

# The Qualitative Aspect of Chinese Colonization in Manchuria

By Quentin Pan (潘光旦)

We have lately read much about Chinese Colonization in Manchuria, and its effects upon China's population problem. But so far the interest seems to have centered almost entirely around the quantitative and economic aspects of the problem. How Manchuria is serving as a reservoir to the surplus population in China proper, and how Manchuria is increasingly becoming a granary, almost a cornucopia, to those Chinese who prefer staying at home by the side of their ancestral tombs—are among the questions often dwelt upon.

But migration, or colonization, especially that of the impulsive or the spontaneous variety, such as we find in the present case, has also great selective value. In other words, it has also biological and qualitative bearings upon the population from which the migratory movements proceed. The progress and prosperity of the early New England States, the American Pacific coast of today, Australia, Canada, and New Zealand owes much to such selective influences. Chinese migration into Manchuria is no exception. In the early days of the movement, when the Ming emperor Hung Wu issued the order to the head of a family for contributing its share, it was, we have reason to assume, the more enterprising of the brothers that answered the call. On the whole, the Chinese, after long centuries of settled life, seem to possess little of what the West would call *wanderlust*, which disposes one to exploration and to extensive travels. But whatever is left of this venturesome spirit among the Chinese, it can not fail to be selected on such occasions.

The famines in recent years in Shantung and Hopei exercise about the same sort of influences that the Emperor Hung Wu unknowingly exercised centuries ago. They force the more active, the less inert, to migrate. Many of these people have to be forced to go, it is true; but there are others, many times the number, that prefer starvation to migration. The writer begs permission here to quote rather extensively from Professor Huntington's book, "The Character of Races."

"In Mukden there is more activity and life than in any other Chinese city that I have visited. Activity and progressiveness are said to be still more evident in Harbin, and most of all in the far north, where the town of Aigun on the Amur River, opposite Blagoveschensk, is reported to be inhabited by Chinese who seem quite unlike their countrymen in their modern spirit of progress and in their bustling activity. It is sometimes affirmed that this is because the Chinese have become Russianized by contact with the relatively large Russian population. In a certain way this is true. But why has not contact

with the British at Hongkong done still more to give a British quality to the Chinese there? Nothing of the kind has happened, although Hongkong had a considerable British population for a generation or two before the Russians had much contact with the Chinese in Manchuria. The answer seems to be a recent and drastic selection in Manchuria, and only a mild selection in Hongkong.

"Manchuria is inhabited almost entirely by Chinese who have recently come from the conservative provinces of Shantung and Chihli. In general the merchant classes and city people are from Chihli, and the farmers from Shantung. Here is what happens. Owing to the constant economic pressure, people from those two provinces migrate more or less at all times, but especially when there are famines. They go to Manchuria not only because that province is near and is under Chinese rule, but because until the nineteenth century it was only sparsely populated. The regular proceeding is for the Chinese men to go first without their families. A man newly come from Chihli works for a while for some one in Manchuria. Then if he is successful he starts a little business for himself. Once in three years, as a rule, he goes back home, usually staying five or six months. From time to time he brings with him other men from his village. For a while they live together as a single big family. But at last the merchant, who succeeds, decides to have his family with him rather than several hundred miles away. He can afford to set up a house, and he does so. Because he is competent and successful—because he is the best man out of twenty, or fifty, or a hundred—his family comes to Manchuria and his children become permanent parts of the population. Of course he still calls Chihli his home, but the Englishman who settles in Australia calls England home. In due time the merchant's sons grow up. The more adventurous among them go farther north, just as their father did before them. When they succeed they likewise bring their families to the north, and still another stage in the selection of competent types is accomplished.

"The same thing happens among the Shantung farmers. Each year toward the end of winter they come by the hundred thousand to Manchuria, some by rail, but many tramping hundreds of miles on foot. Spreading out into the country they are ready to work for the farmers as soon as spring breaks. In the autumn they go back to their families, only to swarm north once more at the end of the winter. But some are not content to be merely hired laborers. The more ambitious and energetic get hold of small pieces of ground. At first they cultivate these and at the same

time work for others. But in a year or two they get enough land to support a family. Then a shack is built. Next year at the time of the northward migration there is a wheelbarrow on the road. On it sits the grandmother surrounded by a promiscuous heap of bedding, boxes, bags of rice, cooking-pots, and all the simple paraphernalia of a Chinese household. The proud owner of the Manchurian shack sways between the shafts of the wheelbarrow, his oldest son bends low in front, tugging at a rope over his shoulder to help his father with the heavy barrow. The wife walks behind bearing on her shoulder a bamboo pole with a basket on each end and a baby in each basket. And with her trudge one or two other children. Thus they toil along the snowy path to their new home, unconscious that they have been selected by their innate ability to people a new land. If the father is competent and ambitious his work soon makes his land increase in value. Then he sells out, moves north once more, this time in a cart drawn perhaps by two horses and a mule. Once more he succeeds and then sometimes moves on a third time. Thus northern Manchuria is being peopled by the most competent of the inhabitants of Chihli and Shantung."

Professor Huntington's statement may easily be verified by any one who has gone through the cities of Mukden, Harbin, Aigun and their surrounding countries.

Then we have corroborative testimony of Dr. Chang Po-ling, the President of Nankai University, in a speech before the International House, New York, March 15th, 1929. About one tenth of the enrollment in Nankai is supplied by Manchuria; and these students from Manchuria, says Dr. Chang, are "always physically stronger

and stouter than the others, and noticeably more energetic and active than students from interior."

A measure of selective influence is even seen in the matter of sending political and criminal convicts into exile. This has been true of many countries which have their beginnings in colonization. So it seems in Manchuria. The Manchu conquest of China would not have come to pass, had it not been for the handful of exceptionally gifted leaders supplied by the Hanchuings or Chinese Bannermen. Now many Bannermen were descendants of political convicts sent into exile by the Mings. The family of Fan (范), which rendered so much assistance to Nuerhachu (努爾哈赤) and his successors, for instance, were descended from a man by the name of Fan Yo (范岳) who was a native of Kiangsi and was sent into exile during the reign of Hung Wu for some political offense. But four generations later, one of his descendants became a Minister of War in the Peking court. Fan Wen Cheng (范文程), who was really the brain of Nuerhachu and his immediate successors, was the great grandson of this war minister. This is one of many families of the kind that the writer had looked into with some detail. Those who know the early history of the Australian Commonwealth and of New Zealand, or even America, for that matter, will agree with the writer that instances of this nature are not very exceptional.

Thus it is seen that Manchuria has been serving China not only as a granary, but also as a nursery, as it were, for the able and gifted, who otherwise would have been stunted and have irrevocably lost, to the impoverishment of the racial qualities of the Chinese people.

## A Missionary's View on Extraterritoriality \*

By Rev. J. Frank Bucher

As a missionary I have been watching the workings of extraterritoriality in China for twenty-three years. Long ago I gave up any idea of defending it. Surely from the standpoint of Christian Ethics, it has no place in Mission or National Policy. If there is such a thing as Commercial Ethics, even from that standpoint it cannot be upheld, for the ideas underlying extraterritoriality are opposed to the basic principles of Ethics. Therefore it can be defended only because it has worked in the past and works now, that it is the only policy that will work, and therefore it is an essential part of the general policy of the Western Governments in dealing with China.

As I look back over my years in China I can see just how this policy has related itself to our Christian Missions in China. I can remember when we missionaries considered it an essential aid. In fact, it might be better to say that most of us took it for granted, never giving it a thought. It was, therefore it was right.

Under its seeming protection Missions were founded, land leased, buildings erected, and large institutions conducted a splendid work. This extraterritoriality seemed to have been especially ordained of God to aid His struggling servants in China. Look at the splendid educational, medical, and other philanthropic work which has been conducted, all of it bringing the richest blessings to the Chinese, all made possible by the famous three clauses in the Unequal treaties. What better could there be for the extension of His Kingdom in China?

But as time passed by we began to doubt. Things were not so beautiful as they seemed. For instance, there were the educated classes in China. We could talk with them very intelligently about politics, education, social welfare, and kindred subjects. But when we came to discuss religion, and especially the truths of the religion of Jesus Christ, we found that they were incased in an impenetrable armor without the slightest chink thru which "the sword of the Spirit" could find its way. And it was soon apparent to him who could

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