of America are descendants of the same ancestors. But we must remember that political interests would not allow the cautious scruples of science to interfere with their plans. If a scientific hypothesis is useful to politicians they will employ it with scientific certainty. The boldness with which political parties in Europe have made use of the most uncertain scientific and historical hypotheses will appear one day as one of the most characteristic phenomena of our epoch. Now Japan is becoming rapidly Europeanized from this point of view. Their writers are beginning to insist on this community of race, true or supposed, to draw the conclusion that America, being largely peopled by the same race, is one of the territories over which Japan possesses historical and ethnological rights.

Without doubt we should not take these doctrines too tragically or believe that Japan is going to turn the ambition of its aggressive imperialism immediately toward America. Japan has for the moment many other problems to solve more urgent and less remote. We must not, however, see in the idea of race community with the American natives merely another sign of the strange unrest which is fermenting more or less among all nations in our age. These Japanese theories have a certain practical bearing. Everybody knows that the Japanese are not disposed to let Europeans profit alone by the prodigious development of the two Americas. For a long time they have been endeavoring to establish themselves as settlers along the whole Pacific coast of America from Chile to California.

The difficulties which they have encountered, especially in California and the United States, are well known. The United States has adopted toward the yellow race a policy of resistance and exclusion against which Japan is struggling energetically, especially since her last war. On several occasions after the Russian-Japanese war the Federal Government at Washington had to consider protests made by the Japanese Government against laws passed by the State of California. The Washington Government found itself in the embarrassing position of being responsible for the acts of a State which it could not prevent or change.

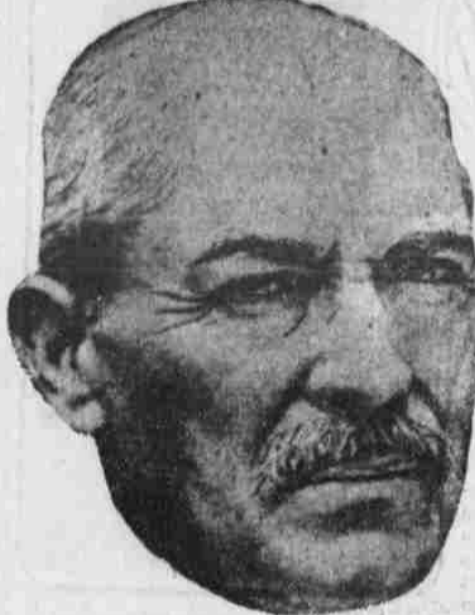
The practical importance of these ethnological theories, however vague and uncertain they may appear, must be considered from the point of view of this controversy between the two governments, which may one day become grave. Reports have been current recently that Japan and Mexico were planning an alliance and that the Mexico would open to Japanese immigration certain territories upon its frontier. It would be difficult to say how much truth there was in these reports, but, true or false, they are none the less signs of an unmistakable political tendency. Japan certainly would not disdain to make use of anthropological doctrines to open to its immigrants the gates of this vast and rich continent where Europeans are accumulating so much wealth and to establish close relations of friendship be-



The Great Ruined Temple at Tlaxin, Yucatan, Showing Its Characteristic Japanese and Chinese Pagoda Shape.



Professor Guglielmo Ferrero, the Famous Roman Historian.



Victoriano Huerta, of Mexico, Who Is Mostly Indian, and Admiral Togo, of Japan. Note the Striking Resemblance Between Their Features. The Average Mexican Peon of Indian Blood Can Scarcely Be Distinguished from a Japanese Laborer.



between the two States which may one day be in conflict with the United States. The future is obscure; the laws passed against the yellow races by several States of the Union may some day give rise to insoluble difficulties. If this day should come, it would be very useful to Japan to have friends among the neighbors of the great adversary.

It is very probable that the honors and festivities showered on the special envoy of Mexico are part of the curious American policy of Japan. Whatever may be the outcome of the Mexican crisis, the distrust and fear aroused for a long time among the Mexican people toward the United States will certainly be increased. On the other hand, Japan has never considered, except as a provisory, the solutions given by the United States to the questions created by American legislation against the yellow race. It is, therefore, not surprising to find two States which seem to have very few points of contact drawing together, but it is still more curious to see anthropology and ethnology, two exact and aristocratic sciences of old Europe, employed as the medium of this alliance.

The situation in Mexico is closely related to the grave economic crisis which has been disturbing America and Europe for several months. The disorders in Mexico cut off a considerable source of the wealth on which the world depends, and threaten to have more serious effects in future.

Money is scarce and dear in Europe. The budgets of European countries all show more or less serious deficits. The ministers of finance are in the greatest embarrassment. They are obliged to face growing expenses without being able to count on the growth of revenue, which has helped them out of difficulties for the last fifteen years.

In this a temporary crisis like that which disturbed Europe and America toward the end of 1907 or the beginning of a longer crisis, the return of one of those great periods of famine that have occurred in past history? According to the pessimists, the symptoms which point to a trouble deeper than that of 1907 are very numerous. On the other hand, the optimists declare that Europe and America have accumulated in the last fifteen years great reserves of wealth, and that consequently we can face with calm difficulties which would have terrified even the strongest countries fifty years

ago. However this may be, one thing is much less uncertain than these contradictory forecasts. This is that if we are about to enter into a prolonged period of economic oppression we must also expect grave political and social troubles.

I once heard a noted European statesman who had been several times Minister of Finance in his country, remark jocularly that political success was only a question of being in office when business is good. In prosperous years, when the nations can increase their expenditures without increasing the taxes, all problems are easy to settle. Those who have the luck to be in power during one of these periods are considered great statesmen. But when the budgets show a deficit all questions become difficult or insoluble, and even a new Richelieu would run the risk of proving a failure.

These reflections contain in their ironical exaggeration an element of truth. The continual and rapid increase of wealth has become, for our civilized nations, a necessary element of moral and political equilibrium. This is the most marked characteristic and also the great weakness of our age. If the men of the middle ages returned to the world, they would understand nothing of the spectacle which would be unrolled before their eyes. They would see in every country a wealth which would seem to them fabulous in comparison to the misery of their age; and they would not be able to explain the almost universal discontent of our times. "Why," they would ask, "should people ask for anything more when the good things of the world are already so abundant? Are these men insatiable?"

Modern men have indeed become insatiable. That is the great moral revolution which has taken place in Europe and America during the last 150 years. All preceding civilized nations endeavored to attain a well-ordered social life by teaching men to limit their wants and to content themselves with what fate had given them. In our day, on the other hand, the hope and desire of improving one's condition have become in all social classes the great motive force of action. Men would not work with so much energy, such feverish haste and such uninterrupted industry, if everybody, from the richest banker to the humblest workman, did not hope to enjoy to-morrow some luxury which he cannot afford to-day. An uninterrupted improvement of material conditions is to-day the reward desired by the greatest number, the

strongest stimulus of general activity, and for many men even one of the greatest joys of existence.

This state of mind, which has become general in the masses, explains very easily the extreme sensitiveness of our age to financial panics and economic crises. These crises are very gentle in comparison with the long periods of dreadful misery and famine which darkened the history of the past. Nevertheless, the nations formerly endured with untiring patience the terrible privations of these periods. To-day, if a country sees its profits and its reserves fall below the average for a few years it becomes a prey to a general alarm, whose effects on politics and the state are often very grave. I am almost tempted to conclude that sensitiveness to economic crises becomes more acute in proportion as the total wealth increases and the crises themselves become less grave.

The relation between the mental and moral condition of the masses and their material situation has never been as close as in our civilization. The modern man does not seem to have the strength to resist the vertigo which his tremendous material resources produce in him. He is the master of the world. The treasures of the earth are laid at his feet. It seems that he has only to stoop to pick them up. No period has experienced so strongly the temptation to forget all the other things of life in a fantastic dream of power and wealth. This explains the immense activity of our epoch, to which nothing in the past can be compared.

But this also explains the weaknesses of our time. It is a very ancient and commonplace truth that money is not everything in life. If this principle holds good with regard to individuals, it applies still more strongly to nations. In order that a nation may live and develop a high civilization, it is necessary that it should sacrifice the present for the future, make expenditures that will only bring advantages to future generations, and in fact to impose privations on itself. Humanity can only prosper if it sows, but in the fields of history many generations must often live and pass away between the sowing and the harvest. Should we have reached so high a degree of civilization and power as we do now if all preceding civilizations had had no thought but to develop as rapidly as possible their material resources?

Obsessed by the idea of never doing anything which may hinder the rapid accumulation of wealth, our age is forgetting this basic truth. It is for this reason that sensitiveness to economic crises seems to become more acute in proportion as the total wealth increases. It is a salutary reaction from governments which do greatly neglected the material interests of the masses, but it may, if it becomes too strong, push our civilization to the opposite extreme. To awaken in the masses and in thoughtful minds the importance of this truth is one of the tasks that imposes itself on our generation. We seem to become more clearly aware of this every day. On every hand we hear of efforts to revive religious faith, the sense of moral solidarity, the sense of historic tradition and patriotic feeling. What is the common anxiety which inspires all these different efforts, sometimes contradictory and nearly always unconnected with one another? It is to prevent modern society from becoming entirely incapable of the sacrifices which are and always will be necessary to preserve the heritage of the past and to prepare the future of civilization.

The great multiplicity of these efforts proves how difficult the problem is. It is in periods of crisis above all that the peculiar egotism of the day shows itself, and it is in these periods also that we may do good by repeating the simple ancient truths.

Have Eugenists No Sense of the Ridiculous? Asks G. K. Chesterton

By G. K. CHESTERTON.

IT may seem scarcely worth while to renew criticism on the professors of eugenics, whose attempt is already petering out in gasping polysyllables. And the first point to emphasize is that the weakness of the eugenic sect is an intellectual weakness. They do, indeed, go against a man's moral conscience and almost against his physical instincts. But that is not the main thing about them; one might say that the trade of spy went against the moral conscience, or the life of the ascetic against the physical instincts. The main point about them is that, unlike the spy or the ascetic, they are incapable of connected thought. The spy may be doing a mean thing, but he knows why he is doing it. The ascetic may be insane in what he gives up, but he knows what he is trying to get. But the excuse of the eugenicist is never clear, even as an excuse. The sacrifice of the eugenicist has

no meaning even as a sacrifice. The strong standing paradox of their position is their peculiar power in government and their peculiar weakness in discussion.

Here is an example. An evening paper has reported the opinions of Mrs. Gotto, an eminent eugenicist and secretary to one of the eugenic societies.

Mrs. Gotto claims to have shown that divorce should be granted for "insanity, inebriety or general degeneracy." What is general degeneracy? If it means going from bad to worse, that sentence is an excellent instance of it. For it begins with "insanity," which, however mysterious and horrible, has been dealt with more or less by legal definitions and isolated more or less by medical tests. It goes on to "inebriety," which might mean anything from once being drunk to never being sober. And it ends up with a total mental smash and silence, in the phrase, "general degeneracy." In the old popular sense, degeneracy means

that a man is not as good as his father; in that sense I am a degenerate. In a more modern and subtle sense it generally means that a person is not intellectually adequate to do the job he is doing; in that sense the eugenists are degenerate. But if even a degenerate be so shadowy and baffling a being, what sort of being is a general degenerate? And who is going to be publicly disgraced and deprived of his children for being anything so idiotically vague? Mrs. Gotto, in answer to a question, asserted that the opposition which eugenics had to encounter was "mostly abuse." I do not object to this; for it is indeed a pretty fair description of the form taken by the irritation of those who like thinking at the eloquence of those who won't think. I do sometimes feel, after reading a page or two of this pseudo-scientific rubbish, that nothing but good hearty abuse would meet the case. But I wonder whether it has ever occurred to Mrs.

Gotto that describing any man she doesn't like as "generally degenerate" is mere abuse. Heaven knows; perhaps she thinks it's something scientific.

There is another peculiar point about eugenics. The test of any constructive suggestion or policy is when it passes from the abstract to the concrete. And this is the dangerous point, because it is there that laughter wakes up, like a concealed watch-dog.

But it is a peculiarity of eugenists that they have no guess or glimpse of this initial absurdity, which would stagger the world the first day on which their notions were put in practice. For instance, at a conference, it was solemnly debated whether the "sense of race-responsibility" could not be taught in schools; whether schoolmasters could not implant in their pupils the "eugenic ideal" to "guide their affections in later years, when they came to select their partners."

Now let any two-legged motor in this vale

of tears try and turn those words into a concrete picture. I remember my own school. Picture a number of idle, busy or brooding boys sitting at ink desks, at a taller desk in front is sitting an athletic but nervous young man from Cambridge, blinking at them, and wondering by what verbal avenue he shall approach the topic; the topic being how very fastidious they ought to be about the blooming health and bodily perfections of the girls they make love to.

What surgeon has removed the risible muscles from all these people's heads? Have they ever seen a schoolboy? I went to a large school and saw a good many different sorts, and I cannot think of one kind of a boy on whom the effect of such a scene would not be either crazy, or downright depraving. The only possible results would be either a hot and torturing embarrassment, or an enormous increase in entertaining but improper conversation. And what sort of noodies are they that think they can talk to schoolgirls about the ideal man?