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on the side of toleration and aid. The people of Australia in their traditions, at present anyhow, looked back to the old country as the land that gave them birth. The commerce of the old country had initiated the commerce of Australia. The call to arms in Australia had been responded to for the support of the commerce of the Empire. But there were rifts in the lute. The present legislation of Australia was baneful in its effects on the commerce of the old country, which protected Australian commerce. Even by the present Liberal-Radical Parliament of Great Britain statements had been made that if the British navy protected Australia and Australian commerce the least British shipping should expect was to be exempt from the harassing effects of the Navigation Act lately passed in Australia. It was too serious to contemplate, but suppose, for instance, the protection of the British fleet were withdrawn from Australia. What would then happen if Australians were left to their own resources might stagger humanity. Australia at present, as regarded a certain class of the community, was suffering from a surfeit of pseudo-prosperity. The condition of the labor classes was not through oppression, but from its antithesis, in almost a state of revolt against law and order. There seemed to be a want of reverence in the Australian character. There was to his mind too much "spoon-fed" education in Australia, where the youth of both sexes were educated—save the word—at the free schools at the expense of the taxpayer. He was sorry to say, but he was afraid it was true—at least it seemed to him so from his humble observation—that hundreds of youths were annually let loose on the great towns, such as Sydney, and it may be in other cities, with a certain amount of rudimentary conglomerated knowledge absolutely useless to themselves or to any employer of their services. Such was the condition of their surroundings that they were absolutely without reverence for anything, and were quite unamenable to any kind of discipline. The result was, having no home restraint nor parental guidance, they were quite unfitted for any employment whatever when they had to abide by prescribed rules and regulations. He would like to see more responsibility laid on the heads of families to educate their youth at their own expense in all the reverence and appreciation of the past, present, and future, following in the footsteps of their great forefathers, from whom they inherited the vast free-given Commonwealth of Australia. He was in favor of all encouragement being extended and prosecuted and opportunity given, at a small expense to the individual, towards making the youth of this country capable of grappling with their great future. In time to come the continent of Australia, with its predominant position on the shores of the Pacific, would enter the arena of the Pacific Ocean, along with the countries on its shores, in the battle for existence and self-preservation. On the shores of that great ocean probably half the inhabitants of the globe existed. To meet the wants of the case and to enable the youth, who would in future call Australia their mother country, to cope with a situation which would present itself in no uncertain attitude in coming years, he would earnestly advocate the establishment and the endowment in all universities of chairs of commerce. He would go further and advocate the establishment of chairs and professorships of Oriental languages in the universities of Australia.

THE YELLOW PERIL.
 Mr. J. Currie-Elles, who delivered the Joseph Fisher lecture in connection with the Adelaide University on Thursday evening, has lived for many years in China and the East. He speaks the Chinese language fluently, and having been intimately associated with such men as Sir Robert Hart, Sir Ernest Satow, and other prominent British officials in the East, is able to speak with some authority upon the politics of that portion of the globe. In a brief chat with a representative of "The Advertiser" on Thursday Mr. Elles said that the "yellow peril" was a bogey raised by Germany and Russia to serve their own ends. "The real peril will be," said Mr. Elles, "if ever Great Britain leads the rest of Asia against intruders in China. There is no country in the world but Great Britain that could take China, so to speak, under its wing and protect the country. The Chinese are thoroughly aware that Great Britain has never lent herself to the robbery of any of the Chinese territory, and we have so many hundreds of thousands of Chinese subjects that the race look upon the Union Jack almost as their own flag, and know that they are safe wherever it waves." Questioned as to the possibility of a Japanese raid upon Australia at some future date, Mr. Elles said emphatically:—"The Japanese have no more intention of coming to Australia in a hostile fashion that I have of trying to capture Tokio. They are very fond of the British, and intensely proud of the alliance. There is nothing save the destruction of the whole of the British navy, which would give Japan the faintest hope of seizing Australia, and even in such a case as that Japan would not get this continent, for the other nations would scramble for it before her. The Japanese alliance is the best stroke of policy the Imperial Government have made for many a day. The Japanese are now policing the Eastern seas for us, and thus the entente is mutually advantageous. There is no 'yellow peril.' Believe me, it is a bugbear."

COMMERCE AND CIVILIZATION.

THE JOSEPH FISHER LECTURE.
CHAIRS FOR ORIENTAL LANGUAGES ADVOCATED.

At the Victoria Hall on Thursday evening the third Joseph Fisher lecture on commerce in connection with the University of Adelaide was delivered by Mr. J. Currie-Elles, of Sydney. The subject of the lecture was "The influence of commerce on civilization." Mr. J. R. Fowler (Chairman of the Board of Commercial Studies), who presided over an audience which included many prominent commercial men and University professors, apologized for the absence of the Chancellor (Sir Samuel Way), who had been detained at the Supreme Court.

—Opposing Forces.—

The lecturer said there had ever been a conflict between practice and theory; between commonsense and visionary ideas; between sound fact and irresponsible mania. There had ever been the individual effort—the hope of the family and of the individual in the great object of self-support, self-sacrifice, and self-competence, often to be blasted in the hour of prosperity by the predominant weight of irresponsible, unreasoning barbarism and ignorance. In the course of his lecture it was his endeavour to portray the varying influence, one over the other, between the conflicting good and bad in commerce and civilization since history began.

—Commerce and Civilization.—

Since the world began, from the earliest records extant of ancient peoples and buried civilization, these two words were stamped on the records of time. Commerce presupposed and marched hand in hand with civilization, and commerce through all times had developed civilization, while civilization had often failed and retrograded to the detriment and set-back of commerce. Through all the effacement of Empires and the downfall of civilization commerce had emerged supreme from the ashes of her predecessors to establish a new era even more extensive and far-reaching; and civilization, real or supposed, had always followed, brought into birth by the energy of commerce, to again die away by the effacement of its own luxury and ineptitude. Many were the theories expounded by civilization, and many the fads begotten of luxury derived from commerce, which had for a time held sway; but the Nemesis of cold fact and practice, when brought into contact with the visionary theories of so-called civilization had shattered them as on an iron-bound coast. Was there any civilization? Was what we now had worthy of the name?

—Commerce versus Civilization.—

Much of what is good and honest had been called into being by commerce. The presupposition of and the establishment of honourable dealing rendered imperative on the first traders, as their *raison d'être*, their existence and their livelihood, had survived in the high moral tone and character in trade initiated by the pioneers of commerce. In the old policies of marine insurance in the East the phrase "In the name of God, Amen," was the first line. This phrase was an oath by the signatories to such policy, binding even to the third and fourth generations through their descendants. He was sorry to see the phrase no longer existed. The commercial morality of the Eastern nations, the Arabians, Parsees, and Chinese, survived in all its strength, and was a pattern to Western nations. In China a debt was a debt; and Chinese law could compel the son to make good his father's debts. Civilization being a growth on commerce had oftentimes raised its baneful arguments against the hereditary law of honesty, established by commerce, and brought about side issues and legal technicalities to evade true indebtedness; in this way so-called civilization had hindered commerce. Commerce always was the honest, practical fact in history; civilization often the theoretical fad. The older the period examined the more unique the honesty of commerce disclosed.