The Chinese Students' Monthly

VOL. XXIV NOVEMBER, 1928 No. 1

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Subscription Rates—$2:00 per annum or 30 cents per copy (U. S. Currency). All postage included. Payable in advance to THE CHINESE STUDENTS' MONTHLY.

Advertisements. Rates furnished upon request.

Remittance should be made by check, draft, money or express order. Currency should not be sent excpt at your own risk. Stamps in amounts under one dollar are acceptable. Make all checks, etc., payable to "THE CHINESE STUDENTS' MONTHLY." Remittances from China may be addressed to the Shanghai Commercial and Savings Bank, Ltd., 9 Ningpo Road, Shanghai, China.

Change of Address. Notice to that effect must be given to the Circulation Manager one month in advance. Both the new and old addresses must be given.

The Life of Sun Yat Sen*

By Ti-Tsun Li

I.

Despite that the name Sun Yat Sen is now a household word in all parts of the world, no full-length and scholarly written biography of its great bearer has yet appeared. Such scanty knowledge as the Chinese people now possess of their deceased leader comes either from Dr. Sun's own fragmentary accounts or from the numerous short sketches now flooding the market in the form of pamphlets.

Among those of Dr. Sun's writings which are commonly regarded as having biographical value, the best known are, in chronological order, *Sun Yat Sen Kidnapped in London,* a striking little pamphlet published in London in 1897; *My Reminiscences,* an article written at the request of the *Strand Magazine* in 1911; the concluding chapter of *Psychological Reconstruction,* a book published in 1918; and the *Chinese Revolution,* a contribution appearing in 1923 in a symposium entitled *The Last Fifty Years.* While these must serve as starting points for future biographers of Dr. Sun, their value is not unlimited. They were not intended, in the first place, by their author to be intimate accounts of his own eventful life, but rather to be matter-of-fact records of the rise and spread of the revolutionary movement which he had espoused. Those who wish to see Sun Yat Sen the man rather than his work must look elsewhere for the picture.

Unfortunately such a picture is not to be found in any of the popular sketches now available. With rare exceptions, these latter are poorly executed—arid, colorless, lacking understanding, devoid of life—a mere hodge-podge of ill-digested facts, and sterotyped eulogies. One's inevitable reaction after turning over a few pages is that these writers have had no idea of what modern biography is and should be. In the matter of factual data, little has been offered which is new. It appears that not even all of Dr. Sun's writings has been carefully studied, to say nothing of secondary sources. It is not without a due feeling of humiliation when the present writer declares that the world has yet to wait for a good biography of the Father of the Chinese Republic four years after his departure.

Indeed, Mr. Chuang Ping-hai, a novelist of considerable ability, is the first writer, to my knowledge, who may lay claim to have done any independent research in preparing Dr. Sun's biography. His *Chung-San Yen-I,* or the Story of Sun Yat Sen, written in the form of a historical novel, of which four of the originally-planned twelve volumes have appeared thus far, is a storehouse of information and is as entertaining as any of Alexandre Dumas' masterpieces. But, alas! a good fiction is seldom authentic biography. The author looked so constantly for what is heroic and melodramatic that he failed to see the more commonplace things which really go to make up the character of a great man. The result is that he produced a grossly distorted portrait, more suggestive of a Don Quixote than of a philosopher-revolutionary.

*This is the first draft of the third chapter of the author's *The Politico-Economic Theories of Sun Yat Sen.* Other chapters will appear in the successive issues of this magazine.—*Ed.*

In the English language, there are available two sympathetic accounts of Dr. Sun's life and work. The earlier and cruder one[1] came from the pen of the late Sir James Cantlie, teacher and lifelong friend of Dr. Sun's, and was published a few months after the latter's inauguration as Provisional President in 1912. The book is largely an elaboration of Dr. Sun's article, *My Reminiscences,* already referred to, and has little value today. But we must remember that it was the first book of its kind and that it rendered the invaluable service of opening the eyes of the Western World for the first time to a man hitherto little heard of. Moreover, one has good reasons to suspect that Sir James really knew more than he cared to tell, so considerate was he of his friend's feelings. In one place, he confessed in plain terms that "it was not my intention to relate them until given permission to do so by Sun himself."[2]

The other[3] is the work of an American admirer, Mr. Paul Linebarger. It is, in several respects, superior to most of the books and pamphlets now available on the subject, and the Chinese translation of it is being accorded a warm reception. To Mr. Linebarger is due the special credit of having given the world a rather full and illuminating account of Dr. Sun's early life, of which little was known even to Dr. Sun's own compatriots. His treatment at other points, however, is sadly inadequate, and the development of Dr. Sun's thought received no attention at all. Perhaps Mr. Linebarger could not have helped this in spite of himself. It is the good fortune of the present writer to have had the pleasure of meeting Mr. Linebarger in Washington, D. C., in the Spring of 1928. Speaking of his book, Mr. Linebarger told me that his original composition contained three times as much material as the published text, but considerations not of his own necessitated a cutting down; and in this way much valuable data which would otherwise have a place in his book were eliminated. He assured me, however, that he was going to rewrite the whole book and to incorporate into it new data recently gathered as well as old data not used in the earlier edition.

Mention should also be made, in passing, of a book recently released by the Hutchinson and Co., London, bearing the title *Memories of a Chinese Revolutionary* and purporting to be an autobiography of Dr. Sun's. Upon examination, it proves to be nothing other than a partial translation (and a very poor one even at that), through the medium of a Russian version, of Dr. Sun's *Psychological Reconstruction,* a work of which only one chapter has any reference to the author himself.

The foregoing survey should be sufficient to indicate the fact that the study of Sun Yat Sen's life has barely begun, that the soil is all in its virgin richness and that it will yet take the patient toil and labor of a host of scholars to produce a fruitful biography—a biography as the exacting standard of modern scholarship decrees it. It goes without saying that until such a biography is written, no intelligent study and appreciation of Sun Yat Sen's theories is possible. In the following pages, the present writer makes no attempt to write such a biography of Sun Yat Sen; what he does there is merely to point out those factors in Dr. Sun's life which directly or indirectly shaped the course of his intellectual development and a knowledge of which is quite essential to the clear understanding of his economic and political theories. Even in doing this little, the writer has to blaze his own trail.

II.

Sun Wen, better known as Sun Chung San in China and Sun Yat Sen in other parts of the world, was born of peasant

[1] *Sun Yat Sen and the Awakening of China,* New York, 1912.
[2] Ibid, p. 36.
[3] *Sun Yat Sen and the Chinese Republic,* New York, 1925.

parentage in Hsiangshan, Kwantung, on November 12, 1866. The date is significant, for the final collapse of the Taiping Rebellion occurred only three years previously and the burning and looting of Peking by the joint Franco-British Expedition took place six years before. At the moment when Sun Yat Sen first saw the light of day, memories of these heart-stirring events were still fresh in the minds of the Chinese people.

For a boy who was destined to be a revolutionary all his life, no more fitting than Hsiangshan could be found. In the first place, it is the most southeastern city and is so far from the easy surveillance of Peking that the anti-Manchu sentiments of its people were never completely rooted out. Revolutionary spirit was kept up by the great number of secret societies organized for the avowed purpose of overthrowing the alien dynasty. In the second place, it was in the coastal Province of Kwantung, in which Hsiangshan is located, that Western Imperialism made its first impact. The Cantonese, including the Hsiangshanese, were the first Chinese people to feel the pressure of modern politico-economic aggression, and their inevitable reaction was made unmistakable by the staunch and courageous stand taken by them in the first and second Opium Wars. Thanks to the avarice of the British, a genuine national consciousness had dawned upon the Chinese for the first time. Finally, Hsiangshan is close to the Portuguese Macao and the British Hongkong, and has easy access to the sea. The material splendor of these neighboring foreign settlements, the wonderful things and tales brought back by the returned emigrants, and the daily intercourse with alien races and civilizations quickened the imaginations of the Hsiangshanese and brought them to the painful realization of their own misery and wretchedness. Discontent with the present régime now began to show itself, and discontent invariably led to the demand for reform and, ofttimes, revolution.

In short, at the opening of the second half of the nineteenth century, we find the Hsiangshanese, in common with other Cantonese, a patriotic, progressive, and national-conscious people, bitterly opposed to the corruption and inefficiency of the Manchus and intently bent upon freeing themselves from the fatal grip by the European Powers. Here was the *hotbed* of revolutions and herein lay the hope of a new China. The Taiping Rebellion of 1850-1864 was the first political and economic revolt organized by the Cantonese, but decidedly it was not to be the last. It is not without significance, then, that Sun Yat Sen was born and reared here.

At the age of seven, Sun went to school to his uncle, who kept a small school in the village temple. This uncle had been a soldier in the Taiping Rebellion just mentioned, and was still an ardent revolutionist in sentiment. He used to tell stories of the war to the little boy, just as veterans in the Civil War in this country love to recount their deeds to their children. Particularly did he love to tell of the glorious deeds of the great Hung Hsiu-chuan, leader of the rebellion, and he used to pat little Sun on the head and say, "You must be a Hung Hsiu-chuan! You must be a Hung Hsiu-chuan!" Sun was a very bright but unruly little fellow, and in spite of his father's reprimands he was always playing soldier and sham battles. He used to call himself Hung Hsiu-chuan, and the boys called him so too, and soon it became his generally acknowledged nickname in the village. As Hung Hsiu-chuan, he was fond of capturing other boys, and so common did this practice become that when other boys failed to return home at night their good mothers were not worried about it, but would only say, "Oh, well, they must have been captured by Hung Hsiu-chuan."

But Sun's boyhood was not all one of this happy frivolity. His family was

poor and he had to help his father on the farm after school hours. On this period of Sun's life and its tremendous influence upon his thought, Madame Sun Yat Sen has the following to say;

> "Dr. Sun was poor. Not until he was fifteen years old did he have shoes for his feet, and he lived in a hilly region where it is not easy to be a barefoot boy. His family, until he and his brothers were grown, lived almost from hand to mouth, in a hut. As a child he ate the cheapest food—not rice, for rice was too dear. His main nourishment was sweet potatoes.
>
> "Many times Dr. Sun had told me that it was in these early days, as a poor son of a poor peasant family, that he became a revolutionary. He was determined that the of the Chinese peasant should not continue to be so wretched, that little boys in China should have shoes to wear and rice to eat. For this ideal, he gave forty years of his life."[1]

This uneventful and rather hard life continued until Sun was fourteen when the big chance of his life appeared. His eldest brother, Techang, who had gone to Honolulu three years previously to try his luck and who had, by sheer ingenuity and industry in reclaiming the marshes about the Pearl Harbour, made quite a fortune, came back to Hsianghan in 1879 to enlist more men for his work. Feeling sorry to have Sun remain a farmer in the village, Techang took Sun to Honolulu, along with a host of emigrant laborers. Here Sun had a chance of acquiring a modern education. He was sent by Techang to the Honolulu English Missionary Bishop School. So assiduous was he in his studies and so successful in their pursuit that he received at his graduation at the end of his third year, from the hand of Kalakua, then king of the Hawaiian Islands, a prize. After this he attended to the business affairs of his brother for half a year, after which he entered a higher school in Honolulu then called the St. Louis School. Here he studied for a term, finally pursuing his studies in the Hawaiian College.

The years thus spent in Honolulu thoroughly modernized Sun and made him yearn for the awakening of China. The great prosperity, the ease, the comfort, and the orderliness of conditions about him made deep impressions upon his youthful mind. He meditated and reflected, and could not but attribute these good things to the presence of a democratic and efficient government, and the lack of them in China to the despotic and irresponsible rule of the Manchus. Ever since this time, Sun held stubbornly to the democratic creed, the second of his celebrated "Three Principles."

At this time, a serious situation arose. Sun accepted Christian faith against the wishes of his brother. The latter, being a Chinese irrevocably wedded to custom, immediately saw in this the danger of Sun's being spoiled by too much foreign education. Therefore he decided that Sun should return to China immediately without completing his college education. The younger brother was deeply grieved at this announcement. He, however, did not question the right of Techang to decide this all-important matter. Under Techang's command, Sun sailed back to the family circle in Hsiangshan in 1883.

"But," as Sun's American biographer rightly commented, "he went back a new being. He was barely eighteen, but he felt that the mantle of full manhood had fallen upon him; and it was not the manhood of ancient China looking over backward into the misty past for those models of the ancients. It was the manhood of a new China; a new China in

[1]Statement issued by Madame Sun on July 14, 1927, upon her withdrawal from the Kuomintang Central Executive Committee. Full text of the statement will be found in *China Weekly Review*, July 30, 1928; and the *Nation*, September 21, 1927.

whose making he would, by the Providence of God, play the chief part."[1]

Once back to his own people, Sun lost no time in preaching to them reforms of certain silly, antiquated ideas and conceptions, customs and mannerisms. The practice of foot-binding, polygamy and idol worship, and the corruption of the central and local government all came under his unsparing denunciation. He even took the audacious step of mutilating the idol in the village temple. So enwrathed were the villagers that Sun was finally compelled to leave the town. However, he managed to turn this banishment to good account by obtaining permission to continue his education at the Queen's College (academic) of Hongkong.

In Honolulu Sun had been, so far as his education went, almost entirely under American influence. His first ideas of progress were taken from what he saw of American life in the Hawaiian Island, which, although nominally under the control of a Kanaka king, had been for some time, *de facto,* dependent upon American. He was now destined to enjoy the benefits of the civilization which had been the mother of American culture and of which America was a part. He began to know something about the army and navy of Great Britain. He thrilled to see its soldiers on drill and on the practice march, and never tired of watching the sinister forms of those gray battleships that stood ready to do the bidding of commands that came from the distant center of British official life in far-away England. Gradually it dawned upon him that to keep her place in the sun China must not only reform her political and economic systems, but must also build a modern army and navy strong enough to uphold her rights. Look at Hongkong. Was it not seized from China by the force of arms? Look at its fortifications. Did they not constitute a constant threat to China's territorial integrity? Hongkong, with its shops, warehouses, docks, cruisers, guns,—organized business and organized might, was to Sun a source of fear as well as admiration.

Then came the Franco-Chinese troubles over the southern border of China. The ignominious defeat of the Imperial troops in 1885 and the consequent loss of Annam to France awakened the whole nation to its weakness and helplessness. Sun, like so many other patriots of that day, was definitely convinced that the very rulers of his country were trying to degrade it more and more. The weaker the Manchus could make the Chinese, the stronger they themselves would become in the control of China and its richness. But the stronger the control by the Manchus, the greater would be the helplessness of China at the hands of the Western Powers. The only hope of China, therefore, lay in the immediate overthrow of the Manchus, and the establishment of a republic controlled by the Chinese themselves. Only after that having been accomplished would China be in a position to deal with foreign nations without serious hindrance from within.

Thus the logic of events finally made a revolutionary out of Sun Yat Sen who had, up to this moment, hoped to modernize his country by a series of reform measures. This momentous change in Sun's attitude was recorded by himself in the following words: "It was from 1885, i.e., from the time of our defeat in the war with France, that I had set before myself the object of the overthrow of the Tsing dynasty and the establishment of a Chinese Republic in its place."[1]

At that time, Sun was still studying in the Queen's College, Hongkong. He began to inform himself as to what profession in life he should follow in his

[1]Paul Linebarger, *Sun Yat Sen and the Chinese Republic* (N. Y., 1925), p. 132.

[1]*Psychological Reconstruction,* chapter 8. Collected Work of Sun Yat Sen, new and enlarged edition (Shanghai, 1927), vol. 1, *"Theories,"* p. 62.

purpose to work for the new China as soon as his academic education was completed. To carry out his new objective, he know that he must have some professional vocation to start with, and perhaps for use as a cloak; for he felt that his eventual vocation would find itself in the dangerous field of revolution. When the revolution was started, then the vocation he had learned in the professional school would become his avocation. After much consideration, he chose the profession of medicine and surgery, partly because he liked it, but largely because the practice of medicine in China would easily lend itself to political intrigues, for doctors in China were considered politically innocuous.

Thus, having graduated first in his class from the Queen's College in Hongkong, he entered the Po Tsi Medical School in Canton in 1886. His primary, secondary, and academic education had, indeed, been thorough, and he was now well prepared for his professional studies. He selected the Canton Medical School, since it was an active center from which to develop the revolutionary work which he now planned somewhat more definitely.

He remained a year in the Canton Medical School, concentrating his daytime efforts in the laboratory, the class and dissecting room, and the study chamber, so that certain hours should be free for propaganda work. It was at this time that he formed his first revolutionary nucleus through the assistance of his classmate, Cheng Shih-Liang. We will let Sun speak for himself:

> "While I was study in the Po Tsi Medical School of Canton, I made friends with my schoolmate Cheng Shih-Liang. Cheng was a man noble in character and chivalrous in disposition, and had a very wide circle of acquaintances amongst the brave and much-travelled men of the country. The likes of Cheng were rare in my school, and I value him at the first sight. When our friendship became a little more intimate, I began talking of revolution, and Cheng gladly agreed with everything I said. He also confided to me that he had previously joined a secret society and that he would swing that organization to my support when we were ready for action."[1]

In 1887 a new school of medicine and surgery was established at Hongkong, and young Sun thought it would suit his revolutionary activities and his surgical study to transfer to that school. It was here that Sun came under the instruction of Dr. James Cantlie; and the teacher and the pupil immediately became the best of friends. It was also here and at this time that Sun carried on, with his friends, intelligent and exhaustive discussions of the problems of the Chinese Revolution. We quote again from Dr. Sun:

> "For several years I had devoted all my time free from studies to the cause of revolutionary propaganda, travelling back and forth between Hongkong and Macao. At that time I had scarcely any supporters, save Chen Shao-Pê, Yü Shao-Wan, and Yang Ho-Lin of Hongkong, and Lu Hao-Tung who had recently returned from Shanghai. As for the other acquaintances of mine who had heard my revolutionary tenets, they would either avoid me as a rebel or else simply ignore me as a lunatic.
>
> "As Chen, Yü, Yang and I were living in Hongkong most of the time, we four met almost every day. All our talks were about the revolution; all our thoughts were occupied with revolutionary ideals; and all our discussions were over the problems of the revolution. Soon we four became inseparable, and we knew of

[1] *Psychological Reconstruction*, chapter 8. *Collected Works of Sun Yat Sen*, Vol. I, "*Theories*," p. 62.

> no pleasure other than talking about revolutions. Thus several years went by, and we received from our friends in Hongkong and Macao the nickname of the "Four Great Desparados." For me this was a period of revolutionary study and propaganda."[1]

After five years' study in the Hongkong Medical School Sun obtained, upon graduation in 1892, the diploma to practice medicine and surgery. He was the first graduate of the school, according to Dr. Cantlie. Shortly afterwards he commenced the practice of his profession, with one office in Canton and another in Macao. This gave him two political rendez-vous under the cover of his professional work. Up to this time, Sun had confined himself to discussing and propagating revolutionary ideas, and that in his spare hours. From now on, he became an active revolutionary, devoting his body and soul to the cause, and using his profession as mere guise.

In 1893 Sun, accompanied by Lu Hao-Tung, set out for the North, for Peking and Tientsin, in order to make personal observations of the strength of the Manchu Government; and thence they left for Wuhan to study the conditions in the Provinces along the Yangtze River. This tour around the country gave him a chance to size up the situation in the most realistic manner.

In the next year the Sino-Japanese war broke out. Sun decided that a suitable moment had come, and he made a hurried trip to Honolulu to enlist men and secure funds for the first uprising. The response was not very enthusiastic, but Sun got enough supporters to found the *Hsin-Chung Hui* (literally, the Association for the Regeneration of China) or the *Young China Party,* the progenitor of the present-day *Kuomintang.* In its manifesto, the Party made a strong appeal to the patriotism of the Chinese people, pointing out the weakness of their country and the impending danger of partition at the hands of the powers. Here we have the first inkling of Sun's Principle of Nationalism.

At this time the Imperial armies were suffering one defeat after another. Korea was lost to Japan, Port Arthur and Weihaiwei were taken, and the national Capital itself was in danger. The Manchus lost all their former prestige and power, as their rotteness and impotency were revealed before all the world. The whole nation was aroused as it had never been aroused before. If China could not fight a tiny country like Japan, what chance would she have against the Western world? Men who had formerly hoped for reform from the Manchus exhausted all their patience by now. A good many of them turned revolutionaries.

Feeling that the time was now ripe for revolt, Sun's comrades in Shanghai summoned him to return to Canton immediately. A bold plan was drawn up to take the city of Canton by a surprise attack. After half a year's hard work and maneuvring, and with headquarters in Hongkong and a branch in Canton, a considerable fighting force was collected and organized, ready to strike the blow at the given time. Unfortunately, just a few days before the appointed date, the plot was discovered by the Government. Firearms were seized, arrests were made and several were executed. The whole effort resulted in a gloomy and disheartening failure. This was September 9. 1895, when Sun was still a young man a barely thirty.

The Manchus put a price upon Sun's head, and after great difficulties he managed to escape, first to Hongkong, then to Kobe, Japan, where he cut off his queue and made several friends with Japanses sympathizers, and finally finding his way back to Honolulu. Here, undauted by his recent failure, he pro-

[1] *Psychological Reconstruction,* chapter 8. *Collected Works of Sun Yat Sen,* new and enlarged edition (Shanghai, 1927), Vol. I, *"Theories,"* p. 62.

ceeded cheerfully to renewed activity in political organizations.

Finding that his further stay in Honolulu was unnecessary to the cause, Sun sailed in June, 1896, for the United States, landing at San Francisco. From here he started a cross-continent speech-tour to New York city, stopping at different cities on the way. He made a number of converts, but not as many as he had expected. At about this time, the American single taxers were busily engaged in making preparations for Henry George's second mayoral campaign. Their doctrines appealed to Sun strongly and made an indelible impression on his thought.

In September, 1896, Sun sailed for England. On the eleventh of the next month, he was kidnapped at the Chinese Legation in Portland Place, London, by order of the Chinese Minister. The story of that kidnapping is already fully known to the world.[1] It is enough to say here that Sun was locked up in a room under strict surveillance for twelve days, awaiting his transportation on board a ship, as a lunatic, back to China. He could never have escaped had not his old friend and teacher, Dr. Cantlie, been then living in London. To him Sun managed, after many failures, to get through a message. Cantlie hastily notified the newspapers, and the police and Lord Salisbury intervened at the eleventh hour and ordered Sun's release. This kidnapping episode made Sun Yat Sen's name very generally known throughout the English-speaking world, and increased his importance among his enemies, if not among his followers. For students of international law, the case raised the interesting question whether a diplomatic agent may make arrests in violations of territorial sovereignty of the country to which he is accredited. For a time Professors Holland, Oppenheim, and other eminent jurists had had a lively discussion.

Sun remained about two years in Europe. These were among the most fruitful in his life, so far as his mental development is concerned. Hitherto Sun had made nationalism and democracy the twin ideals of the Chinese revolution. Now, after two years' close observation of contemporary European political situation, he came to the conclusion that that was not sufficient. A country, as such, might be very powerful and possess a democratic constitution, and its people might not be all happy. After the achievement of independent nationhood and popular government there was yet a third problem, the problem of equitable distribution of economic wealth. Unless this problem also received satisfactory solution, there would be neither complete happiness nor enduring peace. Sun expressed this idea in the following words:

> "After the London kidnapping episode, I decided to settle down temporarily in Europe for the purpose of studying its customs and political situation, and of meeting its prominent leaders in the various walks of life. In the brief period of two years, I felt that I had learned a great deal. I began to realize that merely making a country wealty, powerful and democratic, even like the European nations, would not by itself elevate its people to the happiest plane. That is why far-visioned men and women in Europe are still agitating for revolution, a social revolution. In order that the Chinese revolution might accomplish complete salvation of China once for all, I added a third principle to our program—the principle of *Minsheng* or economic equality, and would have it achieved simultaneously with national independence and political democracy.

[1] The fullest account of this incident is, of course, the little pamphlet bearing the title *Sun Yat Sen Kidnapped in London* written by Sun himself.

This is how my three principles were consummated."[1]

The quotation above shows strong socialist influence. It is to be remembered, in this connection, that the years 1896, 1897, 1998 and 1899 during which Sun was in Europe were a period of active participation in politics by the Labor and the Socialist parties. Everywhere in Europe Social Democracy was gaining power. The First International was dead, but the Second International came into existence in 1889. An International Congress was held in London in 1896. We have no record showing Sun's attendance of this Congress, but it is certain that it could not have failed to draw his interest. In Great Britain, the Social Democratic Federation, the Fabian Society and the Independent Labor Party were doing their best in winning support to their cause while the Labor Rrepresentation Committee had its inception at the Trade Union Congress of 1899. In Germany the Social Democratic Party became the largest in the country, polling in 1898 2,107,076 popular votes (27.5 per cent of the total vote) and returning 56 members to the Reichstag. In France the Socialist group held the balance of power in the Chamber of Deputies in 1898; in the following year Millerand was appointed Minister of Commerce, the first time that a Socialist becomes a cabinet member. In Belgium, the Belgian Labor Party held in 1896, 29 seats in the Chamber of Representatives and 2 in the Senate. In Italy the Socialists were rapidly gaining strength till in 1900 it counted 175,00 votes and returned 32 members to the Chamber. In Holland the Social Democratic Labor Party obtained in the general election of 1897 13,000 votes and returned 3 members out of 100.[1] We need not go on enumerating the achievements of the Social Democrats in Denmark, Finland, Switzerland, Austria-Hungary, etc., for they tell much the same story. Living in this atmosphere of constant labor agitation and propaganda and witnessing with his own eyes the powerful, irresistible, and universal trend to Social Democracy, it is all very natural that Sun should have emerged with a distinct Socialistic bias, although, as we shall see later, Socialism had for him a peculiar meaning.

Early in the Summer of 1899 Sun left Europe for Japan. There he was given a warm reception by his Japanese sympathizers—Mr. Inugai, leader of the Opposition Party, being one of them. According to Mr. Yamakawa, New York correspondent of the *Osaka Mainichi Shimbun*, the largest newspaper in Japan, Inugai tried to persuade the late Marquis Komura, then vice-Minister of Foreign Affairs, to see Sun, hoping to secure the sympathy of the Japanese Government for Sun's cause. But Inugai's effort came to no vail, for Komura was afraid of involving Japan "in international difficulties and lead to endless complications."[2]

While Sun himself failed to receive any sympathy from the Japanese Government, he nevertheless was altruistic enough at this time to lend material help to the Filipinos in their War of Independence. Early in 1898, the Filipinos, led by Aguinaldo, rose in revolt against the Spanish rule. Soon Aguinaldo's insurgents had overcome the Spanish garrisons throughout the island of Luzon, and a Filipino Republic had been proclaimed. When the American-Spanish War broke out, Aguinaldo's republican army co-operated with the American

[1] *Psychological Reconstruction*, chapter 8. *Collected Works of Sun Yat Sen*, new and enlarged edition (Shanghai, 1927), Vol. I, *"Theories,"* p. 65.

[1] These data are taken from Samuel P. Orth, *Socialism and Democracy in Europe* (New York, 1913); Thomas Kirkup, *History of Socialism*, fifth edition revised and enlarged by Edward R. Pease (London, 1920).

[2] Yoshihiro Yamakawa, *"The First President of China," Independent*, Jan. 11, 1912, p. 79 ff.

troops in defeating the Spaniards, Aguinaldo never suspecting the secret motives of his American "ally." But when the news of the session of the Philippines to the United States by the Peace Treaty of Dec. 10, 1898, reached the islanders, they were furious. The natives were as little willing to recognize the United States as the Spanish authority. In February, 1899, hostilities broke out between the Filipino Republican troops and the American army. Finding his adversary too powerful for him, Aguinaldo appealed to his "fellow Asiatics" for help. Sun immediately responded by sending to the Filipino leader large quantities of ammunition purchased in Japan with the help of his Japanese friends. He even planned to enlist his own "dare-to-dies" in the Filipino army to fight for the emancipation of his Asiatic brethren; but as there were too many obstacles in the way, this plan was eventually abandoned.[1]

Since his return to Japan in 1899, Sun had set up his headquarters in Yokohama, in a house known and numbered as One Twenty-one Yamashita Cho (i.e., House No. 121, Under-the-Hill District). From here he worked secretly among the Chinese students and merchants in Japan. Silently the leaven of his influence permeated the whole empire. After the *coup d'etat* of 1898 in China, Kang Yu-wei and Liang Chi-chao, two leaders of the Constitutionalist Party and noted scholars and reformers, fled to Japan. Since then, Japan had been the refuge of Chineces reformers, both Republicans and Constitutionalists, and had become the field for the exploitation of the rival theories. Liang, by the publication of papers in Japan as well as in Shanghai, and by his eloquence on the platform, had gained quite a following among the older Chinese residents, but he had never been able to gain Sun's influence over the younger men.

[1]Inzo Miyasaki, *Thirty-three Years of My Adventurous Life* (Tokyo, 1902), Chinese translation (Shanghai, 1926).

In 1905 Sun made a second tour around the world, making converts and raising funds. He convened three revolutionary Congresses in Europe—one in Brussels, one in Berlin and one in Paris —and a fourth one in Tokyo. These were participated by hundreds and thousands of Chinese students. The culmination was the amalgamation of the various revolutionary groups, including Sun's own Young China Party, into one grand party, the *Tung Mêng Hui,* (literally, the Association of Confrères), the immediate parent of the present-day *Kuomintang.* The program of the new party consisted of four items: (1) the overthrow of the Manchus; (2) the restoration of the Chinese; (3) the establishment of a republic and (4) the "equalization of land-ownership." This is the first public document that gives articulation to Sun's "Three Principles."

With the organization of the Tung Mêng Hui, the revolutionary movement rapidly gained momentum. For the first time Sun was absolutely certain of his ultimate success. The story of Sun's life after 1905 is a familiar one and need not detain us long. It was one of agitation, propaganda, raising funds, unsuccessful insurrections, fleeing for life, renewed efforts and final triumph. Altogether no less than ten major uprisings had been planned and executed, everytime with Sun either personally leading the fight or directing the movements from the headquarters overseas. So frightened was the Manchu Government that finally it brought pressure to bear upon the Japanese and other governments not to give shelter to Sun, until the wide world seemed to afford no place of safety where Sun could lay his feet.

The hour of victory which for thirty years Sun had waited, finally came. On October 10, 1911, the battle cry was again sounded and the city of Wuchang almost instantly fell into the hands of the revolutionists. The response in other parts of the country was so widespread that the revolution was a *fait accompli* in

less than one hundred days. The effete Manchu Government was overthrown, and Sun's dream of years had become a reality. The first news of the fall of Wuchang came to Sun while he was in Denver, Colorado, raising funds from the Chinese nationals in America. He immediately sailed for home by way of Europe, arriving at Shanghai on Christmas eve of that year. Four days later at the conference of the representatives from seventeen Provinces, Sun was elected the Provisional President of the Republic of China. The inauguration took place on January 1, 1912.

But the success of 1911 is only the beginning of the Chinese Revolution which still awaits its completion. To Sun and his immediate followers, the Chinese Revolution was not a movement solely directed against the Manchus, as such, its real object being that, by means of the overthrow of the Manchus, the Chinese people might have an efficient and democratic government and that China might be liberated from the dominating influences of the Western powers. It was partly because the Manchu House stood in the way of China's political reform that its downfall was seen as a political necessity for the Chinese nation. This view, however, was not shared by all members of the *Tung Mêng Hui,* most of whom dazzled apparently by the recent success, thought that a superficial change in the form of government was all that was necessary for the salvation of China. They called Sun a visionary, an idealist; and the old *Tung Mêng Hui* was sadly split into many factions. Finding himself in the minority and his program of reconstruction ignored, Sun resigned in favor of Yuan Shih-kai, rather than compromising himself and his ideals. In the meantime the conservative faction in the *Tung Mêng Hui* transformed that secret revolutionary society into an open political party, adopting the name *Kuomintang,* and against the wishes of Sun.

The surrender of the reins of government to Yuan Shih-kai was a great mistake since Yuan represented the interests of the surviving officialdom of the Manchu régime, whose only objects in political life were but to procure lucrative jobs for themselves and their retinues. Acting before it was too late, Sun again raised the banner of revolt in the Summer of 1913, only to find himself badly defeated and forced to sek refuge in Japan. His action was, however, fully justified and vindicated, for no sooner was the Second Revolution crushed than Yuan dissolved the *Kuomintang,* discarded Parliament and proclaimed himself Emperor of China.

Convinced more than ever before that the Chinese Revolution was not completed and that the task called for a revolutionary organization rather than a political party, Sun called together the more thoroughly revolutionary elements in the *Kuomintang* and formed the *Chung Hua Kê Ming Tang,* or the Chinese Revolutionary Party, a secret organization with strict disciplines. When in 1917 President Li Yuan-hung dissolved the Parliament unconstitutionally, Sun came back from Japan and set up a military government in Canton. Handicapped by the obstructions of the Kwangsi military group, the new government never worked very smoothly and soon Sun left it for Shanghai. While in Shanghai (1918-1920) Sun devoted himself to study and writing. It was at this time that he published his *Psychological Reconstruction, First Steps Towards Democracy* and *International Development of China.* In the first-mentioned book Sun advanced what he called a new philosophy, the main thesis of which is that knowledge is difficult but action is easy. The second book is largely a manual of parliamentary law and procedure, Sun believing that the training for self-government should properly begin with a lesson in the metohd and procedure of forming associations and conducting public meetings. The third valume, written original-

ly in English, is a carefully worked out plan for the industrial development of China with the co-operation of foreign capital.

In the winter of 1920 Sun returned once more to Canton and was elected President of China in the following April by Parliament in its Extraordinary Session. But in June, 1922, General Chan Chiung-ming revolted and Sun was again forced to flee to Shanghai only to return in February, 1923.

These long years of futile argumentation over constitutionalism, the constant betrayals by military men, the disappointment over the outcome of the Paris Peace Conference, the unflinching hostility of the capitalistic nations, the success of the Russian Revolution, led Sun to certain new convictions. The root of all evils in China was, he now realized, feudalism and imperialism, the former being personified in the horde of warlords, the latter finding articulation in the series of unequal treaties. To free China from the domination of this unholy duality, it was imperative, in the first place, to awaken the masses of the Chinese people and to align them behind the revolutionary banner. Scientific propaganda must be conducted to penetrate every corner of the country side; peasants, workers, small merchants and tradesmen must be organized into unions, for only with organization came force, and only with force could China expect to vanquish its foes. The great mistake in the past was that too much reliance had been placed upon the intelligensia and that the masses of the people had been totally ignored.

To grapple successfully with the combined force of feudalism and imperialism it was absolutely necessary, in the second place, to join hands with other peoples of the world who treated the Chinese as their equals and who had China's enemy as their enemy. This meant, of course, the Russian people, the organized workers of the West, and the colonial and semi-colonial peoples of the East. The prosecution of this policy constitutes what was referred to by Mr. Eugene Chen as the "Soviet orientation" of Sun Yat Sen[1]. We shall examine into this more closely.

On October 31, 1920, G. Tchitcherin, an old-time friend of Sun's and then Commissariat of Foreign Affairs, sent Sun a letter. After expressing Soviet Russia's gratification at the then turn of events in China, Tchitcherin went on to suggest that the "trade relations between us must be taken up immediately. No opportunity must be lost. Let China enter resolutely the path of good friendship with us."[2] This suggestion of Tchitcherin's struck a responsive chord. Meanwhile the head of the Chinese Communist Party, Li Ta-chao, applied to Sun for admission into the *Kuomintang* on the theory that China should present a united revolutionary front. In January, 1923, Mr. A. Joffe, the Soviet Ambassador to China, came to Shanghai, where he met and conferred daily with Sun. The main topic discussed was the reopening of diplomatic relations between China and the Soviet Union, and Mr. Joffe declared that "the Russsian Government is ready and willing to enter into negotiations with China on the basis of the renunciation by Russia of all the treaties and exactions which the Tsardom imposed on China, including the treaty or treaties and agreements relating to the Chinese Eastern Railway." But to clarify the situation a joint statement was issued on January 26 which *inter alia* declared that "Dr. Sun Yat Sen holds strongly that the communistic order or even the Soviet system cannot actually be introduced into China because there do not exist here the conditions which might ensure the success of either Communism or Sovietism. This view is entirely shared by Mr. Joffe, who is further of opinion that China's paramount and most pressing problem is to achieve national unification and attain full national

[1]Eugene Chen, *Sun Yat Sen: Some Memories.*

[2]Ibid.

independence and regarding this great task, he assured Dr. Sun Yat Sen that China has the warmest sympathy of the Russian people and can count on the support of Russia."[1]

Following Sun's return to Canton in February, 1923, Borodin arrived. He was appointed High Adviser of the *Kuomintang* by Sun, and, according to Eugene Chen, who was then Sun's Minister of Foreign Affairs, "the appointment was correctly understood as definitely completing Dr. Sun's Soviet orientation."[1]

The adoption of these new policies marks the turning point of the Chinese Revolution. The *Kuomintang* was rejuvenated by the injection of new blood and the introduction of unity of principle, unity of organization and strict party discipline. An academy for the training of revolutionary soldiers was established. Workers, peasants, small merchants and tradesmen were organized into militant unions. An alliance with Soviet Russia was concluded. In short, the Chinese Revolution had taken a new, united, vigorous, and aggressive front by the middle of 1924.

To achieve unity of ideas among the members of the new *Kuomintang,* Sun commenced, on January 27, 1924, a series of lectures on the "Three Principles." The last lecture was delivered on August 24 of the same year, but the series was never completed. These lectures, later published in book form, embody the matured thinking of the great revolutionary leader.

Late in 1924, the Chili faction was unsaddled from power. Thereupon the anti-Chili leaders invited Sun to come to Peking for a round-table conference. Sun accepted the invitation; but before he left Canton, he had made it unmistakably clear that nothing short of the wholesale denunciation of the "unequal treaties" and the calling of a National Conference of Citizens would satisfy him. He arrived in Peking on New Year's Eve amidst the cheers of hundreds of thousands of his admirers. But while on his way North, his old cancer trouble, contracted years ago, reappeared. After an unsuccessful operation, he passed away on March 12, 1925, at the age of sixty. His will to his followers, given on his deathbed, reads as follows:

> "For forty years I have devoted myself to the cause of the People's Revolution, whose aim is to win for China fredom and equality. My experiences during these forty years have firmly convinced me that to attain this goal we must bring about a thorough awakening of the masses of our own people and ally ourselves in a common struggle with those peoples of the world who treat us on the basis of equality.
>
> "The victory of the Revolution is not yet achieved. Let all my comrades follow my *Plans for National Reconstruction, Program of National Reconstruction, Three Principles of the People, and the Manifesto of the First Party Congress,* and strive on earnestly for their consummation. Above all, our recent declarations in favor of the convocation of a National Convention and the abolition of unequal treaties should be carried into effect with the least possible delay. This is my heartfelt charge to you.
>
> "(Signed) Sun Wen.
> "March 11, 1925."

III.

We are now prepared to take a few glimpses into the human side of Sun's life. We shall properly begin with a few words in regard to his personal appearance. In Mr. Linebarger's *Sun Yat Sen and the Chinese Republic,* we find the following colorful picture of Sun:

> "Something above average height, supple of shoulder and quick of

[1]Rosta News Agency. Reprint of the full text will be found in *China Year Book*: 1928, p. 1320.

limb, erect, brow held high, Sun rather seems to belong to the military than the civil side of life. The hard years of child labor in the Blue Valley of his birth still show in his power and quickness of muscles. His visage is boldly formed with prominent features, his nose being rather large for a Chinese with, at times, something of dilation in the fine nostrils. His forehead is high and lofty and of unusual breadth; his cheek-bones are not so prominent as one expects to see them among the Chinese; and the slant to the eyelids is almost imperceptible. His features are cast in a heroic mold but lighted up with a gentleness of manner which, at times, is almost womanly in its expression. There is a magnetic hold about his demeanor that makes men say of him, 'Here is a man you can trust.' One day I took a prominent foreigner over to call on him, and after leaving the house the caller repeated, as in an abstraction: 'Oh, what wonderful eyes! He looks right through you!' Sun does, indeed, have a most magnetic gaze, particularly when his eyes kindle up in a great glow and stare out like a lion. His eyes are perfectly focussed, clear, far-seeing, and penetrating; not with an inquisitive penetration, but with the wide range depth of the king of the jungle as he takes in at a glance the whole stretch of the mountain."[1]

Other writers who had caught glimpses of Sun declared that he bore close resemblance to Japanese. Sun himself was conscious of this fact, and had not failed to take advantage of it in the days when his life was being constantly threatened. He tells us that Nature had favored him. "I was darker in complexion than most Chinese, a trait I inherited from my mother, for my father resembled more the regular type. . . . After the Japanese War, when the natives of Japan began to be treated with more respect, I had no trouble, when I had let my hair and moustache grow, in passing for a Japanese. I admit that I owe a great deal to this circumstance, as otherwise I should not have escaped from many dangerous situations. Japanese themselves always have taken me for one of their countrymen. Once when I was being shadowed in a public place, two Yokohama men accosted me. Unhappily, I do not know a word of Japanese, but I pretended for a few minutes that I did, in order to put the spy off the scent."[1] It may be added that while in Japan Sun adopted a Japanese name, *Nakkayama*. This name had gained such wide usage that its Chinese equivalent, *Chung-san,* eventually superseded *Yat-sen* as Sun's courtesy name.

This leads naturally to a consideration of Sun's technique of propaganda and his manner of dodging authorities. The general consensus of opinion seems to indicate that Sun was not a dramatic orator who sweeps his audience off their feet. According to one writer, "he is a meditative, silent man, and when he does speak, his words seem to come out with difficulty. There is nothing of braggadoccio in his manner. When in conversation he never looks boldly into the faces of those with whom he is talking, but sits with eyes cast down modestly like a bashful girl; but the more one talks with him the more one realizes that he is no ordinary man."[2] According to another, "he does not care to use dramatic eloquence which appeals to the imagination and the passions of the masses, and which is usually found in political and religious reformers of the ordinary kind. But then the Chinese are perhaps not so emotional as are most Eastern and West-

[1]Paul Linebarger, *Sun Yat Sen and the Chinese Republic* (N. Y., 1925), pp. 244-5.

[1]Sun Yat Sen, *"My Reminiscences," The Strand Magazine,* Vol. XLIII (Jan., 1912), p. 301 *et seq.*

[2]Yoshihiro Yamakawa, *"China's First President," Independent,* Vol. 72 (Jan., 1912), p. 76 *et seq.*

ern nations. I have heard Dr. Sun Yat Sen addressing a meeting of his countrymen. He spoke quietly and almost monotonously with hardly any gestures, but the intent way in which his audience listened to every word—his speech occupied often three or four hours, and even then his hearers never tire of listening to him—showed me the powerful effect which he was able to exercise over his hearers by giving them a simple account of the political position in China, of the sufferings of the people, and of the progress of the revolutionary movement."[1]

It is calculated that the rewards which the Chinese Imperial Government and the various Provincial Governments had offered for Sun's head amounted to the enormous sum of 700,000 taels, or about $500,000, and yet we are told by his intimate friends that he carried his life in hand without the least trace of nervousness. His disguises were so successful as to deceive even his close friends. "As a propagandist his methods have rarely been equalled—never surpassed. No one ever suspected in Eastern Seas that the quiet, silent, commercial traveller, wearing blue spectacles, with his heavy baggage of trade samples, labelled 'Tadeshi Okamura & Co., General Merchandise, Yokohama,' was no less a personage than the Doctor on tour. Here was the clever 'Japanese' bagman, pushing his wares in every nook and corner of the Malay Peninsula, visiting Chinese firms, explaining the advantage of his new patent hook and eye or safety pins to the admiring shop assistants, who crowded around the traveller with his novelties and haberdashery from the United States, England, or Japan."[2]

But Sun is not merely a clever propagandist; he is far greater than that. He is the founder of a great Party, the maker of a mighty Republic, and, above all, a leader of men. He had triumphed over three obstacles to revolution that seemed insuperable. First, a country chaotic and immense; secondly, a people steeped in complacent ignorance lastly, an unholy but powerful alliance between feudalists war-lords and modern imperialists. "Why was he listened to by his astute countrymen, when all others had failed in regenerating China? Why?" queried the late Sir James Cantlie. And then he went on to explain: "The transparent honesty of the man; his manifest patriotism; the simplicity of his character; the readiness to endure all for his country's sake, even torture and death. Persecuted, imprisoned, slighted, a price set on his head, stamped as an outcast and turned out of home and country, refused shelter now by one nation, now by another, until the wide world seemed to afford no place of safety where he could find rest. Neither in fact nor in fiction, neither in history nor in the ideals of romance has any author dared to endow the heroes of his creation with persecutions such as his; for under no flag was he safe; nor in the uttermost parts of the earth, for a period of well-nigh twenty years (if Sir James wrote this in 1925, he would have said forty years), could he feel that a cruel death was not imminent."[1]

Sun's achievements are not confined to the field of practical politics; he is also a great thinker and scholar. The intellectual legacy which he bequeathed the world is comparable to that left by Karl Mark. While Marx propounded the theory of class struggle and proletarian revolution in the highly industrialized countries of the West, Sun worked out the philosophy of National Revolution, a revolution of the colonial and semi-colonial peoples of the East against the dual force of Feudalism and Imperialism. But as this is the subject-matter of the remaining chapters of my book, we shall not at-

[1]J. Ellis Barker, *"Dr. Sun Yat Sen and the Chinese Revolution,"* *Fortnightly Review*, Vol. 96 (Nov., 1911), pp. 778 *et seq.*

[2]*"The Fugitive Physician Who Caused the Great Upheaval in China,"* *Current Literature*, Vol. 52 (Jan., 1912), p. 42 *et seq.*

[1]James Cantlie and C. Sheldon Jones, *Sun Yat Sen and the Awakening of China* (New York, 1912), pp. 25-6.

tempt to anticipate it here. We shall content outselves with saying a few words here in regard to Sun's love of books, which has now become proverbial.

It will be remembered that after the kidnapping episode of 1896, Sun stayed a little over two years in London and on the Continent. There he was seen day and night ransacking the book-shelves in the big public libraries. The foundation of his social philosophy must have been laid in these years. In 1908 he was again in London; and Mr. Wu Tse-hui, a well-known Chinese author and then also in London had this interesting experience with him. Sun was evidently short of money at that time," Mr. Wu recalled. "His friend, Mr. Tsao Yia-pai, raised some thirty or forty pounds for him from among the Chinese students. Three days later we went calling on him. To our great surprise, he had spent all this money on books, his room being packed with them. While I marvelled at his love of learning, Mr. Tsao was apparently displeased, feeling that Sun should have provided himself with bread first."[1]

Testimonies from other quarters tell the same tale. Thus Mr. Yoshihiro Yamakawa, New York Correspondent of the *Osaka Mainichi Shimbun,* and who for several years has closely followed the career of Sun, informed his readers that Sun "is very fond of books. It is said that he cannot live even one day without a book. Mr. Ike says that it is his habit to take a book with him to the table and even to bed at night. After the failure of the first revolution he was compelled to live first in one place and then in another. He had no place to lay his head; but wherever he might be driven, hundreds of books always followed him. When he first fled to Japan he was entirely penniless, but his trunks were filled with valuable books."[2]

[1]L. C. Tao, ed. *Collected Papers of Wu Tse-hui* (Shanghai, 1928), Vol. I, p. 171.

[2]Yoshihiro Yamakawa, *"The First President of China," Independent,* Vol. 72 (Jan., 1912), p. 76 *et seq.*

The scope of Sun's reading, too, is incredibly wide. It "extends," Mr. Yamakawa went on to say, "from diplomacy, international law, history, etc., etc., even to astronomy, which to the ordinary mind would seem to be of no practical benefit to a man of affairs. When in Japan, it is said, he astonished his friends by his deep knowledge of astronomy." Mr. George Lynch, who wrote in 1901 of his recent interview with Sun in Yokohama, made similar observations. Describing the room wherein the interview took place, Mr. Lynch said that it "was plainly furnished with European chairs, tables, and bookcases which were well stocked with English and French books and periodicals. They all related to warfare, munitions of war, history, or political economy. He had all the latest publications on these subjects—the latest edition of Block's book on 'Modern Warfare and Weapons,' Clery's 'Minor Tactics,' apparently every book that has been written on the Boer War, besides several technical works on explosives and projectiles."[1]

IV.

Sun Yat Sen died on March 12, 1925. Three years after his death, his followers, guided by his teachings and his Spirit in Heaven, have achieved the unification of China and the commencement of the New Régime. Today, he remains the most powerful single influence in the Chinese situation. "Not only is he looked on as the Father of his country—the Chinese Washington," writes a well-informed American, "but he is regarded by millions of ignorant farmers, and also by many among the educated, as a sort of superhuman being. The paying of respect to his memory can hardly be given any other name than worship. The cult of Sun Yat Sen in....China, like that of Lenin in Russia, probably has more followers than any other single 'religion.' Every home in Canton has its

[1]George Lynch, *"Two Westernized Orientals," Outlook,* Vol. 67 (March, 1901), p. 671 *et seq.*

picture of the great revolutionary leader, reminding one strongly of the 'Lenin Corners' in workers' dwellings throughout the Soviet Union. On Monday mornings, in every office under the wing of Nationalist Government, there is a fifteen-minute service in memory of Sun Yat Sen. I attended two such meetings in the Assembly-room of the Kuomintang National Headquarters. After a revolutionary hymn, everybody bowed three times before the giant portrait of Dr. Sun, whose last will was then read aloud in staccato monosyllables. In conclusion there was three minutes of silence, while the gathering stood with heads bowed in meditation."[1]

[1]John McCook Roots, *"Chinese Head and Chinese Heart," Asia,* Vol. 27 (Feb., 19273, p. 96.

Amundsen (a poem)

BY CHU HSIANG

The clarion blasts of Ibsen once had shook the world,
And echoes still reverberated his mighty song;
The noble Roald now unto this globe of wrong
His flag of light upon its zenith hath unfurled!

His is th' eternal sun of spring and summer brave
In boreal climes. When wintry days the earth enthral,
His memory bright shall flash upon the minds of all,
Enkindling fiery powers this shivering world to save.

Blazing with steadfast flame he is the northern star
That over stormy seas guides survivors aright,
While cries of wives and children piercing through the night
Are swallowed down the blackest chasm that stands ajar.

More glorious than Columbus when his ship did stand
Upon an unknown realm of boundless plain and sky,
The modern Viking, seeing gorgeous Fung-Huang fly
In air, was greeted with the cry triumphant, "Land!"