

LECTURE IV

LESSON XVII

THE topic of this lecture is the problem of clothing. This is the second most important problem of livelihood. The problem of clothing arose only when there was civilization. Primitive men did not wear clothes. As civilization advanced, the problem of clothing became more complicated. Savages wore only natural clothes, which were the hair on the skin, as the feather of a bird. When men killed beasts and wore furs, the hair on their bodies was gradually reduced. The more men advanced in civilization, the more clothes they wore and the less hairy they became. The Chinese have a longer period of civilization than the Europeans, so the Europeans are more hairy than the Chinese.

What material do we use for our clothes? The sources of our clothes are the same as those of our food. They are plants and animals.

During the progress of civilization the standard of living of mankind has passed three stages. The first stage was to get the supply of necessaries. When the basic wants are not satisfied, there can be no full life. The second stage was to obtain comfort. In this stage, human beings

sought not only necessities but also comfort. When comfort was obtained another stage of progress raised the desire of human beings for luxuries. In ancient times, clothes for the summer were made of grass cloth and those for the winter of common furs. As society progressed, clothes not only had to protect the body but also to give comfort to the wearer. When comfort was obtained, there was then a desire for beauty. Preference was given in summer to thin and beautiful silks, and in winter to otter and sable furs.

So the first purpose of clothing was for necessity; the second, for comfort; the third, for beauty. The same can be said with regard to food. The first step was for the purpose of appeasing hunger; the second, for gratifying the palate; and the third, for satisfying the desire for delicacies of great rarity. To solve the problem of livelihood, we do not aim at solving the problem of comfort, nor do we aim at solving the problem of luxuries, but only the solution of the problem of necessities. In other words, we want to supply all the four hundred million with necessary food and clothes.

In the last lecture I have said that our population has been reduced from four hundred million to three hundred and ten million. Unless we take into consideration production and manufacture as a whole and study the method for

the solution of the clothing problem of the whole nation, in one or two years we may lose again a few million people.

The first problem in connection with clothing is the production of raw materials. There are four kinds of raw materials used: two from animals and two from plants. They are silk, flax, cotton, and wool. Cotton and flax come from plants, while silk and wool come from animals.

Silk is a good material for clothing. It was discovered in China. Although Western nations are now more advanced in civilization than China, yet at the time when China discovered silk, they were all in the savage stage. Not only did they wear no silk, but they wore absolutely nothing. Only in the last two or three hundred years have they used silk for a better class of clothing. They do not use it as a necessity, but only as a luxury.

Although we discovered the use of silk for clothing several thousand years ago, yet our problem of clothing to-day does not concern the supply of silk, which is not a necessity. Most of the raw silk we produce every year is exported to foreign countries. In the early days of China's international trade, silk formed an important export and the quantity exported was large enough to offset imports.

Besides silk, we have exported tea. But recently we have imported more foreign goods, while on

the other hand the quantities of our tea and silk exported have been greatly reduced. Foreign countries learned from China the method of producing silk, but they have improved the method, so they can now produce more and better silk than we can. China's position as the leading silk and tea producer in foreign trade has been taken away by foreign countries. As we export less silk and tea and import more foreign goods, we have had for many years an unfavorable balance of trade. Our loss every year is about five hundred million dollars.

Our failure in the silk trade is caused by the poor method of production. The silkworms are frequently diseased. Many of them die before producing any silk. Even when they make cocoons, the quality of silk is not good and the color is poor. Our method of reeling is inefficient. There are too many knots, which make the silk unsuitable for machine weaving. Our farmers are ignorant. When they have a poor crop of silk, they attribute the cause to bad luck.

LESSON XVIII

RECENTLY a French scientist called Louis Pasteur made an important discovery that the diseases of animals are caused by germs. He made a careful study of the method of preventing

the diseases of silkworms. When French and Italian sericulturists learned the method, they were able to rear silkworms without diseases. The silk made by healthy worms is of much better quality. Japan also learned the method and improved her sericultural industry.

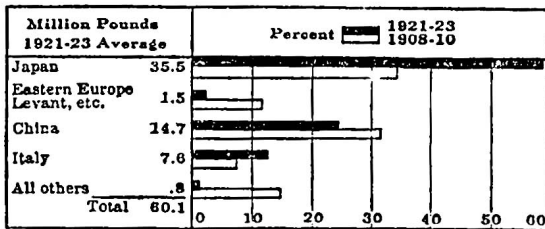
Our farmers, however, have stuck to their old method and do not yet realize the need of reform, so our silk industry has been going from bad to worse. The silk merchants in Shanghai have established a silk testing house for the purpose of studying the quality of raw silk. The agricultural department of Lingnan University has made a particular study of improving silkworm eggs. The silk produced by their silkworms is of much better quality and larger quantity. But the scientific method is yet known to only a few. If we want to improve our silk industry, it is necessary to have all the farmers learn the scientific method of growing silkworms and mulberry trees. The method of reeling should also be improved. Only then can our silk industry hope to compete with foreign silk producers.

Silk is an important source of China's wealth. If no improvement is made, we shall lose entirely our share in this industry. Should we have a large export of silk to exchange for foreign cotton cloth, our people would have sufficient material for clothes. The improvement of the sericultural

method is therefore one of the ways to solve our clothing problem.

Our silk goods were formerly unexcelled by foreign countries; but now, as foreign manufacturers have used machines for weaving silk, the fabrics made by them enjoy a good market in

FIGURE 6. PRODUCTION OF RAW SILK,
THREE-YEAR AVERAGE



China as well as in other countries. This is an evidence of the decadence of our silk industry. Thus not only should we improve our raw silk but also our silk-weaving industry by introducing machines to produce better fabrics for consumption at home and abroad.

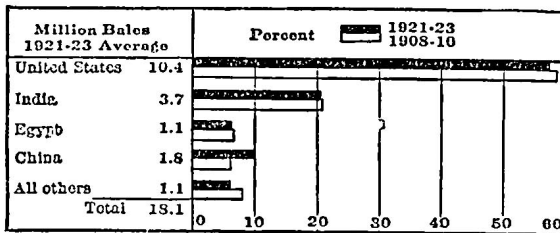
The second material used for clothing is flax. Flax used as a material for clothing was also discovered by China. We have stuck to the old method and made no progress, while foreigners have again got ahead of us in the flax industry by using new machinery, and their woven fabrics are as shining as silk. One kind of textile, which

is a mixture of flax and silk, has been selling very well in foreign countries, and has been recently imported into China and given a warm welcome by our people. Hence our flax industry suffers. We have used flax so far only for weaving linen for summer wear, consequently the demand for this raw material is also limited only to one season of the year. To improve our flax industry we should use machinery to replace human labor in order to improve the quality of linen goods and reduce the cost of production. It is necessary for us to have a large scheme of improvement to effect reforms from the farm to the factory before we can succeed in improving raw material as well as woven fabrics.

The material most used for clothing at present is cotton. Cotton was not originally found in China. The cotton we have was introduced from India. We have grown it and used it for weaving cloth. During recent years large quantities of foreign cotton piece goods have been imported. They are much better and cheaper than our native cloth. So our people like foreign cloth better than native cloth, and as a consequence our cotton industry has been greatly affected. Not to say large but even small weavers in China now use foreign cotton yarns, so we have lost the cotton trade to foreigners.

The largest cotton-producing country in the world is the United States; India comes next; and China, third. Although we produce a great deal of cotton of good quality, yet because of the nondevelopment of our industries, we cannot

FIGURE 7. WORLD'S COTTON PRODUCTION,
THREE-YEAR AVERAGE



utilize the cotton produced for manufacturing yarns and cloth. We export cotton to foreign countries, mostly to Japan and some to Europe and America. Those countries have to use Chinese cotton to be mixed up with their own produce in order to make good yarns and cloth.

A number of Japanese cotton mills in Osaka use largely Chinese cotton for weaving cloth to be exported to China. We have many laborers, and the wages of our laborers are cheap. Since we have cotton and cheap labor, why should we send cotton to Japan for weaving where laborers are not so many and wages are much higher? The reason is because our cotton industry is yet undeveloped. We cannot produce as good and cheap

cloth as Japan can. Consequently they can sell their cloth in China and make a large profit.

It is most undesirable for us to depend upon foreigners for our cloth by paying high prices and in return send them highly valuable foodstuffs, gold, and silver. We are like good-for-nothing children of a family, who, not knowing how to earn their own living, sell the curios and precious heirlooms of the family in order to get food and clothes. This is the consequence of foreign economic oppression in China.

LESSON XIX

IN MY lectures on Nationalism I have mentioned that on account of foreign economic pressure we lose every year twelve hundred to fifteen hundred million dollars. Out of this amount the greatest loss is due to the unfavorable balance of trade. According to the report of the customs during the last few years our excess of imports amounted to three hundred million Haikwan taels, or about five hundred million Shanghai dollars, or six hundred million Canton dollars.

What makes the largest part of our imports? — Cotton goods. Our loss comes, therefore, mostly through the import of cotton goods. The amount has been about two hundred million Haikwan taels a year, or three hundred million Shanghai dollars. If we take the population of China to be three

hundred million, then each person has to pay one dollar a year for foreign cotton goods. We have cotton and cheap labor, but we do not know how to utilize them. We can find no way to rid ourselves of foreign economic oppression. The only way to prevent this leakage is to solve the problem of clothing by reducing the imports of foreign cotton goods. But how can we do it ?

During the period of the European War the import of European and American cotton goods was almost stopped. Cotton goods imported into China came mostly through Japan. But by that time the profit of sending war supplies to Europe was more profitable than selling cotton goods to China. So large factories in Japan devoted themselves to the manufacture of war supplies. As a consequence, cotton goods in China became very expensive.

Many Chinese merchants are fond of speculation. Seeing an opportunity to make a profit, they rushed into the cotton business. A number of cotton mills and weaving factories sprang up like mushrooms in Shanghai and made a great deal of money. They were able to make a profit three or four times their capital. Accordingly, more cotton mills were opened, and a few of the merchants became cotton princes. What is the situation now ? The millionaires have all lost their money and become poor people. Their cotton mills have stopped work for loss of money. It was better for

them to close down, because otherwise they would go into bankruptcy.

What has been the cause of failure? Why could foreigners buy raw cotton from China and resell cotton goods to China and make a profit, while we, having native raw material and cheap labor and using modern methods and machinery, still lose money? The reason is that foreign nations can use not only their economic but also political powers to oppress us. The failure of our cotton merchants was due not so much to the economic cause as to the political cause. Foreign nations have forced unequal treaties upon China and controlled our customs. When their goods are imported into China, they pay an import duty of five per cent and a transit due of two and a half per cent, a total of seven and a half per cent. After paying this customs duty their goods can be sent anywhere in China without paying other taxes. The cotton goods manufactured by our own factories, however, have to pay five per cent customs duty just the same as foreign goods. In addition, when these native goods are transported to the interior of China, they have to pay likin at every station. Accordingly, our native cloth pays a higher tax than foreign cloth. This is why foreign cotton goods can undersell Chinese goods. This inequality in paying customs duties and taxes

has been a principal cause of the failure of Chinese cotton merchants.

In foreign countries, when imported goods try to undersell native goods, customs duties for these commodities will at once be increased to stop the unfair competition and protect native industries. This kind of customs tariff is called protective tariff. For instance, when Chinese goods are exported to Japan, a duty of thirty per cent at least has to be paid; but no duty is levied on Japanese native goods, so when the latter are exported to China, the cost is unchanged except by freight — one hundred dollars' worth of goods remains at one hundred dollars. When the goods are sold at one hundred and twenty dollars, a gross profit of twenty dollars will be made. When Chinese goods are transported to Japan, if they are sold at one hundred and twenty dollars, then on account of the thirty per cent customs duty, there will be a loss of ten dollars. Thus Japan can protect her native industries by the protective tariff. This is an economic policy which has been adopted by most foreign nations.

To solve the problem of livelihood, therefore, we must have political power to protect us. Unequal treaties have deprived us of national sovereignty, and now instead of protecting our native industries, we, on the contrary, protect foreign industries only.

A few score years ago British industry occupied the highest position in the world. Many necessaries of the world were supplied by England. By that time the United States was yet in the agricultural stage. Small industries in that country were oppressed by England and could not prosper. After the United States adopted the protective tariff, a duty of fifty or one hundred per cent was levied on the imports from England. On that account, the cost of British goods was greatly increased and they were no more able to compete with American goods. Industries in America soon became prosperous, and now the United States even beats England in industrial development.

Germany was also once an agricultural country. For many of the necessaries, her people depended upon supplies from England. They were likewise oppressed by that country; but after they had adopted a protective tariff, their industries prospered and Germany is now one of the most progressive nations in the industrial world.

In order to develop China's industry, it is necessary to imitate Germany and the United States in adopting a protective policy. Western nations now treat China as a colonial market. They hold the sovereignty and finance of China in their hands. If we want to solve the problem

of livelihood, we shall never be able to succeed solely by economic means.

LESSON XX

IT IS necessary that we first abrogate all the unequal treaties and take back from foreigners the control of our customs. We can then have freedom in regulating our customs tariff and carrying out a protective policy. Should we be able to protect our native industries from the unfair competition of foreign goods, our industries would become prosperous.

We have several times tried to boycott foreign goods, but could realize very little result. The reason is that when the customs are in the hands of foreigners, we have no liberty to regulate the tariff, and foreign cotton goods can always undersell our native products. Although our people may be patriotic enough to use native cloth for a time, yet they cannot refrain from buying foreign cloth all the time because it is against economic law. A sacrifice from motives of patriotism can only be temporary.

It is only by means of abrogating the unequal treaties that we can make foreign cotton goods equal in price with native goods. Then we can expect our people to buy native goods all the time. Or if we should go one step further and

make foreign cloth more expensive than native cloth, then our cotton industry would be able to prosper. To solve the clothing problem and to expect our people to wear native cloth, there is need, therefore, of political sovereignty.

The fourth material for the manufacture of cloth is wool. China produces a great deal of wool, and the quality of our wool is even better than that produced in foreign countries. But our wool industry has not been prosperous, and we cannot manufacture woolen yarns and fabrics. Every year wool is sold to foreign countries and when made into yarns and fabrics it is shipped back to China to be sold here to enable foreigners to make a great deal of profit.

Should we use our governmental power to start the wool industry and make it as prosperous as the cotton industry, then the woolens required by our people in the winter need not be imported from foreign countries. When we have a surplus we can export it to foreign countries. At the present time, as our people know only how to make use of the pelts but not the loose wool, foreigners are in a position to buy our wool at a low price and, after manufacturing, ship woolens and felts to China, making a large profit.

The main cause for which our cotton and wool industries cannot prosper is foreign economic domination. To solve the problem we have

first to recover our political sovereignty and second to use governmental authority to start agricultural and industrial enterprises of silk, flax, cotton, and wool. We must take back the control of the customs in order to protect these four industries. When these industries prosper, the problem of clothing can be solved.

To sum up, we have seen that the first purpose of clothing was for the protection of the body. As civilization advanced, clothing has been used to decorate the body; hence the second purpose, to make the body look beautiful. Savages who wear no clothes paint their bodies with colors. Although civilization has progressed, yet this purpose of clothing, namely, to beautify the wearer, still exists. It is even considered to be more important than the first purpose. Not only the styles of fabrics change a great deal, but also the fashions of clothes. Modern society to a large extent judges persons by the clothes they wear. So there is a third purpose in the use of clothing. It shows social standing. In a democratic state, there should be no social castes; but the grades of men in the army and the navy are still distinguished by means of uniforms.

Clothes, therefore, serve three purposes: the protection of the body, the decoration of the body, and the distinction of social grades. In modern society, where laborers are looked upon with

equal esteem as other classes of people, clothes should serve for another purpose; namely, convenience in work. Not only should clothes be able to protect and beautify the body, but they should also facilitate work.

To enforce the Principle of Livelihood, the government should open large-scale factories in various places for making clothes that will answer these three purposes. The ultimate aim should be to supply all the people with necessary clothes for all seasons. This is the responsibility of a government with the Three Principles towards the people in relation to clothing. On the other hand, the people should fulfill their obligations to the nation. Those who neglect their obligations lose their citizenship and are no more considered masters of China. These lazy idlers are parasites of the nation and of mankind. The law should punish them and force them to work, with a view to reforming them and making them faithful laborers in order to enjoy all the privileges of citizenship. When we do that, society will be rid of parasites, and the problem of livelihood will be solved.