



# Sun Yat-sen

## As I knew him

Luke Chan  
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## FORWARD

All of the societies in Honolulu elected me as Chairman of the China Relief Association during the China Japan war to serve without pay until August, 1946. At times I received letters from Mainland writers requesting the biography of Dr. Sun Yat Sen as I knew him. During this time, however, I was too busy raising relief funds to undertake such a large job concerning the life of this great man.

After V J day the Relief Association dissolved. I then collected the data and pictures necessary to compile a book. On my visit to the Mainland, I called on Mrs. Betty Taylor at Los Angeles who had written to me through the San Francisco and Honolulu Chinese Consuls requesting what information I had concerning General Homer Lea. During my visit I furnished her a short story which I remembered from Nanking, and she volunteered to help me write the biography of Sun Yat Sen.

In view of China's calamitous situation at present, caused by internal war, drought, floods and inflation, the funds derived from this book I willingly send to China to relieve the sufferers.

I have long thought that the real story of Dr. Sun Yat Sen should be told by a Chinese for the benefit and better understanding of the Occidental world. Many books have been done on Dr. Sun, but always from either an American or European point of view. The Chinese are aware that many of these works are incorrect as to statement and in the picture they give of Dr. Sun; yet, nothing has been done to substitute the truth for the fiction.

Like all great men of whom the truth is obscured by legend and mystery, the character of Sun Yat Sen has become to the Occidental world, a combination of George Washington of China and mystic rebel. It is to dispel these half truths that I have chosen to present this work. I am, perhaps, little better suited than many others to do the life story of Dr. Sun, but at least the facts I make use of are based on my own experiences and memories of past actions and not merely on hearsay. For the sake of China, as well as the rest of the world, I feel that this book, presenting a clearer, truer picture of the first president of China, can fill a definite niche in the more complete understanding between the Occident and the Orient.

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## I

### **Birth and Childhood in the Village**

Sun Yat Sen and I were born in the same village, Tsuei Heng meaning Transparent Jade Green small Cantonese village in southern China, located midway between the Shek Ki and Macao roads and the waterway to Gold Star Harbor, forty miles from Canton and the Pearl River. We were five miles from a market, depending on traveling peddlers for trade, and ten miles from a village of any size, Tong Ka, which means 'of the Tong family', a settlement of some two thousand houses. We were all more or less related, my grandmother being of the Tong family. Her brother, my grand uncle, was chief elder of Tong Ka.

Our own village of a hundred brick houses with tiled roofs, surrounded by the usual low Chinese wall, and a sprinkling of mud grass thatched farmer's huts on the outskirts, enjoyed, due to its remoteness, a certain self government even under the Manchus.

Now and then the mandarin and Manchu collectors appeared to harass us with their harsh, high handed methods, sometimes setting fire to a thatched roof merely for sport, but more often they left us to pay the district magistrate a yearly tax on the rice fields and let it go at that. We were too small for them to worry about. There were hundreds of such villages in Kwang Tung at the time.

Because of this call upon our own resources for self government, the people of Tsuei Heng developed an independence of spirit very marked amongst the younger

men. This was to be reflected most strongly in the character of Sun Yat Sen and no doubt was the beginning of his rebellion against oppression and stagnation.

Tsuei Heng was an ordinary agricultural settlement of the Fragrant Hill district, and was later renamed Chung Shan in honor of Dr. Sun. Surrounding it were the mountains Plow Point, Buffalo Head, and Five Spice, which brought the life giving streams from Golden Betel Spring and Mountain Gate to water its rich rice fields. Most of the rice farms, of three to five acres, were owned by landowners either in our village or in one of the larger cities, but were worked by tenant farmers who lived on the soil with their families.

One of the tenant farmers occupying the mud lined house of a ten mow farm, about three and one third acres, on the edge of the village, was Sun Tat Sung, father of Sun Yat Sen. He eked a modest living from the soil to support his wife, two sisters in law, two sons and a daughter. One of the boys died quite young, leaving only the son, Ah Mi, about fifteen years old, and a little girl. It was a house of hard work but one of intelligence and forbearance. This in itself was unusual, particularly at a time when China, under the yoke of the Manchus, was steeped in tradition and backwardness.

Being seven years younger than Dr. Sun, I cannot of course recall the day of his birth, but I believe that I can picture it for you correctly. It was the month of November, in the year 1866. America struggled in the aftermath of a Civil War; Europe marched blindly towards the Franco Prussian war, which started four years

later, while China basked in her ancient traditions, a sleeping dragon under the iron heel of her Manchu conquerors.

In the village of Tsuei Heng, the mountains stood stark and barren. It was crisp but not cold, a wind from the north scattered dead leaves round the temple door. Inside the temple, the three village gods sat in stolid silence, two female idols with the male god between them. He was Buck Dai, North King, chief god of the village. A formidable idol, clasping a sword in his hand with one thumb upthrust towards heaven. Here the villagers burned their incense sticks and offered their prayer papers in the hope that fate might be kind to them.

Buck Dai had been much in the thoughts of the family of Sun Tat Sung, of late. The farmer, his wife and two sisters in law had discussed him late one evening, while the two children of the house listened in awed silence. The wife of Sun Tat Sung, a dark, small footed Punti woman, about to bear another child, had had a disturbing dream.

She explained to her husband, "In my dream, Buck Dai came to me in sorrow. He wept, with his long hair about his face, as if the child I carry shall bring him harm. We must avoid such catastrophe, and appease the god by dedicating the child to him. We must name him Tai Cheong "Image of the God."

There was some argument with her husband on this point, but she insisted so strongly that on November twelfth (not second, as so many books place it), when a son was born to Sun Tat Sung, he was given the milk or "first" name of Tai Cheong, in the hope that being dedicated to the god, he would not harm him. Fate, however,

had marked Tai Cheong, to oppose not only village gods, but nations and dynasties as well.

Tai Cheong, who was to become Sun Yat Sen, grew up in the village living the usual life of a farmer's son in a remote Cantonese settlement. He was small and well formed, with the round face and dark coloring he inherited from his Punti mother. He was quiet, studious, and sincere, but even as a child rebelled against convention. Most of us were not required to do much at home, but Tai Cheong had small chores to perform for his father. When sent with a long bamboo pole supporting two earthenware jars to fetch water, he is known to have broken the jars, wiped water and mud along his sleeve, and tell his family convincingly: "I fell and broke the jars, so I could not bring the water."

This worked very well until his elder brother, Sun Mi, unknown to Tai Cheong, watched the performance one day from behind a tree.

"It is better," said Sun Mi, catching him by the scruff of the neck and wielding a bamboo rod with vigor, "to make sure no one witness your deception before you practice it!"

The village maintained two co-educational schools in the Chinese fashion in the clan temple. Here every child attended from dawn to dusk, with only a break for breakfast and dinner. We were presided over by a middle-aged male teacher, of a decidedly strict disposition, who marked our daily lesson to be read aloud by the entire class, then individually, by memory, with our backs turned towards him. The wealthier pupils each brought their own small writing desk and seat. The rest sat

on the worn ones provided by the school. There is much to be said against the slowness and monotony of the Chinese scholastic method, but though it teaches little in the time allotted, it does teach that little very well, and a boy having learned his three word classic in this manner is not likely to forget it. Years later, Dr. Sun told me that he still remembered the early exercises of the village school.

There was not much free time for any of us, but what entertainment we found during our recreation had to come from our own initiative. On the Festival days of New Year, Decoration and Full Moon, which were our only days off from school, with the exception of a month on Chinese New Years, we played two games with great gusto.

One, Jumping Frog, was similar to American hop scotch. Tai Cheong, liking anything requiring quickness of wit and limb, took a leading part. Four boys each place a shoe, two feet apart in a straight row, first hopping on the right foot completely around them, next going in and out between each one, and finally over the shoes. The winner must hop to the last without touching or making a mistake. Tai Cheong was good at this, for he was unusually agile and quick.

Another prime favorite was Sugar Cane Splitting. We placed a long stalk of cane (after first buying one) perpendicularly on the ground, with a small knife on top. In turn, each boy would take the knife and in one stroke, attempt to cut off as long a strip of outer skin as possible. The one with the longest strip got to eat the cane as a reward while the rest of us paid for it. Tai Cheong often ate the cane,



which I seldom did, I am sorry to relate. Other games were flying kites, kicking a feather shuttlecock, and batting sticks.

About this time a relative of mine died in Shanghai, and his remains, according to Chinese custom, were brought back to his village, Tsuei Heng, by his son for burial. The boy, Luke Ho Tung, was an uncle of mine, though merely a few years my elder, and at the time was about twelve or so. He remained to go to school in the village and he and Tai Cheong become fast friends.

Luke Ho Tung was something of an oddity to the rest of us. He had been born in the great city of Shanghai, and was quite experienced compared to the rest of us. He was a fine scholar, a clever artist, and something of a musician. He was extremely progressive in his view, and shared Tai Cheong's discontent with the fear and apathy of the village people in regards to the Manchus. He was a quick, active, bright eyed boy with an insatiable curiosity, and was capable of a fanatical loyalty once aroused. This was to be proven beyond doubt later, when he made himself the first martyr of the Revolution. The mutual attraction between Tai Cheong and Luke Ho Tung grew into a close friendship that was to last throughout the lifetimes of both men.

At this time there was much talk in the village, of Hawaii, where many of her sons had gone to become merchants or landowners, and where, from the flowing letters received in Tsuei Heng, life was much better and easier. Among those who had prospered in Hawaii was Sun Mi, elder brother of Tai Cheong. When at last a letter arrived from Sun Mi, asking his father in most respectful form, to allow young

Tai Cheong to join him in Honolulu and there attend school, he was delighted. Ever since Luke Ho Tung's arrival, with his tales of the outside world, Tai Cheong had been anxious to travel. Sun Tat Sung outfitted his son, and there was a sad farewell on the part of parents, aunts and school chums especially on Luke Ho Tung's part. But to Tai Cheong it was all high adventure! I think that he always liked to travel, even under the harassed and uncomfortable conditions of his later life.

A boy of thirteen, still small and dark, with a quiet but eager inquisitiveness, he journeyed to Macao to sail on the English steam and sail ship, S. S. Grammock, in 1879. He said that he meant to miss nothing on this, the beginning of his journey through life, and he was as good as his word. On board ship, he spent most of his time asking questions of the people who spoke his language, and visiting the engine room to view the mechanical monsters working there.

Three weeks later after a thoroughly enjoyable voyage, he landed in Honolulu, dressed in his Chinese garb with his queue piled up neatly under his round silk cap with red button on top. He was met at the dock by his brother, Sun Mi. Again there were new sights everywhere for a Chinese village boy. The buildings, the palm trees and pounding surf, the white people with their light skins and blue eyes, speaking such a strange tongue, and the colorful Islanders themselves.

Tai Cheong, busy watching the sights before him, barely listened to Sun Mi, explaining that the school he was sending him to was called Iolani an Anglican

Mission School, presided over by Bishop Alfred Willis. It was unfortunate that Sun Mi lived on a distant island, Maui, where he had a cattle ranch. This made it necessary for Tai Cheong to board at school, and so he visited his brother only now and then. If the truth were known, however, Tai Cheong was just as well pleased to be on his own away from family dictatorship.

Bishop Alfred Willis, later my own teacher when I went to Hawaii, was an unselfish and unusual man. He took great interest in the young Chinese he gathered about him, and the education he gave them was sound and thorough. He had purposely made it easy for them to come as boarders, charging \$150 per year for everything.

Bishop Willis took a great interest in Tai Cheong, who spoke no English, but applied himself diligently and seriously to his studies. Needless to say, the education he obtained at Iolani was entirely different from our monotonous recitations of the Chinese classics in our village school. Everything was new and fascinating to Tai Cheong, and for the first time he began to get a complete picture of the world and its affairs. This inclined, however, to make him even more discontented with life such as it was lived in China.

He made excellent progress, so that in 1882, three short years after entering Iolani, he was awarded second prize in English grammar. The prize, a book on China, was presented to him publicly by the King of the Islands, Kalakaua.

By this time he spoke fluent English, and maintained an avid interest in everything about him perhaps too much so, for on one of his visits to Sun Mi, he

informed his elder brother that he wished to be baptized a Christian, with the rest of the pupils at Iolani.

Sun Mi was shocked, naturally, for in his wildest dreams he had never imagined such a turn of events. He sent his younger brother to school for one purpose only, to get an education. Furious at Tai Cheong's suggestion that he wished to abandon his native gods for a new one, he forbade him to give it another thought. Sun Mi also wrote at once to his father explaining the matter fully, and orders came by the next post to send Tai Cheong home immediately, where, Sun Tat Sung added, "I will take this Jesus nonsense out of him."

Tai Cheong departed with reluctance on the first steamer sailing for Hong Kong. On the journey inland to Tsuei Heng, he boarded a native junk that passed the little island of Cap Suey Men. Before reaching the island the captain called for each passenger to submit to a search by the custom officers. If any argument arose, of course, it would go hard with them.

The officers were greedy officials and in some cases demanded presents as a bribe. After the first inspection, Tai Cheong repacked his baggage. Shortly, a second set of officers appeared and demanded that he open them again. Again Tai Cheong submitted wordlessly. It was adding insult to injury when still a third set (this time opium inspectors) came up with swords rattling, to request another search. Hardly had he closed his bags when a fourth set, armed and dressed in uniform, explained that they were Kerosene inspectors and must again search his bags. This was too much for Tai Cheong. With some asperity he told them that his

bags had already been examined three times, and that if they would glance at the size and shape they would see clearly that there was no room to pack any such large item as kerosene.

The officers promptly turned on their heels and marched off. This action threw the captain and the other passengers into a panic. "Any show of resistance," they wailed, "will only make trouble for us all! The ship will be detained until they feel like issuing us clearance papers! Now we cannot start in the morning."

Tai Cheong replied calmly, "I will appeal to a high officer for you, when the ship makes port."

At this the captain and passengers laughed. They told him, "There is no such thing as appeal here. If you do go to a higher authority it will only make it harder for us."

The captain told him of an incident in which a passenger brought some sausages from Hong Kong for home use. Twice, in passing the greedy inspectors, they were taken from him as a forfeit. The third time he put poison in the sausage, and the same inspector, taking it for himself, was instantly killed.

This gave Tai Cheong an excellent chance to preach the need to reform. He told the people that such measures should not be necessary that a sound, free government would give every man equal rights and liberties. It is questionable whether he made much headway with this frightened little group, but in any case he had made his own bid for freedom against unjust authority, and had spoken his

mind to his people. Oddly enough there were no repercussions as far as the inspectors were concerned. The ship was cleared and went on its way.

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In the village, we knew of Tai Cheong's being sent for, but the seventeen year old Tai Cheong who returned reluctantly to remote Tsuei Heng, was an entirely different young man from the boy who had left some four years before. Westernization had left its indelible mark. He was full of new ideas, and more than ever dissatisfied with the old ways of his people. Where before there had been signs of personal independence and determination in him, there was now open rebellion and defiance.

Everything about the backwardness of village life displeased him. He realized poignantly, how little freedom and opportunity his people had, when compared to the rest of the world. Tradition and narrowed education, he saw, coupled with the harsh Manchu rule, held his countryman in iron bonds which seemed all but unbreakable. He was by no means the first or the only young Chinese to feel this way. China was honeycombed with secret societies who hoped in one way or another to bring about a reform, or to overthrow the present government. And there had been sporadic but futile uprisings even, the latest and most nearly successful being the Taiping Rebellion of the forties which lasted fourteen years. But all had ended in failure, either due to the Manchu vigilance and censorship of all press and communications, or through foreign intervention. It

seemed to most intelligent Chinese that a successful revolt and overthrow of the Manchus was almost impossible.

It is, perhaps, important to get a small but clear picture of China's political history, in order to understand what brought about the Revolution and its aftermath.

Under the Mings, who were truly Chinese, China enjoyed for the most part a benevolent rule of some two thousand years. There were, of course, good rulers and bad, as there have been in every land, but more often than not they were able and vigorous men who tried to the best of their ability to help the country and their people, and rule China in peace and prosperity. The system was a good one, for the times. The trouble was that it grew outdated, and the Manchus, who had by this time adopted it as their own, refused to change it.

The old system of rule consisted of the Emperor, or Son of Heaven, who resided in Peking, and was regarded as the spiritual and moral head of his people but it was supposed to be more of a father children relationship. There were to be certain freedoms and duties of the children towards the father, but he, in turn, was to guide them and protect them from harm. The Son of Heaven was an absolute monarch, but there were certain "strings" attached to his power.

Each province had either a governor general or a governor, who was a mandarin, and who ruled his own area as completely as a sovereign. He was merely required to send the revenues and reports to the Throne and otherwise was left alone. Public offices were filled through competitive examination, which meant that

a high official was not able to 'sell' or 'bestow' an office on someone at will. Promotion was on the basis of an unbiased review of his service record. All of these things were supposed to restrict the Emperor by lessening his control by patronage. There was also a Board of Censors, whose chief duty was to supervise the supervisory officers and regular administrative officers, thereby imposing further limitations on Imperial powers.

In reality, it was a personal relationship commonwealth of self governing provinces, under the titular head of the Dragon Throne. Actual rule in the provinces was in the hands of provincial officers. Cities were run by merchants and craftsmen through their guilds, or chamber of commerce. Villages were run by aldermen or selectmen, or elders. Over each province ruled the governor, or perhaps a governor general ruled several provinces. He was a mandarin, and directly responsible to the Throne, but he was not invited nor expected to take an actual hand in local government unless the necessity arose. Over him, of course, ruled the Emperor.

To the masses of the people, therefore, government was a matter of little importance. It flowed along as water, here turbulent for a time, there peaceful and quiet. But under the Ming ruling, the people had a perfect right to rebel against and replace a bad or weak leader. This applied not only to local rulers, but to the Emperor himself. This right was a right of 'rebellion' but not of 'revolution'. It meant that in time of dire stress, they could replace a leader or ruler who had proven unworthy of office, but it did not mean they could ever change the form of Empire or government itself!



Under this system, however, it is quite understandable that even when the Manchus from the north conquered China and took over the rule at Peking, the masses of the people were hardly concerned with the change in the beginning.

The Manchus were crude but clever. They recognized the main worth of the old Ming system of government which had worked for over two thousand years, and they decided to keep it, with a few additions of their own.

It was these additions that at last brought the Chinese face to face with the bitterness of their defeat and incurred their undying hatred for the Manchus. From the beginning, the Manchus offended the Chinese by ruling in force instead of by moral authority, as had been laid down by the Mings. Afraid of losing their new found power, the Manchus kept their army intact and placed armed garrisons in each province. Everywhere possible, they put Manchus over the Chinese mandarins and officials. This was fortunately not always possible, for the Manchus lacked enough able men to go around. Still the humiliation of those scholars and mandarins called to serve at Court was a lasting one.

The Manchus put a strict censorship on the press, and on all communications. Eternal vigilance was the price they knew they must pay for victory. Their spy system was elaborate and far reaching. It is no doubt partly responsible for their rule of 268 years.

In spite of their changes in the Ming system to suit their own convenience, the first hundred and fifty years of Manchu rule were not particularly bad years. In the beginning, there were several strong and able Emperors, such as Kang Hsi and

Chien Lung, grandfather and grandson, who were shrewd, good businessmen, and indefatigable workers. Women were kept strictly out of politics, the Emperor took care of State matters personally, and there was a certain vigor introduced by the first Manchu rulers, that was good rather than bad for China.

The real faults of the Manchu rule, began at home that is, within the Palace itself. In order to insure their upbringing according to Manchu style, and keep them from corruption, the Manchu Princes lived a life of narrowness and solitude within the confines of the Forbidden City. The tutors were supposed to teach the young rulers all that they needed to know of the world and affairs on the outside, but one man cannot teach another the exact meaning of life. Life must be lived, to be fully understood, and the later Manchu princes were never given the opportunity of being more than robots of the Court. Chia Ching, Tao Kuang, were both weak, extravagant, licentious men. Under these later rulers, the Court became more dissolute and corrupt yearly. Women were beginning to interfere in politics, and with their own limited views and education, to add to the misunderstandings. Eunuchs, those wily creatures who had always lain in wait for falling power, were swift to seize it once the opportunity presented itself.

Next came the rule of children, Hsien Feng, nineteen when he became Emperor in 1850, Tung Chih only five when he mounted the throne, and Kuang Hsi, a baby of four. This was a rule of regency, actually, and put into the hands of the Dowager Empress, Tsu Hsi, the power she had long been seeking.

The Manchus had slowly proven themselves unable either to control China or protect her, by a series of political fiascoes, first the humiliating and nearly fatal Taiping Rebellion which lasted fourteen years, next the opium wars resulting in the concessions to the 'barbarians', and lastly, the Russian demands for northern territory which had been met in 1860. All of these things had caused loss of face, not only in China but all over the world. The degeneracy of the ruling family, and the mounting tyranny of the Empress Dowager, by this time a ruthless and power hungry old woman, completed the Chinese disgust with their system of government.

It is little wonder, therefore, that Tai Cheong, with hundreds of other active minded young Chinese, saw the complete folly of the system and wanted to change it. I do not think that he wished to bring about the change himself, at this time, but he did hope to help stir others up to the pitch of doing so.

He often discussed the subject with my uncle, Luke Ho Tung, for they were equally interested. Luke Ho Tung, in fact, went so far as to volunteer his services to drill with the Manchu troops who came from the yamen at Canton to gather recruits. When he returned from his outing, he drew Tai Cheong aside and told him in disgust:

“Fifty well trained soldiers could rout an army such as this one, and storm the Tiger Gate Port which guards Canton.”

“Why isn't there such an army, then?” asked Tai Cheong thoughtfully. “If there were, we could seize the government and China would be able to take her rightful place among the world powers. Why isn't there a man to start this thing?”

Luke Ho Tung laughed, and said, "Perhaps you are the one for the job."

They were merely words spoken in jest, on Luke Ho Tung's part. But in the progressive, idealistic mind of young Tai Cheong, they implanted the germ of the idea that there was a job to be done for China, and that the prize was well worth the game.

Revolt, any kind of revolt, was now uppermost in their minds. Discussing the fruitless Taiping Rebellion, a movement started in 1846 by Hung Siu Tsuen, as a Christian movement, but which later grew into an organized revolt against the Manchus, the boys remarked that the Rebellion had begun with the destruction of ancient idols.

Tai Cheong got an inspiration from this. He decided he would, with one sweep, cut the ties that bound him to gods, family and tradition. He drew a few of us aside, including Luke Ho Tung and myself, and said since his return from Hawaii, he had been forced to burn incense in the temple, but he had done it simply as a 'gesture', that he didn't believe in it. If we were shocked, we were too excited to show it after we heard his next proposal. He said that he would take us to the temple and wipe out some of this superstition by despoiling the very god, Buck Dai, to whom he had been pledged at birth. This was a tremendous step for a Cantonese youth in a small village of southern China, with nothing to back him up but a great ideal and a grim determination that what he was doing was for his people for China.

We went to the temple in broad daylight, but there were no people there, merely a guard asleep outside. Leaving two of us to watch the guard, Tai Cheong and Luke Ho Tung entered the temple. Luke Ho Tung carried a pocket knife, and while Tai Cheong broke off the upraised finger of the god, Buck Dai, he in turn scraped the paint from the cheeks of the one goddess.

Of course my companion and myself were so curious about what was going on inside the temple that we failed to see the guard wake, and at once the alarm was given and we all fled to our homes. Tai Cheong had been seen, however, and recognized as the ring leader. From the background I have given previously, you can imagine some of the consternation that spread through Tsuei Heng like wildfire. This dastardly, infamous act was without parallel!

The elders rushed to the home of Sun Tat Sung to inform him what his bold son had done in the temple. Sun Tat Sung was full of excuses and humility for Tai Cheong and his entire family. He did not know what had made his son act in this manner. He explained that he was abashed, humiliated, angry and completely bewildered. The elders argued in turn that the gods could not be appeased, might even destroy the whole village unless Tai Cheong was banished. The defenses and arguments of his family were of no avail against the strength of the entire village. It was certainly not how any of us expected our prank to end, but Tai Cheong was forced to leave Tsuei Heng in disgrace. I say that none of us were prepared for the final result of Tai Cheong's defiling the gods, but Tai Cheong himself was quite aware of the danger when he planned and executed the move. I was to learn in

later life, that he never did anything without first weighing both cause and effect against the final result. Perhaps that is why he was perfectly cool and collected when he left the village in disgrace, and started out on his own at last. I have never known him to be confounded by any event, no matter how momentous, and he began his journey to Canton, though alone and without funds, in exactly the same calm manner in which he later accepted the first presidency of China.

## II

### Education for Medicine Marriage First Revolt

I will no longer refer to him as Tai Cheong, for the milkname only applied to his childhood and youth in the village. Since he left Tsuei Heng with a new ideal and principle (almost a new character) I will anticipate his own action myself, and call him Sun Yat Sen.

He arrived in Canton without funds, friends, or even a trade. He realized that he possessed one valuable asset, however. He spoke excellent English due to his Iolani training. Young Sun Yat Sen approached one of the heads of the Anglo American Hospital in Canton, and was able, due to his linguistic abilities, to apprentice himself as general handyman and interpreter. Though his duties were many and of slight importance, he realized once again how outmoded were the ways of his own country's doctors with their superstitions and inadequate cures, when compared to the skill of modern methods.

Dr. Kerr, one of the staff doctors, became a friend and admirer of the serious, industrious young Chinese. One day he told Sun of a medical school for Chinese to be opened soon by mission society in Hong Kong. Dr. Ho Kai, who graduated as barrister and physician in Scotland, came back to China with a Scot wife, whose death left him some funds and he sponsored a hospital with the aid of Hong Kong Missionary. The school was named Alice Memorial Hospital after Dr. Ho Kai's wife. At once young Sun Yat Sen was inflamed with the idea of helping his people

through advanced medicine. "I want to attend that school," he told Dr. Kerr, who was delighted to secure such an avid student for the new venture.

Back in our village, however, certain events were taking place that would also affect the life of young Sun. His father had died a year before, and his mother, according to custom therefore, since her son had now reached the age of twenty, wrote him that it was time he married. She had selected the daughter of a neighboring villager, Lu Szu, a Punti, like Sun's own mother. Because it would have been unheard of for even such a rebel as Sun Yat Sen to refuse to obey his mother's wishes, he dutifully returned to Tsuei Heng for the marriage. He did not know the girl, had never seen her, nor would he until after the wedding ceremony, for this was also according to custom. It was an attractive wedding in the old Chinese style. As soon as he was married, however, Sun Yat Sen returned to Hong Kong to prepare for entrance into medical school. While awaiting the school opening, he decided to have himself instructed for baptism by an American Congregational Missionary. His life at this time seemed to be a combination of the old and the new.

In June 1887, Dr. James Cantlie arrived from England to open the Chinese Medical College. The students began their classes in the fall, and from the start, Sun proved himself a capable, sincere, and hard working student. He attracted the attention of Dr. Cantlie, who seemed to take great interest in him as a person as well as a student and potential doctor. As with most of Sun Yat Sen's friendships, this one blossomed into a loyal and lasting one.



Sun made few close friends however, amongst the students. Those that he did draw to him, through his intense yet outwardly calm feeling for China, he told of his hope for a new government, and the crying need for proper education and agricultural advancement. These young men began to see, through Sun's eyes, the demands that their country had a right to make upon any group that governed her. Such thoughts were radical in the extreme. Yet the basic principle as Sun explained it, was simple. The people must be fed and educated. Through intensive agriculture he would accomplish the former, through advanced educational methods and modern equality, the latter. After that there was no reason why the people should not govern themselves. It was a stirring thought to these young students as always the receptive hot bed of revolt. But no one knew what to do about it. No one seemed to have a workable plan for action, not even Sun Yat Sen, at this time. He felt passionately, as they all did, that something must be done, but he was in the dark as to how they should proceed. Sun, therefore, continued to absorb his medical education with the quiet fervor of which he was capable. He still thought that he could best serve his countrymen through the medical profession.

All of China was honeycombed with secret societies of one sort or another. They had long been a 'fashion' in China. But most of them were long on talk, while short on action. One active younger group though, the Triad Society, was headed by a classmate of Sun's, named Cheng. Also active in the group was my young uncle, Luke Ho Tung, and because of the close friendship involved, Sun Yat Sen also took an interest. Various historical events spurred the society on to greater effort in

spreading their Revolutionary doctrine. For one thing, the Japanese succeeded in annexing Formosa. This proved to the interested young men that military strength and 'modernism' was essential to national safety. In the spirit of their new nationalism and military interest, Luke Ho Tung designed a flag, a white twelve point sun on a blue sky, later to become the Chinese Nationalist flag. When Chiang Kai Shek led the northern expedition from Kwang Tung to Peiping the nation was united and then adopted the red ground with white sun and blue sky in the left corner, as the national flag of the Republic of China.

Studying day and night, Sun succeeded in becoming the first graduate from Medical College in 1892. That same year in Hong Kong he was baptized a Christian with Luke Ho Tung. He continued slowly but surely to discard the old ways of his people, mental, physical, and spiritual. He formally dropped Tai Cheong now, and called himself Sun Yat Sen. Sun, of course, was his last name such as Smith or Jones would be. Yat Sen, translated roughly into English, carries the meaning of a genii of freedom, or in the broader sense, one who dares to follow his own dictates.

Going into medical practice, however, at this time, was not easy. In the first place the Portuguese at Macao, where Sun chose to start his practice, were jealous of the young Chinese with modern methods who was a threat to their own business. On the other hand, the Chinese themselves had to be won over to a Chinese doctor who forsook the ancient methods and practiced in a modern way. Business was very poor, from the beginning, but Sun proved himself an excellent doctor and surgeon on the few cases he did attend. To while away the time in Macao, Sun

discussed politics and government with members of the various secret societies. He was amazed to find so many young men who seemed to share his own thoughts and hopes for China. Many of them were former missionary students like himself, who had broadened their outlook through travel and occidental education. It was natural that they should see the shortcomings and backwardness at home upon their return, and want to do something about it. What young student even today, returning from a big college city, does not find ill comparison in his home town? And in this case, the contrast was so great that there could be no comparison at all. There was no use in appealing to the government in this case, for it would net them nothing but imprisonment and severed heads. Nor could they expect aid from the older people, for they were either too steeped in tradition to consider changing things, or they were heartily afraid of the Manchus. Although the Manchus had lost 'face' in the Japanese war and in the Russian and British demands, the Dowager Empress was still a complete power in China. Dr. Sun Yat Sen found that he was more interested in finding a way to make the wily old Empress do something for her people than he was in his medical practice. As he told one friend: "If I am only a doctor I can hope but to cure one patient at a time. If I help China to free herself, I can cure 400,000,000 at once!" And so the die was cast. Dr. Sun left Macao and his medical practice without regret, just as he had left the village of his birth, and for the same reason that he might help his people.

He returned to Canton with his friend, Luke Ho Tung. Sun was a natural orator, and they soon pressed him into service. Many were reached through his

voice. Though a calm, quiet speaker, his voice was clear and convincing to the listener. It was not easy for him at first, however. He practiced long hours to perfect himself. But like everything that he wished to master, this came to him in time. Besides being a fine orator, Sun was a born leader, and his friends were quick to recognize it. They wished to do more than just make speeches about their dreams; they wished to bring them to reality.

Dr. Sun returned to Canton, setting up his headquarters in a drug store, using this as a 'front' for his activities. In 1893 he made a brief journey with Luke Ho Tung from Hankow to Peking to personally view the Manchu system of government. He found it corrupt and stagnate. The young revolutionists decided then and there to petition the government through Li Hung Chang, for a more progressive educational and agricultural program. The petition was instantly turned down by him.

The refusal of the government, however, proved to Dr. Sun and his followers that peaceful ways could never accomplish their objective. They realized at last that force revolution could be the only answer! Now the Young China meetings were held in secret. They gathered money for arms. Everything was done in the strictest privacy.

The next year, 1894, Dr. Sun saw a chance for revolution due to the fact that the Manchu Government was busy fighting Japan. Funds, however, were vital to his cause, and he decided to go to Hawaii and ask Sun Mi for help. His brother was at last convinced of the worth of the new cause, and with Dang Yim Nam, another

Hawaiian Chinese, became the first well to do merchant to join the cause. They both offered young Sun every cent they possessed and helped him win other local members to his new Hing Chung Hui party or China Uplifting Society. So that when he left Honolulu in 1895 there were a little less than one hundred members for the new society.

Dang Yim Nam returned to China with Dr. Sun to help him set up a society headquarters in Hong Kong. They planned to use Canton as the springboard of their revolt.

At Hong Kong the society opened a false Kin Heng Hong, or Import Office, as a front while using an 'Agricultural School' at Canton.

On September 9th, due to a careless shipment of arms, a Customs official at Canton discovered six hundred pistols. Spies of the government had also notified the Imperial soldiers to surround the Canton headquarters, where they arrested Luke Ho Tung, Hsu See and Chu Kwei Chuan. Dr. Sun, on his way to the headquarters was warned off just in time to escape walking into the hands of the police.

I was in the village at the time, where I had returned from Hawaii for my wedding, and though I knew what was going on, the rumors that reached the older villagers were disquieting. Luke Ho Tung gave himself like the zealot he was, to the Cause, even selling his young wife's jewels to aid the Movement. I had an Aunt living in Canton, and her letters concerning Luke Ho Tung disturbed the village

very much. None of them, of course, had any idea that these reckless young men, whom no one in the village understood, were planning a revolution.

It was a sad beginning for the brave little party. And it had swift and frightening repercussions upon our village of Tsuei Heng! My Aunt wrote at once that Luke Ho Tung had been taken prisoner and that Sun Yat Sen had been forced to flee. Dr. Sun, I learned from him later, had gone inland from Canton to the home of one of his Iolani schoolmates, Tong Phong, and roused him at midnight, asking him to secure a sedan chair so that he could travel to Macao and get a ship for Hong Kong, where he might be safe in the British concession. He said he wished to go to the United States Consul to see if they could help Luke Ho Tung.

Luke Ho Tung had steadfastly refused to give any information to the Manchus.

In Tsuei Heng, however, where I had just celebrated my wedding, we were having a small revolution of our own. The letter from my Aunt, which was received by a grand uncle of mine who was elder of the village, had completely demoralized the old man.

He kept jumping up and down from his chair seat in his agitation, quoting from the letter, saying that those young men were crazy, that they would cause the loss of all the heads in the village! He wailed that warrants were out for both Sun Yat Sen and his followers, and since he was the elder of the village they would hold him responsible! He was so thoroughly frightened that he did not know what he

was doing. I am afraid I was young enough to think it was very amusing to see him jumping about like a puppet in his long robe, wondering when the blow would fall.

“Aren't you afraid?” he asked finally. I replied that I wasn't. I added that I'd bet my other grand uncle, who was also the head of the village, Tong Ka (and a much larger village) would not be frightened either. I suggested that he go to see this relative, if he were in a quandary as to what to do, and ask his advice. This seemed to please my grand uncle and quiet his fears, but he begged me to go in his place, saying that he was old and infirm. He was in such haste that he offered then and there to go and get me a sedan chair for the journey. But I told him there would be plenty of time in the morning.

As a result, I arrived in Tong Ka in my sedan chair early the next morning. Since grand uncle was a mandarin, I must pay certain court to him in the old way, so I was decked in my best robes for the event. It seemed rather strange to me to go through all this ceremony after my free life in Hawaii, for I had been away at school also, and just returned long enough to marry.

Grand uncle's house, situated on a hill, was very impressive. His two brothers had houses on the same hill, and the three of them ran the village of Tong Ka, which had about two thousand houses and was the market town of our district.

Twenty one steps led up to grand uncle's house, and a lovely garden lay about it like a mantle. I was received at the door and went to salute grand uncle with folded hands, bowing three times. He was an old man in full mandarin robes, with long thin mustaches which he stroked or yanked, as the case may be, to show his

emotion. When we were at last seated in the parlor, we began, according to polite custom, to discuss such things as the weather, the garden, the seasons, until as a signal that I might begin to discuss the real purpose of my journey, grand uncle said shrewdly, "Now, why did you come to call upon me so early in the morning?"

I countered politely by saying, "Just to see how you were, grand uncle. We don't see you often, and grandmother wishes to know how you are."

Grand uncle smoothed his mustaches and said, "You do not come this far so early just for that reason. Come, tell me why you are really here."

Thus bidden, I could really get down to brass tacks as it were, so I told him the whole story of my village's woes, adding that the elder, my other grand uncle, did not know what to do.

At first he was slightly amused at the antics of a few students, whom he considered upstarts but harmless. But when I came to the details of my Aunt's letter concerning Luke Ho Tung, who was her nephew, that he was imprisoned and might soon be decapitated, my mandarin grand uncle yanked both of his mustaches and jumped from his chair, saying: "How dare you little villagers have the nerve to handle such a big business as the overthrowing of a government without money, soldiers, and warships? It is a rebellion! Treason!" He went on for some time, but I remained meekly silent until his rage had passed and he again sat down.

"You have had great experience," I said, "you must tell us how to proceed, and how to receive the Manchu soldiers when they arrive seeking Sun Yat Sen and the house of Luke Ho Tung." We both knew, of course, that the houses and families of



these two rash young men would be seized if available. They had gone however. Dr. Sun had sent for his family, who were now hidden in Hong Kong.

Grand uncle sat jerking his mustaches, first one then the other, while he thought. At last he asked me if the elder had a book on police procedure. I said I didn't know. Grand uncle got his book and said that the elder was to read the passages on dealing with warrant servers. He added that the chiefs of the village should meet the soldiers politely and show them every courtesy, escort them around on their search (leading them as much out of the way as possible) and that we would find a passage in the book saying that these soldiers might be 'paid off' according to the number of miles they had come to serve the warrants. This seemed all that he could suggest. If the soldiers were paid off, and found nothing to 'seize' they would probably leave at once.

I returned with this comfort to my other grand uncle, who received the book on police procedure, reading it avidly. He proceeded to carry out to the letter, all the suggestions. But I took a few precautions of my own, putting men with guns in the surrounding hills, just in case we were in for a wholesale seizure or slaughter of the village. As it happened, we had no trouble. Our soldiers were rather indifferent men who accepted their 'pay' and allowed us to lead them to Sun Yat Sen's empty house, and finally left us in peace. The Sun family had of course moved to Hong Kong upon receiving word of the revolt.

Meanwhile, Dr. Sun worked tirelessly in Hong Kong to save his friend, Luke Ho Tung. He approached the American Consul, who interceded for him. He also

got Luke Ho Tung's employers, a cablegram company, to swear that he was only a student engaged by them, and could not have been serious in his revolt activities. But all his friends had reckoned without the zeal of the young revolutionist himself. When the Consul went to the Yamen he discovered that Luke Ho Tung had confessed in writing! He explained to friends that he wished to become the first martyr to the Cause, adding that the Manchus could kill one but not the millions to follow the Revolution. He was beheaded fifteen days after the failure of the first revolt.

Dr. Sun sent word asking me to meet him in Hong Kong. He was much upset at Luke Ho Tung's death, yet determined to carry on for the revolution. He told me that he was going to take refuge in Kobe, Japan, and work from there until ready for another revolt. He asked me if I would take his wife, mother and three children with me back to Hawaii, and leave them in Sun Mi's care. He said that it was no longer safe for them in China. I agreed readily, and our party embarked shortly for the Islands.

I felt, when I left him there in Hong Kong, that this was a new Sun Yat Sen passionately determined, yet cool and calculating as a general. Gone was the impulsive boy, Tai Cheong, and in its place was the shrewd, inflexible leader we had all been waiting for. A thousand failures could mean nothing against such a dauntless spirit. In spite of the puny effort that had ended in black despair for so many close to me, after talking with Sun Yat Sen, I felt for the first time a definite hope for China and I was determined to help in any way possible.

### III

#### In Japan and Hawaii

After our ship reached Honolulu, Dr. Sun's family settled with his brother, Sun Mi, on Maui. We heard, of course, directly and indirectly of Sun Yat Sen's activities in Japan.

Dr. Sun's friends had provided him with funds to reach Yokohama. He said that he had settled on Yokohama as a place of exile because it was close to China and would make an excellent point from which to conduct future operations.

The Chinese Japanese peace made in 1895 enabled Sun to go to Yokohama. Yet, even with peace, he had to use every precaution to elude the Manchus, who had placed a huge reward of \$100,000 on his head, and whose spies were as thick in Japan. Besides this, an extradition law was in effect between the countries, and if caught, he could have been returned by the Chinese consul to China for trial and execution.

Early in his public career, however, he got used to these constant threats to his life, and if anything, they seemed to stimulate, rather than intimidate him.

Since disguise was important at this time, he adopted western dress, grew a mustache and cut off his queue. Because he was very dark, he could easily pass as a Japanese. And indeed, in later life, people often said he resembled a dapper Frenchman, with his neat, dark clothes and clipped mustache, rather than a Chinese.

Dr. Sun stayed in Kobe for a year, setting up headquarters to carry on his revolutionary work, with the help of his Chinese friends and Japanese sympathizers. He found the Japanese alert and helpful and extremely interested in his plans. This was to have repercussions later, but at the time, their aid enabled him to set at least the groundwork for future revolution activities. There was tireless effort on the part of Dr. Sun and his little band in isolation at Kobe, to carry on the work.

Hawaii was especially fertile as a field of sympathetic support to Dr. Sun. To begin with, we were all Cantonese and closely allied to him and to the first outbreak in Canton. Interest in the revolution and speculation as to Dr. Sun's success ran high in Honolulu in those early days. Because most of us had enjoyed a western education in Hawaii and the freedom of new ways, we were unusually aware of the need for a change in the old Chinese regime. We had all seen what progress and modern methods could accomplish, and we were anxious to help bring this change about for China in spite of herself, if necessary. Dr. Sun realized the importance of this support from the progressive young China across the Pacific. He knew that he must have help both moral and financial, and nowhere was he more likely to find both than in Hawaii.

We learned that he planned to come to Honolulu early in 1896. When the Chinese Consul learned that he was coming, he tried to arrange a great reception. Then word reached him that Dr. Sun was the revolutionist leader wanted by the Manchus! At once he changed all of his plans and did not even greet Sun.

There were plenty of us to receive him, however. A great respect was already felt for the young revolutionist who had dared to defy the Dragon Throne. Those of us who had enjoyed the advantages of Iolani were acutely aware of the need for a change in China. But more surprising and more moving to Dr. Sun, was the honest interest and loyal support of the Elders who had come to Hawaii. Under the old system it would have been strange indeed to find men of venerable years following blindly such a youthful and radical leader. More than that, however, in this case, was the fact that Dr. Sun was a revolutionist and a fugitive from their own government. Their support was unanimous and unflinching indeed the new order of aroused thought had already taken hold and produced tangible results.

After visiting with his family and close friends, Sun began the real work of organization for the Cause. Even with the unflinching support of his countrymen, it proved to be slow work, yet Sun was untiring in his zeal and effort to place before all, his creed and his plans for China. He went about it much as a new missionary might go about instructing his first class of convert. He explained slowly, painstakingly, in simple language that they would understand. Not once did he adopt a flowery oratory, keeping instead to the simplicity of well known symbols and everyday expressions. Yet his audiences, because of the honest simplicity, were more moved than they would have been if he had ranted and raved. Always a quiet, convincing speaker, he developed into a powerful one as well.

After some months of speech making, during which time he laid a sound groundwork for complete understanding of the Movement, he called a meeting of some thirty men of standing, at the home of his friend, Ho Fon.

It was a most interesting meeting. Under Dr. Sun's guidance, it was decided to form a regular organization to be called Hing Chung Hui China Uplifting Society. Each member took a simple oath of allegiance in that they would keep faith with the society and its doctrine, be ready to aid the leader as requested, and at all times work to the best of their abilities for the Cause.

Dr. Sun was himself the first to be sworn in, placing his hand on the Bible and quietly asking God to witness his oath. The others quickly followed suit. For the most part they were young men, capable, vigorous and intense. They were the product of at least partial western education, and ideal compatriots of the zealous, progressive young leader Sun Yat Sen.

The next few meetings of the newly formed Hing Chung Hui saw a steady swelling of the rank of followers. But these young men wanted to do more than give money and listen to speeches. They wanted to personally take part in the freedom of China.

It was suggested that since actual fighting would be inevitable, some military training was essential to their cause. Without further ado, a young Chinese captain and a lieutenant, W. Yap and C. K. Ai, were selected from the ranks of society, and a Dane, Victor Bache, was hired to head the instruction. He had been an army man, and though he trained his young Chinese with sticks in the yard of Rev. Frank

Damon, there was no lack of true military precision. The wheels were at least moving across the seas, for the Chinese Revolution.

Dr. Sun continued to gain support in the Islands, and money poured in for the Cause. Some \$6,000 had been gathered by June of that year, a large amount for those times, and much of it represented the entire savings of certain donors. Sun was exceedingly pleased, and decided to try the same methods of organization in San Francisco, where a large population of Cantonese had settled during the gold rush. He hoped to find the same enthusiasm and loyal support amongst the wealthy merchants and traders of California as he had found in Honolulu. He was cheerful and optimistic about traveling abroad alone, with the danger of Manchu spies still waiting for a chance to capture him. He seemed only to have one thought in mind the immediate and complete success of the Cause. Like Robert the Bruce, his failures only made him try again and again with renewed vigor and determination.

## IV

### California and England

During the first part of his visit to Honolulu, Dr. Sun met, quite by accident, his old instructor Dr. James Cantlie. The Dr. and Mrs. Cantlie were on their way back to England, and had just stopped for a day in Honolulu. Dr. Cantlie had taken his wife and her Japanese maid for a carriage drive around the island. On their way, they were hailed by a man on the sidewalk whom they took for a Japanese. His hair was cut short, he wore western clothes, and had a short, trim mustache. Dr. Cantlie sent the maid to speak with him and find out what he wanted.

Sun laughed and spoke to the party in English. Even then they failed to recognize him, and he had to tell them who he was. The Cantlies were extremely interested in his new efforts for the Movement and suggested that he come to England to further spread his doctrine, and that he be their guest while there. He promised to look them up if and when he got to London. At present however, he explained, his interest was in California and its large Chinese population.

His ship sailed from Hawaii for San Francisco, in June 1896. Behind him he left an active and well organized Hawaii group of his countrymen nearly nine tenths of the Chinese population of the Islands.

San Francisco's Chinatown a veritable 'small China' transplanted, was ready and eager to receive him. They were well aware of his work and had heard, from relatives in China and Hawaii, of the abortive first revolutionary attempt at



Canton. His quiet, intense speeches did not fall on unresponsive ears. Rich and poor came to hear him and stayed to pledge their support in whatever means they were able. They joined the fast growing Uplifting Society, took the oath of allegiance, and money again poured in to finance the Cause.

From San Francisco, Dr. Sun made a short speaking tour of the small outlying California towns where Chinese market gardeners and farmers met to listen to his words. (Here, again, he found instant and loyal support). Some had little to give but their belief in the Movement, but it was something that at least men were waking to the need for support and unified action. And again there were new members for the Progressives.

On his way across country to New York, his next goal, Dr. Sun continued his speech making and organization of new branches to his society stopping over in the major cities. Everywhere he found enthusiasm amongst the younger men and at least a frank interest on the part of the elders. It was naturally harder for the older people to believe that anything could actually come of this young revolution.

Revolutions in China were an old story and quite common even in ancient times but they followed a certain pattern, more talk than action, and while a few were bloody and many were of long duration, they all ended in the same way by accomplishing little. Sun Yat Sen's idea of a free and democratic China, doing away with all of the old traditions, was something almost beyond belief. Terrible and wonderful in the extreme. If he could bring it about it would be magnificent if he failed, the people would reap the chaos of an innate Manchu government.

To a man, the followers of Sun Yat Sen realized the extreme danger of their position. Not only to themselves, but to each member and branch of their family in China and abroad. At the first inkling of guilt, the Manchus would distribute death and seize property without mercy. Still, loyalty to the Cause and to the new leader did not falter. Many gave all their property and life's savings, and dedicated their lives to the Revolution. It was amazing how swiftly the society grew.

In New York, Dr. Sun stayed with a friend, Tong Phong, one of his Iolani schoolmates, who now ran a curio shop. He intended to sail shortly for England. Unknown to him, word of his arrival in New York had reached the representatives of the Manchu government there, and when they learned of his journey to England, they wired the London Manchu Legation to seize him. Dr. Sun, of course, knew nothing of this when he sailed.

Usually he was very cautious in his travels. Knowing the danger of ever present Manchu spies, he booked passage under assumed names, but for some reason, he felt quite safe in England. Word had reached him by now, of course, that the Chinese minister in Washington had done his best to have him taken captive and returned to China. But the plans had failed and Dr. Sun, not aware of the wire to the London Legation, considered himself quite safe.

In London, he went to the home of the Cantlies, where he was warmly received and where he stayed as an honored guest during his visit.

Dr. Sun had two objectives in visiting England at this time. One was to organize the local Chinese in his movement, the other, to interest and enlist the

financial aid, if possible, of some sympathetic Englishmen. He did not have marked success along either line at the time. There were few Chinese in England, and as to the English loan for munitions which he had hoped to arrange, they were kindly and sympathetic enough, but unwilling to involve themselves in so new and unproven a cause. They did not refuse him outright, however, but suggested that they would watch and wait a while, and he could then come to them again.

The blow fell on a quiet Sunday in October. While on his way to church, Dr. Sun was hailed by another Chinese who asked him if he were Japanese or Chinese. Since Dr. Sun had cut his queue and adopted western clothes, he was often taken for a Japanese. He explained to his countryman that he was Cantonese, and the other man, saying he was also Cantonese, they spoke in Punti as they strolled along. Presently they were joined by another Chinese and the two urged Dr. Sun to come to their rooms for a talk. Dr. Sun explained that he was to meet Dr. Cantlie at church. Still a third Chinese joined them and the first one left. In passing a house with an open door, Dr. Sun was forced by the remaining two, to enter. He still suspected nothing until they slammed and bolted the door. He realized with a shock that he was inside the Chinese legation!

Ever since the Washington legation had wired them, of course, they had been on the lookout for him. They at once made it clear to him that he was a prisoner. A search of his person proved very disappointing since he carried no papers on him. But they knew that he must have left papers at Dr. Cantlie's where he was living,

and promptly sent a representative to get them. Fortunately, Dr. Cantlie refused to give them up in Sun's absence.

Dr. Sun said that Sir Halliday McCartney was his chief inquisitor at this time and he told the revolutionist that he was to be sent back to China by ship and would remain a prisoner until the ship sailed. The legation was much chagrined at failing to get hold of Dr. Sun's papers, for if they had managed this, they would have known the names and addresses of all those active in the Revolution and there would have been tremendous and dire repercussions in China.

For twelve days Dr. Sun was held captive in an upstairs room of the legation. He learned that he was to be shipped to China under the fiction of being a lunatic, and he knew that unless he managed to escape before he was put aboard ship, he would certainly be killed upon arrival in China. He made up his mind to try and get word to Dr. Cantlie. It was impossible to bribe the legation people but they had left him his money and the contents of his pockets.

Since his room was high above the street overlooking an areaway, Dr. Sun decided to write a message to Cantlie, wrapping it about a coin, and try to get it onto the sidewalk or street where some passerby might discover it. His first attempts ended in complete failure. Either the paper came off the coins or they failed to reach beyond the roof, and at last when one did succeed in getting to the street, it was picked up by a legation member and a closer guard than every was put on him. Almost in despair, Dr. Sun commanded himself to God and stood ready to

accept his fate. He said afterward that it was the only moment of utter defeat he had ever known.

With hope all but abandoned, since they had made it impossible for him to throw anymore messages from the windows, Dr. Sun was sitting alone one day when a servant entered to replenish the coal fire. On the spur of the moment, he explained his position to the man and asked him if he could get a message to Dr. Cantlie's house. The servant was cautious but he at least listened to the story and finally accepted the scrap of paper Dr. Sun had written on, and the last of his money. The next hours of waiting and suspense were the longest of Dr. Sun's life.

His duties completed, the servant left the legation and from his high window Dr. Sun watched his departure knowing full well that it was his last chance of escape. He had wrapped 150 pounds about the note to Cantlie, telling the servant, "I am in grave danger here. They are going to ship me back to China and kill me. Here is a note to the only friend who may help me. He lives on this street. If you will deliver the note to him, there are 150 pounds for you."

The servant did not go directly to Dr. Cantlie, however. He took the note and the money home to discuss it with his wife. Fortunately, she was a shrewd and astute woman, and says of course they must help the poor man. Scribbling a note to Dr. Cantlie herself, she took Sun's card and putting on her shawl, went to the Cantlie house to deliver it in person, even though it was eleven thirty at night. She was afraid that she might get her husband in trouble at the Legation if his name

was connected with the affair, so she had signed the message merely “a Friend” and after slipping it under the front door, rang the bell and disappeared.

Dr. Cantlie, coming downstairs in his pajamas, found both notes. He wasted no time but dressed at once and set out for Scotland Yard. At the Embankment, the chief commissioner told him bluntly that it was nothing to do with the Yard and that they would not act. Dr. Cantlie, realizing the gravity of Sun's situation and the pressing time element, went in desperation to the Foreign Office where he had a personal friend. Here at last he got some cooperation. The friend carried the tale at once to Lord Salisbury, who without further waste of time, phoned Scotland Yard and told him to surround the Legation and rescue Dr. Sun.

This was barely twenty hours before Sun was to be spirited away to his doom. Burly plainclothesmen from the Yard formed a cordon about the Embassy where Sun was held captive, and an inspector with a derby hat and a no nonsense air about him, put a heavy thumb on the Legation doorbell.

At the sight of actual force, the Manchu ambassador was frightened nearly out of his wits. He played sick and sent his secretary to the door to deal with the barbarians. If one may judge, the conversation went something like this:

“I'm Inspector So and So from Scotland Yard. Is the ambassador in?”

“His Excellency is ill. I am his personal secretary. May I assist you?”

“Yes. We understand you have a certain Dr. Sun here, who is being held prisoner. We want to see him.”

“Oh, but there has been some mistake, Inspector. We have no such person here.”

“No? Then you won't object if we search the house we must follow up these rumors.”

“But you have no right.”

“I have a proper warrant. Either you produce Dr. Sun at once, or we search the house from garret to cellar.”

“This is an outrage against the Chinese Empire!”

“Maybe. But what you've got to understand is that you're not in China now you're in England! And the quicker you produce what we want, the easier it will be for you and your Empire!”

A few moments later, a pale but smiling Sun was reunited with his friend, Dr. Cantlie.

This was to be his narrowest escape, and also the most widely publicized, for the British newspapers made a field day of the event, getting Dr. Sun to write an account of his adventure for the London Times. In a twinkling the name of Dr. Sun Yat Sen of China spread abroad and become a world wide topic.

The publicity pleased Dr. Sun, not for himself, but because at last his Cause was made clear to the world as well as his own people, and he hoped the soliciting of aid would be made much easier.

He remained for a short time with the Cantlies, always studying and working for a better way to carry on his well beloved Cause. Dr. Cantlie later remarked

upon the fact that Sun never let a moment go to waste. He read constantly, military works, constitutional history, political science, in preparation for the great job ahead once China was ready to take her place as a Republic. He knew that someone must teach them the fundamentals of the new form of government he advocated. But through all the hardships and seemingly insurmountable obstacles, he never lost faith in the dream he had for a free China.



## V

### **Europe, the Straits and China Again**

When he left London, Dr. Sun made a brief tour of the other large European cities Brussels, Paris and Berlin. But there were few Chinese to be contacted and his real business lay in the Straits Settlements, especially Singapore with its large Oriental population and its numerous wealthy merchants.

The banking houses of Europe had given him only coy replies and vague promises. How, they countered, could they lend money to a new government that had yet to be formed? Their sympathy, however, was a latchstring for future use.

In the Straits Settlements it was quite a different matter. Here again, Dr. Sun found loyalty amongst his own people and concrete proof of their interest. Going about his work of conversion diligently and patiently, amongst rich and poor alike, he raised some \$60,000 in funds. The Singapore people realized that it would be a long time before the blow for freedom could be struck with any hope of success. It takes time to lay the groundwork for a revolution. But they were patient and willing to wait. Singapore became and remained, one of the staunchest strongholds of the Revolutionary party always ready to give Dr. Sun protection or aid. And many times he took advantage of this, while on the run from the Manchus.

It was a constant source of amazement to those who knew him, how Dr. Sun managed to keep in close personal touch with all of his scattered branch societies, especially as he was always on the go. But he managed not only to keep track of the

activities of each group, but also to get word to them of his own progress. Much of the correspondence came through Hawaii, where it was handled by the local society, which in turn routed news to Dr. Sun abroad, and also kept him supplied with funds for personal use, taken from the treasury.

Dr. Sun did not care about money as far as he himself was concerned. In later years I used to tax him about traveling with practically nothing in his pockets, telling him it did not look well for a leader of his position to have to ask for money as he went along. He would always laugh and say, "I don't need money. I get what I want wherever I go." It was quite true. When organization of the Movement was once established, he could travel from one end of the world to the other merely on his name. There was always transportation available, a house and food ready to his hand, funds when he asked for them though he seldom did for anything but a business transaction, and even motor cars and boats were obtainable if needed.

When Dr. Sun came to Hawaii after the failure of his first revolt, during which time my uncle, Luke Ho Tung, was killed by the Manchus, I told Dr. Sun that I would like to be a doctor myself and study medicine. Sun said: "Why do you want to do that? I am a doctor already and I have given it up. There is much greater work ahead. If you want to really learn something, study under K'ang yu wei, and learn politics and government."

K'ang yu wei was a great Chinese scholar and liberal. He had been called to the court of the Manchus to advise the young Emperor, Kuang Hsu, on a more modern government.

But I told Dr. Sun that I was too old to go to school again. “Then, if you want to help me,” said Sun, “go into politics here, organize the societies in Hawaii.” I told him that I would do that. I remained in charge of our society for many long years and often sent Dr. Sun sums of money upon request, from our treasury.

The job was made more difficult for me due to the fact that my father had been seized by the Manchu government on the 'rumor' that he had some revolutionary connections, and for his sake I had to work quietly and under cover. I also had to wear my queue, though living in Hawaii, for ten years longer for his sake, since to cut it would have been a revolutionary act and might have caused his death.

The poor old man had long been retired, living in our native village, and of course had no connection with the movement. After the establishment of the Republic he became one of the elders of the district. He had gone outside one day to stroll about the rice patch when he was seized and imprisoned in Canton. Luckily, he was a scholar and could write, and they made him something of a secretary. But for six long years he was to remain in prison, while I tried every way I could think of to bring about his release. In the end I brought it about through Wu Ting Feng, the Chinese ambassador to Washington, who effected his release, but in the interim I had spent \$10,000 through the Chinese courts to no avail.

Dr. Sun wished to set up a permanent headquarters in Japan, first because it was close to China, and secondly, because of the large Chinese population at Yokohama and Tokyo. There were quite a large number of Chinese students then

in Tokyo, and Sun thought that if he could gain their sympathy and interest, they in turn would be ideally suited to spreading his doctrine inside China. It was becoming increasingly difficult for him to enter and leave China, as the Manchu dragnet for him widened. Many of the Japanese were friendly towards his movement and gave him money for the Cause, and every aid available.

Although there was a large price on his head now, Dr. Sun managed to make many trips to China. Usually, he traveled in disguise and incognito, still it is a miracle that he escaped detection. He dressed as beggar, coolie, fisherman, even as a woman on occasions, but his luck always held. He knew the importance of preaching his doctrine personally for almost the whole Movement was built upon his own compelling and magnetic personality. But even though he was always able to make even his 'mixed' audiences understand him, he knew that he could not possibly travel everywhere. So he hit upon the plan of writing out his teachings, and having them printed in small undercover revolutionary printing shops and later distributed to the various tea houses throughout the land. Here they were read aloud to all.

This may strike you as a clumsy, slow way of spreading news, but it was in fact the only way, considering the complexities of the Chinese language.

The Chinese, for the most part, speaking of the 400,000,000, learn and understand only the dialect of their particular province and class. There is no such thing as a 'universal' language in China, even today. It will be slow in coming. So that even a man who makes a speech to the multitude is translated again into each

of the many dialects. Mandarin has always been the official and court language of course, but at that time only a few could be scholars or afford the time and leisure required to study it.

But though few could read, there was always at least one man available in every village who both read and wrote. He then would translate the paper to his local people. And the beauty of the written word was that though the spoken dialects differed to the point of foreignness to each other, the written word was always the same! Hence the same paper could be translated into each of the dialects by its local reader with universal ease. It was the solution to the problem of reaching all the people. So at last the people of China began to rally to the banner of the new leader and waken to the Revolutionary Cause. It was a slow process, this waking up of the Dragon that had slept long under the yoke of the Manchus, but the coils here and there were beginning to tremble with life and the great jaws to flex themselves. Internal China was stirring again after two hundred and sixty years of lethargy!

The defeat of China in the war with Japan in 1894-95 clearly showed the world, and especially China, that a change of some sort was vital, else China would be conquered and divided. Even the Imperial Throne was aroused, and young Kuang Hsu, under the guidance of the scholar, K'ang yu wei, began a series of 'reforms'. In September 1898, he issued edicts abolishing the use of Chinese classics exclusively in public examinations for office; encouraging Western education and travel; establishing colleges and modernizing the army.

All of these were sweeping changes, too sweeping as a matter of fact. Many felt that they should have come more slowly, not all at once. But the little group of reformers inside the Palace had a reason for haste. They knew that the wily old Dowager Empress would stop them if she could, and they meant to rid themselves of this danger. Young Kuang Hsu ordered his General, Yuan Shih Kai, to surround her palace and hold her prisoner while the reform was carried out. It was a bold move and would have worked, had the plot succeeded. But Yuan Shih Kai, a double dealing, unprincipled man who had bought his way into power and did not intend to lose it, saw his chance of playing one side against the other to his own advantage, and went to the Empress quietly, with his own story. He told her Kuang Hsu had ordered him to put her to death. This was high treason of course, and the Dowager Empress now had all the 'proof' she needed to seize the throne herself. This she promptly did, with Yuan Shih Kai at her heels. The young Emperor was taken prisoner, held captive, and a huge price was put on the heads of K'ang yu wei and his brother, with five other reformers who were beheaded. K'ang yu wei had escaped in a British boat. He took refuge in Japan as Dr. Sun had done, and the Empress swiftly declared all of the new edicts void.

Dr. Sun continued his written teachings, which now found an even more eager audience inside China. For the most part, he used the classics and simple Chinese history to illustrate his meaning. He explained that the people needed better food, education and more freedom in order to progress, and that China must progress to exist. In the past, he took pains to point out, corrupt governments had

been overthrown, and therefore the people must have faith and now move without fear.

Also, the sporadic revolts continued under Dr. Sun. All told he was to try nine times before final success. Most of the early revolts failed due to poor or hasty planning, lack of coordination, or the untimely discovery by the enemy.

Once a barrel of arms broke open on the dock, giving the plot away. A second time two parties failed to unite their strength at the crucial moment. Again, gunpowder exploded by accident in a central warehouse. Even those most faithful to the Cause lost heart as failure after failure piled up. In Europe the Movement became something of a joke a zealot trying to move a mountain with his bare hands!

But Dr. Sun did not waver. If anything, his zeal burned brighter with each failure. He went doggedly ahead, adding new tentacles to his octopus, welding them on with the fire and strength of his own determination.

China, however, was becoming an unsafe base from which to work and once more new horizons beckoned.

## VI

### **The Organization of America and Europe**

Although the Empress Dowager ruled the Dragon Throne once more as absolute monarch, since the fiasco of Kuang Hsu's reform attempt, it was recognized by the world powers and China herself, that the old way of government would not do for long.

China, through her enforced concessions to other nations, her loss of Formosa and Korea, had displayed to the world the extent of her inner weakness. In 1897 China had lost Kiao Chow to Germany. In 1899 Kwang Chow Bay was lost to France. Even the Empress, with her hatred of western methods, was aroused to the need for China to protect herself.

She had two enemies now working directly against the Throne, Dr. Sun and K'ang yu wei, who was preaching a constitutional monarchy from his haven in Japan. And her hatred of the barbarians, whose outlandish mode of government had inspired these men, knew no bounds. She was ripe, therefore, for any suggestion from the opportunists and shrewd plotters of her court, provided they could help her get rid of the accursed foreign devils, whom she blamed for the whole thing.

While this turmoil brewed and bubbled in the Forbidden City, Dr. Sun went faithfully ahead with his own plans for a change of government. With unrest in the



Imperial Court, anything was liable to happen, and he meant to waste no opportunity that presented itself.

From Japan he again started his circuit of Hawaii, the United States and Europe. His second world tour was even more of a success than the first mainly because the world was at last cognizant of the name, Sun Yat Sen, and his work for China.

When he reached San Francisco, he found not only avid interest amongst the Chinese, but also amongst certain Americans. After his speech one night, Dr. Sun was approached by a young American hunchback, a student at Stanford University.

“I admire what you are trying to do for China,” he told Dr. Sun, “I would like to throw in my lot with you.”

There was instant liking and respect between the two serious young men.

The American had been introduced to Dr. Sun as Homer Lea, by the two young Chinese students who brought him to the meeting. They explained to Dr. Sun that Lea was something of a military genius, and shortly afterward Dr. Sun made the young American his military advisor. He also arranged for Homer Lea to go to China in the company of two young Chinese, who were to sail soon from New York.

Dr. Sun again traveled his old route to New York stopping over in the larger cities to speak to his followers. Everywhere, the movement had grown and the society membership swollen to a remarkable extent. The local treasuries continued

to gather funds for the Cause and even Dr. Sun was amazed at the speed with which his organization had spread.

In Europe, as in America, there was a more cordial welcome ready for him, but the banking firms still resisted any definite promise of financial aid. They did agree, however, to watch and wait.

At many times the Movement, for all its outward success, seemed futile to those who were close to it. Failure after failure began to daunt even the stauncher followers, and many advised Dr. Sun to give it up. But he remained firm in his determination to proceed, and I am convinced that it was his own intrepid spirit and iron resolve that finally brought about the success of the revolution.

Many people are inclined to regard the Chinese Revolution as merely a phase in the political history of the land. But when you seriously consider the stupendous obstacles involved, in all their ramifications, it is impossible not to realize that it was the greatest, most far reaching change in the entire history of the nation.

Consider the background from which it had sprung. The active mind of a young Cantonese village boy, whose thoughts had become imbued with the teachings of the West. Behind him rose the always small but eager group of other young Chinese, who have come under the Western or European influence. This handful of intrepid spirits faced the traditions of two thousand years. Picture if you can, this vast land with its 400,000,000 population, the majority of whom were illiterate. A land where no common language existed, where there was little development of resources or travel and communication a land steeped in the ancient

lore of its ancestors, sleeping away its centuries behind the great walls erected to insure its isolation. A civilization that had endured for thousands of years was being threatened by the ideals of one man. Not only did this man wish to change the government of his people, but every phase of life as well! It is little wonder that people both in China and abroad questioned even the remote possibility of success. The greater wonder is that in spite of the odds, so many all over the world in all walks of life, were willing to cast their lot with the dauntless young leader, Sun Yat Sen.

Since the Korean defeat, the Manchus had been forced to admit the need for learning the ways of more progressive nations. This was a bitter pill for the Dowager Empress, whose deep hatred for the so called 'barbarians' had reached new heights since the attempted reform of Emperor Kuang Hsu and K'ang yu wei. She was ripe therefore for the suggestion by Prince Tuan, one of her courtiers, that an attempt be made to drive all the 'foreign devils' from the land.

So came the Boxer Rebellion of 1900, starting in the north and continuing in a reign of blood and carnage against the whites and all Christian Chinese, until the American, French, British and other allied troops put down the revolt and marched triumphantly into Peking.

The royal family had been forced to flee north to Si Ann. But even in defeat, the Empress was still the tenacious, wily old spider, ruling her domain by sheer cunning. She held Emperor Kuang Hsu a prisoner, and continued to place a huge price on Dr. Sun's head, as well as that of the reformist, K'ang yu wei. And since

Homer Lea, Dr. Sun's young American military advisor, had taken part in the Boxer trouble, she added a third reward of ten thousand dollars for his head.

Dr. Sun had been abroad during the early part of the Boxer outbreak, but he returned to his base in Japan. All three rebels, Sun, Homer Lea and K'ang yu wei had by now taken refuge there to lay plans for their coming activities.

Dr. Sun approached K'ang yu wei to see if they could not consolidate their two movements, but K'ang yu wei declined, with the explanation that while Dr. Sun advocated a clean break from old ways, and a real Republic, he did not agree that China was yet ready for such a drastic change, and preferred instead a constitutional monarchy, putting Emperor Kuang Hsu back on the throne. Homer Lea, now General Lea, saw the whole matter from a military point of view. He tried to explain that unity at this time was more important than their personal aims for China. Before they could attempt any new form of government, the Manchus must be overthrown!

When it was clear to him that this cooperation was not to be had, he told Dr. Sun that he would return to America, where he could be of more use training Chinese cadets for the revolution and raising funds. These volunteer troops, he suggested, could later be secretly introduced into China to honeycomb the Manchu army and help bring about its disintegration, once the Revolution was begun. In the meantime Dr. Sun was to continue his work for the Republic, and K'ang yu wei, with his newly formed Po Wong Wui, or 'Save the Young Emperor Society' (designed to free Kuang Hsu) was to preach his doctrine of reform. There would be time

enough to iron out personal differences, once the overthrow of the Manchus was accomplished.

Before he left Japan, Dr. Sun introduced Homer Lea to the man who was to be his second in command, General Huang Hsin, a husky fighting man devoted to Dr. Sun and his Cause.

Huang was a great swordsman. He had learned swordsmanship from the Japanese, practicing with the heavy bladed Samurai sword, which developed tremendous shoulders and arm muscles. He was at all times a calm, capable, loyal soldier into whose hands Dr. Sun thrust the active part of the fighting. It was also decided that the troops raised in China and abroad, would serve directly under General Huang, with General Homer Lea mapping out the campaigns and returning at the final hour to execute them.

While General Homer Lea returned to the United States and began in secret to organize and drill bands of Chinese cadets for the Cause, Dr. Sun continued his sporadic revolts, doomed to failure, but serving to keep alive the interest in China and her Movement. He had planned a revolt for the fall of 1900, and a group under foreign trained officers and men made up partly of Japanese and Caucasian sympathizers was readied for the attack. Although a small force was to be sent, it was thought that after their first success they would be joined by eager Chinese troops of the district. The revolutionists, who were to await the arrival of Sun Yat Sen, took cover near Macao.

Dr. Sun sailed from Yokohama, but upon arrival at Hong Kong, he was refused a landing since the Manchu government had warned the British that a revolt had been planned. The Manchu spies were both diligent and effective. Dr. Sun could no doubt have slipped ashore, but he discovered that the society treasurer, who carried funds necessary to the revolt, had also been refused entry at Hong Kong and had been forced to go on to Singapore. Sun followed him, only to discover that the man had been arrested there and the money was being held by the authorities. Since time was of paramount importance, Dr. Sun did some of his best explaining to get the money returned to him, telling those in charge that he needed it to carry on his business but carefully failing to mention the nature of that business! He was financially successful, but still more precious time had been wasted and he was forced to rush back to Hong Kong by the next boat. He landed with little trouble, but the British kept such a careful check of his activities that he was unable to go directly to his men. He sent word changing the meeting place to another area, but the unforeseen delays had caused him to wait too long. Surprise was now out of the question, and the revolutionists had counted on this element as their chief weapon of attack. Manchu spies were nearby, and Canton sent troops at once to intercept them. Four thousand royal troops soon put to flight the hardy little band of six hundred revolutionists.

Dr. Sun, and those who escaped with him, were forced to take refuge again in Japan and Singapore. The increasing pressure from the Imperial Palace upon the ports of entry, made it almost impossible for Dr. Sun to land or embark. Even the

treaty and concession ports in China were now closed to him, and at long last even Japan refused him landing. But he managed after some difficulty to return to his Yokohama headquarters where he began at once to lay the groundwork for his next revolt.

In 1901, the Dowager Empress was forced to sign a treaty with the eight powers with payment of 45,000,000 taels or about \$62,500,000 in indemnity. This was a further blot on the escutcheon of Imperial Rule, and a very thoughtful China began more and more to consider the worth of reform activities.

Throughout the unsuccessful revolts of 1903, 1904, and 1907, Homer Lea in America, K'ang yu wei in Japan and General Huang in China, worked diligently to raise fund, train troops and keep alive the fire of revolution.

In 1904 Dr. Sun went to Hawaii and the United States, attempting to raise the \$2,500,000 he knew he needed to carry out his plans. Everywhere he received an enthusiastic reception. He was surprised and pleased at the progress General Lea had made in training his volunteer troops, recruited from the Chinese settlements in the States. There was even a troop formed in Manila, and of course one in Hawaii. None of these men had had any previous military training, yet they turned into crack troops, even though for the most part they had started training with broomsticks.

In the Spring of 1905, Dr. Sun journeyed to Europe, where he tried once more to solicit aid from the banking firms there. He had little success, but again they were not adamant in their refusals, and indeed seemed to admire his tenacity.

Through his European tour, Dr. Sun preached his 'San Min Chu Yi' or five power constitution, modeled after the American theme of, by and for the people. He also formed the first society group at Antwerp, with thirty sworn members, in Berlin. Still a third was formed in Paris with ten members. At last, the Movement could claim a truly universal membership.

By constant practice, Dr. Sun had become an excellent and powerful orator. Besides a convincing, magnetic approach, he had added the valuable trick of raising his audience to an emotional pitch and swaying them by the power of suggestion. His name had become a household word throughout China and the Chinese settlements abroad, and there was a strong sympathy for him amongst the other races in Europe and America.

He was popular in some cases because he was a Christian; because he had an English education; because he was a progressive, striving to enlighten China all of these things counted in various quarters. But the wise leaders realized a still more important item, from a selfish point of view. Dr. Sun stood to become the titular head of China, should he succeed in his revolution, and one must always be prepared to back the winner.

Every nation with trade treaties or agreements in the treaty ports had a stake in the final outcome. They realized that even a weak, shaken, ill ruled China was still a rich and powerful country from the economic point of view, and one to be reckoned with eventually in the balance of world power. They began to realize that Dr. Sun would without doubt head China, should he carry out his plans. Interest



among the banking houses began at last to take definite shape, and it looked as if the entire financial burden would not have to be faced by the faithful Chinese at home and abroad.

## VII

### The Family

I wish to devote at least a short chapter to the family of Sun Yat Sen, since it has been my privilege to know them intimately.

The Chinese family is a very closely knit group, even today, and forms an integral part of the character of each member. Since each one has a definite niche in the family group and never steps out of it, I will start with the head of the house, the father.

Dr. Sun's father, Sun Tat Sung, was a poor but honest farmer, and an elder of our village. I remember him as an old man who always carried a small fan with which he used to slap his thigh gently as he walked. He shared his rice crop, in the Chinese manner, with the owner of his land some three and a half acres.

Though most of the houses in the village were brick with tiled roof, all were without trees or lawns. On either side of Sun Tat Sung's house, however, three wealthy merchants from Hong Kong had built three large mansions with surrounding grounds. I recall we used to go to these places as to a park.

Besides his wife and children, Sun Tat Sung had taken into his home the wives of his two brothers. These 'aunts' were more or less left to the care of their brother in law since their husbands had journeyed forth to seek their fortune and had never returned. One had gone to the gold rush in California and no doubt died there; the other went to Ning Po and failed to return. Communication was

extremely slow and undependable in those days and so the ladies remained in ignorance of the fate of their spouses to the end. Their loss, however, had left a lasting fear and bitterness towards the outside world, a thing which the children of the family had to fight when they wanted to leave home.

The second head of the house, Sun Yat Sen's mother, who had come from a neighboring village, was a good sized woman, with clear features, a dark Puntí complexion and the traditional tiny, bound feet. In later years her face was lined, and she lived to reach her eighties, but died unfortunately before her son became president of China.

Ah Mi or Sun Mi, was the eldest child, a second son died very young, and a girl came next before Sun Yat Sen. He also had a younger sister later.

Sun Mi, being the eldest, went abroad first, selecting Hawaii as so many of his countrymen were doing in those days. He was an industrious young farmer, settling on a plot outside Honolulu. He prospered from the first and returned shortly to the village to recruit more Chinese labor for the plantations in Hawaii. Going back to Honolulu, he first set up shop as a merchant on Maui, and when this venture prospered, bought a ranch near Kula and began to raise cattle. He was one of the first cattlemen on the island of Maui, and an extremely successful one.

I remember about this time Sun Mi arranged passage for his mother to come and visit him. He had also married a girl from near our village and had a son and two daughters. His mother was much impressed with all she saw on Maui, little guessing that because of her other son, it would become her place of exile.

When she returned to the village, we all gathered to hear her tell of her visit. The thing that made the most lasting impression, and which scarcely any of us believed, was her tale of the 'portable' houses in Hawaii. Their houses, she explained, were not substantial like ours, but were frame houses and moved from one side of the island to the other!

When Sun Mi sent for his younger brother to come to him in Hawaii in order that he might secure an education, he did not know, of course, the results that would ensue. He thought that young Sun Yat Sen would join him eventually in carrying on his business, and even went so far in his generosity as to legally deed his young brother one half the store. Then, of course, followed the dreadful repercussions of the desire on Sun Yat Sen's part to become a Christian, and secondly his disfigurement of the village idol, Buck Dai. When word of this outrage reached Sun Mi, he ordered his brother to come to him in Hawaii, where he upbraided him for his actions and demanded that he return his half of the deeded property as a punishment. This, Sun Yat Sen did willingly, signing the document in the presence of a lawyer. He explained to Sun Mi that money and property meant nothing to him. He never changed his mind on this score. To Sun Mi, the hard working merchant and rancher, this seemed the height of youthful folly. Sun Yat Sen, in turn, tried to convince his brother that a change from the old order was essential to China. This news, of course, fell on deaf ears. Sun Mi would listen to none of it. He was shocked and disgraced by his brother's actions and flatly told him so.

Sun Yat Sen returned to his medical studies in Canton, but shortly after his visit to Peking and the failure of his petition to the government concerning reformation of the educational and agricultural laws when he saw that force and action alone could work the changes necessary, he made one more visit to Sun Mi in Hawaii. He had become something of an orator by this time, though he was new to the tricks of the trade, and he was able to convince Sun Mi, against his will, that he was in the right. From that moment, when Sun Mi threw in with him (the first substantial merchant to become a convert to the Cause), he gave his young brother aid in every way possible, using his considerable fortune to further the Cause, and working with untiring loyalty for the Revolution.

While Sun Yat Sen was still studying medicine his father died. He was in his late seventies. His wife then became head of the household, and she wrote to Sun Yat Sen telling him that she had selected a bride for him.

This selection of a wife for the son of a house may seem strange to the Occidental mind, but in reality many Western nations have and still do make use of it; i.e. the marriages 'arranged' in France, Spain, Portugal, Italy, etc. In many ways it is a success, since it usually unites two families of the same social standing, the same tastes and creed.

The girl selected by Sun's mother was from a neighboring village a country girl of Punti origin, even darker complexioned than Sun's mother.

The procedure for a wedding was rather a lengthy and serious business. At first Sun's mother sent for a 'go between' to ask the girl's mother for a report of the

year, month, day and hour of the girl's birth. This was written on a piece of red paper and submitted to the boy's family for a month.

During this time, the boy's mother consulted a fortune teller to look up the girl's horoscope as compared to the boy's. If there was no bad luck indicated, she called the bearer of the birth paper to ask the girl's mother how much money, cakes, pork and jewelry she would ask for the betrothal. In return the bride's mother would send a suit of clothing to the groom. If both sides agreed, the groom sent a flower decked sedan chair to the bride's home with his own birth paper and presents.

The bride, veiled with a red handkerchief, was carried then to the groom's house. When the chair arrived it was greeted by firecrackers. The groom opened the door of the chair and an old woman carried the bride into the house, passed a small bonfire, straight to her room. At last the groom was invited to meet his bride.

The male guests and brothers escorted the groom to the bedroom of the bride. He lifted the red veil from her face with his fan. This is the first glimpse he has had of his bride's face. But he leaves at once with the escorts. Dinner for the bridal pair is served to them alone later, the bridegroom is supposed to first pick up a piece of chicken for good luck. The woman who has come from the bride's family makes the remark that the two will live harmoniously as husband and wife, and after her statement all of the guests leave except the immediate family and the guests from afar.

The bride and groom have retired to their bedroom. But in the early morning there is another ritual for the bride. Custom demands that she serve her new mother in law hot water to wash her face, followed by a cup of tea with sweetmeats. Later the bride and groom, dressed in their best, “kow tow” to the father and mother and senior members of the family to show their obedience and respect.

In three days they go to the bride's home to pay their respects, and a last feast attended by close relatives will be given the new couple.

The Chinese marriage, based as it is upon family ties and economic stability, is far from being the whirlwind love match of the western world, but due perhaps to its solemnity and tradition it is usually a contented and lasting union out of which grows deep affection. I am certain that Sun Yat Sen appreciated the many good qualities of his bride and had he not been so absorbed first in his studies and then in his revolutionary work, I believe they would have come to understand each other much better. As it was, Sun left his bride almost as soon as he was married, and returned alone to finish his medical studies in Hong Kong. Lu Szu remained in the Sun home at Tsuei Heng, and in time bore her husband three children, a boy, Sun Fo, and two girls. Their father was seldom home, however, and it was natural that his wife and mother both complained about his continual absence. I have never known anyone kinder or more considerate than Sun, and I know if it had been anything but his work for China, he would no doubt have given it up and come home to please the family. But his eyes were on the future of China, and nothing could swerve him from his purpose.

When the first revolt was in readiness, Dr. Sun realized the danger to his family, should anything go amiss. He had them leave Tsuei Heng, therefore, and move to a boarding house in Hong Kong where he hoped they would be safe in the British concession.

Old Mrs. Sun complained bitterly at having to leave her village at this time due to the actions of her young son. Their boarding house in Hong Kong must not have been as secret as Sun hoped, for after the failure of the first revolt, Manchu spies come to the house asking permission to make a search. Fortunately, the owner of the place was an Englishman, and he refused to allow a search unless they first produced a legal warrant, also adding that he would sue them for any disturbance or upset should they fail to find what they were seeking. After discussing it between themselves, they went away.

It was because Sun felt that even the concessions would no longer be safe for them that he asked me to take them to Sun Mi in Hawaii.

Again, of course, there was much bitterness and unhappiness on the part of both women, when told they must go to live outside China. Their complaints did not lessen with the years, either. Often when I visited them at Sun Mi's on Maui, the old mother would tell me of her disappointment and grief at her son's actions. And poor Lu Szu would weep at the mere mention of the Revolution. Neither of the women knew or cared to know much of the work Sun Yat Sen was doing. In China, women did not often mix in politics, their sphere was the home and the family. But in this, Lu Szu felt that she had been cheated. And of course hers was not an



ordinary life by our standards. She had her children, of course, and a comfortable existence in Sun Mi's home with her mother in law, and Sun Mi's wife and son and daughter. But of her husband she saw next to nothing. And she was aware constantly of his personal trials and dangers, without being able to help in any way. It was a hard position to fill, difficult for any woman, but doubly so for a simple village girl who was bewildered by the swift changes of her life since marriage.

Sun Yat Sen was always very fond of his children and especially of Sun Fo, his only son. He was a bright and active boy. His father sent him to St. Louis School, a Catholic school in Honolulu, and later he attended Columbia and University of California. At present, he is Vice President of China.

Of the two little girls, one died quite young, the other is the wife of Tai En Sui, who was an Ambassador to Mexico.

Most of Dr. Sun's family returned to China after the revolution and still reside there. Sun Mi settled in Macao, and his mother lived nearby, though she died just before her son was inaugurated president. Lu Szu is still living in Macao, and of course, Sun Fo and his family live there. For them the exile ended in 1911 as it did for so many other revolutionary sympathizers.

There has been much discussion and some criticism, too, of Dr. Sun's marriage to Soong Chingling, in 1914 in Japan. I met Chingling's elder sister Eling, later Madame Kung, when she was Dr. Sun's secretary. I did not meet Chingling. But it is quite understandable that she was well fitted not only to help him with his tremendous work for China, but to envision it as well. Dr. Sun had known her

family for years, since her father, Charles Soong, was one of his close friends. Of course, in the eyes of the Chinese it was not proper to discard a first wife who had at all times remained a loyal and faithful spouse, but as the younger generation explained, China was no longer living in or by the past. She was stepping forward and shedding the old ways as she went. I do not condone either school of thought there must be good in both, and certainly Sun Yat Sen never did a selfish or unworthy deed in his life, knowingly. To the exclusion of all else, he gave his entire existence to China. And I know that China is grateful.

## VIII

### Preparations for 1910

The Revolutionists, under Dr. Sun, had at last reached the stage where it looked as if real success might be in sight. Their organization inside China and abroad was strong and vigorous. They had enlisted the sympathy and aid of many Americans and influential Europeans who saw that the Imperial Throne was growing more unstable daily, while Dr. Sun and his followers gained in strength and numbers. All who saw Sun at this time found him to be high minded, sincere and devoted to his Cause. His integrity was beyond question, and his sense of honor bound his friends to him as nothing else could have.

Then in 1908 one more advantage fell to the rising young leader and his party. The Empress Dowager died. First with the aid of her unscrupulous court doctors and a eunuch, Li Liang Ying, she had poisoned young Emperor Kuang Hsu in 1908. She now left another child on the throne, Pu Yi, a small boy of around three. But she tried to protect the Ching dynasty in ordering a meeting of the Assembly which was called, however, by a restricted Electorate (a fictitious parliament), which ended in nothing as Dr. Sun had expected.

China was no longer as passive to these false promises of the Manchus, thanks to Dr. Sun's written works, speeches and the newspapers that had begun to appear all over the land. Dr. Sun's first paper started in 1899, the China Daily News for which he sent Chen Siu Pak to Hong Kong as Editor.

It was still a difficult time for him to travel, as even Japan would not knowingly harbor the arch revolutionist, but he moved about in his usual quiet way, going incognito as much as possible and personally checking all of the last minute details.

Homer Lea told him that the American cadets were ready and invited him to inspect them. General Huang's forces in China were ready and waiting. K'ang yu wei was in America on a trip of inspection of his own Po Wong Wui society, but since the death of the Emperor Kuang Hsu, was ready, Lea thought, to join forces with Dr. Sun. Dr. Sun did not need K'ang yu wei he had his own following, far larger and stronger, and certainly K'ang yu wei could not aid him in any way. Still, Dr. Sun saw the advantages of a united strength once China declared her freedom to the world.

K'ang yu wei, unlike the modest, unassuming Dr. Sun, went to America in full panoply as scholar and Court advisor, and his name was awe inspiring to the humble Cantonese of the Coast cities. Banquets, receptions, suites at the Waldorf Astoria in New York, were his. The Chinese in the States soon found that this leader did not come quietly, or in simple dress, as did Dr. Sun, to deliver a stirring message of faith and hope, and having done so, silently stole away in the night. And though K'ang yu wei was a man of distinguished background, he did not make the lasting and endearing impression of Sun Yat Sen. While among the Chinese troops of General Lea, there was unrest due to the fact that they had seen K'ang yu wei to be little of a military man. Since most of the troops realized the danger of

having a non military leader, they were not pleased, and already those who had joined the Po Wong Wui, were ready to join Dr.Sun's party.

General Homer Lea played up to K'ang yu wei's flamboyant role, however, as good politics to swerve public attention from the quietly working Dr. Sun, who was busy putting the finishing touches on the coming revolution. An interview with President Theodore Roosevelt was arranged for K'ang yu wei. This gave General Lea a legitimate excuse to travel to New York with the reformist and covered a real purpose of his trip, which was to meet Dr. Sun.

Sun Yat Sen, with the stage now fully set for what he hoped would be the last revolt to free China, stopped over in Los Angeles long enough to address the Chinese there who had given so loyally to the Cause. He had often addressed them before, but always incognito, just as a speaker for the Cause. Now, before the large Chinese gathering with a sprinkling of interested Americans who had come at General Homer Lea's invitation, his real identity was made known to them.

Those who heard his speech said that it was moving, poignant and beautiful. His audience, hearing his quietly sincere pledge for a free and democratic China, realized that here was the one man fit to lead them, not only into revolution but if successful, to lead China herself!

At the New York meeting shortly afterward, between Dr. Sun, K'ang yu wei and Homer Lea, the old argument began on the score of a Republic of China or a Constitutional Monarchy. But, as General Lea explained to the scholar, K'ang yu wei, he no longer had much of a following, since most of his group had already

turned to Dr. Sun. And since the death of the Emperor Kuang Hsu, it seemed he had no valid excuse even for a 'Save the Young Emperor Society.' Between the blunt, forceful arguments of General Lea on one side and the quiet persuasive logic of Dr. Sun on the other, K'ang yu wei at last conceded the field to Dr. Sun, agreeing to aid the Republic in any way that he could.

With no longer any division of leadership, Dr. Sun set the actual date for the beginning of hostilities for January, 1912. Both Dr. Sun and General Lea were confident this time, of success. They had labored long and painstakingly to lay a sound groundwork for the conflict. Former mistakes had taught them the pitfalls to be avoided. China was honeycombed with Lea's trained officers and General Huang's eager troops. There were spies and revolutionary sympathizers inside Peking and even in the Manchu army, awaiting call. The people were ready. The Chinese all over the world were poised to follow Dr. Sun in his move to free China. As far as Dr. Sun was concerned, there only remained the final arrangement of loans and trade agreements to insure his new government recognition once it was established.

For this purpose, Lea was to go to Europe to see the Rothschild interests, while Dr. Sun finished his campaigning in the States. General Lea could travel abroad openly, as he had been invited by Kaiser Wilhelm of Germany to review the Royal troops. His astute book, the "Valor of Ignorance", an amazing scientific analysis of modern warfare, published in 1908, had given him an instant worldwide renown.

Fate, however, as so often happens, had decreed that these plans should go awry.

On October tenth, 1911, while Dr. Sun was in Denver, he received a cablegram from General Huang. Since the code book to decipher the message was locked up in his luggage, and he thought it merely a routine matter or appeal of funds, he decided to wait until morning. He came down to the dining room for breakfast with the undeciphered cable still in his pocket, when his eye lit on a headline in the morning newspaper, "Wu chang in hands of Revolutionists." He bought a paper at once and read the news telling of the realization of his lifelong dreams ten thousand miles from the place in which it was happening. Deciphering General Huang's cable, he found it a verification of the news.

On April 27th, 1911, General Huang and his men stormed the Governor's Yamen at Canton. They fought brilliantly and well so well that although General Huang lost two fingers and seventy two of his brave dare to dies, later buried on Yellow Flower Mount, it displayed to the nervous Ching Dynasty the vigor and skill of the new Revolutionary forces. No longer were they facing rank amateurs, but well trained seasoned troops, fired with a personal determination and daring.

General Huang's dispersed troops, who had only fallen back under overwhelming odds, begged to try again. But the General held them in check, until on October 9th, an untimely explosion of a bomb stored in the Russian concession set off the Revolution with a literal bang!

Immediately the Revolutionary headquarters were raided and thirty members taken with the membership ledger. It was imperative that something be done at once. The remaining members used Sun Yat Sen's name to open the real Revolution and all the provinces were notified to each command their own soldiers. In a matter of weeks, fifteen provinces were taken by the revolutionists. Everywhere they met with success. The Imperial army, finding itself weakened and betrayed by the revolutionary spies and sympathizers within its own ranks was forced to realize defeat.

Dr. Sun's first thought was to return to China as swiftly as possible but on consideration, he realized in his unselfish way, that he could better serve China now by going to Europe and helping General Lea complete the financial and trade business.

It was a great day for China at long last they had something substantial to present to the World Powers collateral for their recognition as a free and equal nation!



## IX

### Success of the Revolution Sun Made First President

As quickly as possible, Dr. Sun sailed for England, and in London went at once to the home of his friends, the Cantlies.

For several days telegrams had been arriving at the house for Sun. Prior to his arrival, one was mis-sent to the Manchu Legation addressed to Sun Wen (Dr. Sun's official name) and since Mrs. Cantlie, who received it, could not prove that Sun was there yet, the messenger was about to return it. Mrs. Cantlie painstakingly copied the Chinese characters on another piece of paper, however, before releasing it. When Dr. Sun arrived sometime later, she presented it to him. It was not until the next morning, however, that her curiosity as to the message was satisfied, when Dr. Sun modestly admitted that it was an invitation to become first president of China.

The Cantlies were delighted with this news, but Dr. Sun assured them that he would only accept temporarily, and only if no better man could be found for the job.

General Lea joined Dr. Sun in London, and they concentrated on a last try for the loan so badly needed now by a raw, new government. The banking houses told them that first they must have proof that it was a full fledged government with a permanent and not 'provisional' president and assembly. To bring this about, of course, Sun would have to first return to China. So the money he had hoped to

present to China for her new Republic was not forthcoming. But one boon was granted him, the bankers agreed to stop the Manchu loans at once.

Sailing from France, through Suez, with General Lea accompanying him, the return to China was something of a triumphant procession for Dr. Sun. When the ship stopped at Singapore, children threw flowers at his feet, and everywhere the joyous smiling faces of his people greeted him as the conquering hero. Through all of the acclaim, however, Dr. Sun was quietly pleased, but reserved and modest. He did not choose the limelight for himself, and he saw, unlike the multitude who thought the struggle was over, that China faced an even harder battle to maintain what she had won.

He landed openly for the first time in many long hard years at Shanghai on December 24th under his official name, Sun Wen. At once he was received with enthusiasm as the natural leader of the new Republic.

When asked if he had come with the funds so badly needed by the infant government, he replied sadly that he brought only himself. But he pointed out that money would be forthcoming from the World Powers, once the new Chinese government was established on a permanent basis and formally recognized.

Only five days after landing, Sun Yat Sen was elected first president of China by the assembly of seventeen provinces which met at Nanking, chosen the new capital of the land.

It was the greatest day in China's history. After a nearly bloodless revolution, so carefully had it been planned and executed, China was at last a free

nation! And after years of toil, effort and personal sacrifice, Sun Yat Sen, the village boy with but an ideal and a dream to steer by, had guided his people from the darkness into the light, and what he hoped would be a safe harbor, as a free Republic.

As he watched the celebrating and reviews before the old Ming Tombs during his inauguration January 1st, 1912, he was aware that his work had only just begun. There was so much still to do for China, and he was so anxious for his newly born Republic to have its chance for life! In a sense, perhaps, he was too afraid for its immediate rather than its future life.

I received a vacation about this time from my firm in Honolulu, and sailed for China January 16, 1912, with twenty other overseas members of the Tung Ming Hui Society, taking with me young Sun Fo, now a young man of twenty.

We went to Nanking upon arrival, and found President Sun already swamped with outside advice.

Dr. Sun had some preliminary laws for his people that were the changes we had all looked forward to adoption of the universal calendar, cutting off of the queue, and the forbidding of bound feet. This satisfied all. But, the president's advisors were of two factions.

The young progressives from overseas, who had followed loyally and given freely to the Cause, who demanded a sweeping change and complete new form of government. And the older scholars of China, who wished him to adopt what was

good in the old system and incorporate it into the new government, thus giving China a chance to accustom herself to the change.

The latter sounded like good advice to Dr. Sun, who for the first time in his life had grown cautious, through his fear of making a mistake that would endanger his infant Republic. These older men, he argued, had long been in government and politics, and there were even some of the younger men among them, including Sun's own secretary, the writer, Wang Ching Wei, who favored the old ways.

The third and minor group of advisors, including the militarists and General Lea and Huang, pointed out the urgent necessity of marching to the north at once and finishing the job of ousting the Manchus at Peking and thus taking and uniting all of China. They pleaded with Sun that if this was not done immediately, the whole Cause would be lost if not now, eventually and it would all have to be done over again.

On the other hand, the civil advisors explained to the president that such a move would cost money, which they did not have at present, and they pointed out that they could very well stand on their laurels since they now controlled China in any case. It was much more important that they secured China recognition at once as a world power, than that they conquered a few frightened Manchus and Northern provinces that could be taken any time.

What sorry advice for new China! This little group to the north that was to form the rift in all future Chinese unity. Had the one step been taken to consolidate

China at that time there would have been no question of disunity down through the years and politically China would have been far ahead.

Sun and many others believed this advice, however, and the die was cast. The China Uplifting Society, which had now grown into the present day Kuomintang, canceled all further military advancement. Shortly afterward, General Lea suffered a stroke and returned to America to die. Before going, however, he cautioned Sun again not to abandon the move to the north.

I know that General Huang felt the same, for I overheard his telephone conversation to the president's office, when he spoke to Secretary Wang. The president's secretary told him bluntly that the president had ordered him to cease hostilities. To a question from General Huang, Wang replied: "It is the president's order, what can you do about it?" and hung up.

The next day General Huang suffered a hemorrhage caused, many said, by the intensity of his feelings over the matter.

Always completely loyal to Dr. Sun, both as a personal friend and a military leader, General Huang followed instructions in this case as usual, but quite against his will.

A man quick to take advantage of this end to hostilities was Yuan Shih Kai, who was in command of the Manchu army, a man of strength and cunning always able to turn the tables to his own advantage. He recognized the security of the new republic and speedily joined their ranks.

It is necessary here, I think, to give a brief summary of the background of this man who proved himself not only an opportunist, but the arch enemy of China. Certainly no one could have presented more of a contrast to Dr. Sun than Yuan Shih Kai.

He was from the north, Ho Nan, where his family had belonged to the lesser officialdom and one grandfather had held the rank of mandarin. As a young man he was a licentious, debauched rake who spent money like water a fault he was never to overcome and who gambled his wife's jewels away in an evening's play. It was unfortunate that his wife, whose father was also a mandarin, was going next day to his birthday celebration. As he was very wealthy, it was the custom for his children and guests to deck themselves in their best. Due to the absence of jewels, Yuan's wife was forced to appear in very simple dress compared to the others. One of her father's serving maids asked her why she had come in such a simple costume, and the humiliation was too much for Yuan's wife. She left her father's house without presenting herself to him and returned home in anger and tears. She knew, of course, what had happened, and strangely she was the one person Yuan feared.

When he finally returned, he found his wife weeping bitterly and she upbraided him to such an extent that he felt forced to make the boasting reply that given the chance, he could also go to Peking and secure a title. His wife amazed him by taking him at his word. Taking \$500 from her savings, she offered it to him with the taunt that he would never succeed.

Stung by her accusations, Yuan Shih Kai started at once for Peking. Of course, \$300 of the money was spent on gambling and liquor before he reached his destination. But all through his life ran a streak of devil's luck. In Peking he sought the advice of one of his Ho Nan associates who had attained the rank of mandarin. This man advised Yuan to go to Military school, since Yuan's uncle was a ranking officer and might aid him. But this sounded too slow and dull to Yuan. Instead he went to consult the old scholar, Hse Shih Chang, later Kuang Hsu's tutor, and the scholar told him that if he hoped to pass any of the official examinations, he must study the various classics used as subject matter. Again, Yuan balked at the toil involved and asked the scholar to give him one of the books used as examination material. He said he could copy it when the time came and thus pass the examination.

Hse Shih Chang told him that was all very well, provided they based his examination upon that particular book a chance in a thousand. Yuan's luck held, however, his examination was based on the identical book he held, and after copying it out, he passed, attaining his title. He now entered the military as an officer, and under his uncle's influence, went to Korea in charge of the Chinese garrison there.

Here he behaved in his usual manner, insulting the Japanese ambassador, and through his negligence, eventually losing Korea. He fled to Shanghai, but was emboldened soon after to buy his way into the Imperial court through the unscrupulous eunuch, Li Liang Ying. The eunuch, who had the ear of the Empress

Dowager, and knew that his own reward would be forthcoming, succeeded in having Yuan appointed Inspector General of the Imperial army to head the military school for cadets, Pei Yang.

I have already told how he betrayed the young Emperor Kuang Hsu, by distorting his story to the Empress Dowager, and how in her new entourage he became even more powerful in Court circles. At last, when the Dowager died, Yuan Shih Kai saw his opportunity to become even Emperor, if he played his cards right.

The Dowager left the boy, Pu Yi, on the throne, with his father to rule as regent until Pu Yi could rule. But Pu Yi's father knew of Yuan's designs on the throne and his fear and mistrust went so far that he took to carrying a gun and even attempted to kill Yuan. Failing this, the royal family presented Yuan with a length of silk, or Hong Lo, with which to strangle himself in the time honored manner. But Yuan Shih Kai had no such sense of honor instead, he retreated to his home in Ho Nan, where he remained until the revolution.

As soon as the revolution broke, a member of the frightened royal family, Prince Ching, journeyed in person to Yuan's house to beg him to return and head the Imperial army.

Yuan was now in a position to drive a hard bargain. If he returned, he said, he must have complete control not only of the armed forces, but of the royal household as well. When this was grudgingly promised him, he returned. But his eye was on the main chance, and when he saw beyond doubt which way victory lay, he made haste to dicker with the Revolutionists. He was an experienced man in



government, and Dr. Sun believed him when he said he was truly a Republican at heart and was sorry for his past misdeeds.

The only possible excuse for Sun's belief in such a man is that he had such a high integrity and sense of honor himself, that he trusted all others. Yuan Shih Kai had no such scruples. He was crafty and cunning and knew, from his court training, how to pull strings. Dr. Sun's secretary, Wang, owed Yuan Shih Kai a personal debt the General had saved his life in getting him released from prison, and it was easy to persuade Wang that he must sway Sun into turning over the Presidency of China to Yuan.

There were others, too, who sincerely trusted Yuan, as Sun did. But the young Chinese, especially those from overseas and those in the troops, could not have the wool pulled over their eyes. They knew Yuan Shih Kai was interested solely in personal power, that he wanted not a free Republic, but armies to control the land so that he might cut his way to the Dragon Throne and rule as the Manchus had.

At the peace conference of the north and south at Shanghai he instructed his representative to advocate a constitutional monarchy. But the Nanking representative, Wu Ting Feng, demanded recognition of the Republic first, before a discussion of any other form of government. Yuan's representative was forced to grant this which so angered Yuan Shih Kai, that he recalled the man and carried on the rest of the conference by telegraph.

The first rift between Sun Yat Sen and his old followers came at this moment. I went with others of his boyhood friends and overseas members to beseech him to abandon the idea of turning over the hard won presidency to such a man as Yuan Shih Kai.

We held a conference after hours in his office, and from 7:00 to 11:00 p.m., argued with the president to reconsider his decision.

Sun said, in effect, "You overseas Chinese know nothing of conditions in China. Yuan Shih Kai is a capable and experienced man, moreover he is in a position to bring about the abdication of the Emperor, which is necessary if we are to show the world that we have a true Republic and not just a provisional one."

Backed up by Wang and others, it was difficult to sway Sun from this point of view. We then asked if he would not at least send troops to the north to finish the job of conquering China.

Sun told us that finances would not permit a northern expedition. We explained that since we had raised money before, we could do it again. But once more the president's secretary, Wang Ching Wei, advised against such a waste of time, money and energy, and Sun listened to him. Wang later proved himself the weak creature he was, when in the last war he became the puppet ruler of the Chinese Government in Shanghai for the Japanese. It was unfortunate that Sun Yat Sen had to be surrounded by such men at the time of the first critical period in the history of the Republic.

Many of the overseas Chinese who had come to China to aid Sun saw the futility of remaining and left for abroad. Since I was on vacation for a while longer, I remained. But Sun Yat Sen's plan to get Yuan Shih Kai accepted by the people was not an instant success. The man was not popular, and the newspapers ran long stories disclosing his true character. To overcome this, Sun ordered his secretary to print opposing stories, telling of Yuan's experience as an official, and generally building him up as a presidential candidate. Sun's name, naturally, held great weight with his people and at last they accepted the word of their leader on the surface, if not underneath.

The peace terms demanded by the royal household became another thorn in the side of the young revolutionists. The demands included keeping the Forbidden City for the royal family, maintaining of the Palace Guard, a substantial revenue for the Emperor's personal needs, and the right of the Emperor to receive obeisance from those called upon him. Many of us did not see where the Manchus had a right to 'demand' anything in the future. And we were opposed to even a slight continuation of the old ways. But Sun Yat Sen again trusted Yuan Shih Kai saying that it was of first importance to secure an immediate abdication. So the articles were signed over the protests of a few and the grumbling of many, Sun thinking as always that what he did was best for China. It was, of course, his gravest and only mistake. Had any other substitute been chosen it might have worked, but Yuan Shih Kai was completely untrustworthy.

Sadly, Sun's true friends began to drift away, and he was left surrounded by the wily Yuan and his supporters, and the elders who for one reason or another sought to have him turn his infant Republic over to Yuan Shih Kai.

On February 12, 1912, the Manchu Emperor abdicated. Three days later, Sun Yat Sen resigned as President. Cables came to him from all over the world begging him to at least serve out his term of office, but he stood firm in his decision to thus get rid of the Manchus without further fighting.

He returned to Canton and I went with him. While working in his office there, I met Soong Eling, elder sister of Chingling, later Madame Sun.

Dr. Sun was offered the post of Commissioner of Railroads, which he accepted, but the funds ran out in three short months and that was an end to it.

Dr. Sun asked me to remain in China, but I told him that since I could not do any material good there, I would return to Hawaii. It was a sad parting and lasting farewell, since I never saw him again.

## X

### Chaos of First Administration Treachery

In spite of his trust in Yuan Shih Kai, Dr. Sun had taken the precaution of posting his ever faithful General Huang in Nanking, to keep an eye on the new President. Yuan Shih Kai was a past master of deceit, however, and expanded and armed his troops behind General Huang's back.

Yuan Shih Kai was a man in his fifties when he became president. He was a well set up man of military bearing but the leopard had not changed his spots. He still drank, smoked and gambled to excess, and had added the vice of opium. In one year as president he spent \$4,000,000, mostly on personal luxuries and to buy the protection he felt he needed from his spies, troops and other followers. He felt safer in the north and steadily refused to come down to Nanking, the chosen capital. He ruled instead from Peking. In later years various Revolutionists attempted to kill or poison him, but his spies were so astute and well paid that they always failed. On another occasion when his sedan chair was attacked, only one of his bearers was slain. Again his luck held out.

In 1913, the Nanking Assembly had elected Yuan President and Li Yuan Hung, vice president. The latter was a mandarin and Lieutenant General of two provinces. They were a fit pair, although Li was the weaker and therefore less dangerous of the two. And both had no scruples about killing off any who stood in their way.

One thing Sun Yat Sen had not reckoned with was that his resignation would affect the loans promised on the strength of his presidency. In most cases the loans were canceled, and China was left with a green new Republic with no moneys with which to develop it properly. Funds at this time were essential, for under the Manchus China had grown steadily more backward as compared to her sister nations, and the tremendous jobs of refinancing, reconversion, and industrial development, had to be started at once.

President Yuan soon proved true to his former reputation. Having secured some money on loan, 25,000,000 pounds, from European sources, contracted without the consent of the assembly, he began to rule with the iron hand of despotism learned from his Manchu teachers. He was treacherous, cruel and without any sense of honor.

Early in May, 1913, Dr. Sun learned that Yuan was planning to kill him. Dr. Sun, having discovered that Yuan was using his loan to better equip his army, had written the foreign nations to stop granting loans to the president. This enraged Yuan to such an extent that he had his troops surround the house of Sun's friend, Dr. Lee, where he was visiting, and demanded Sun be turned over for trial and decapitation at Peking. Dr. Sun, while amazed at such an act on Yuan's part, made his escape through Dr. Lee's back door while his friend engaged the troops in front. Reaching his home, he was told that it had also been visited and watched.

Remaining incognito, Dr. Sun attempted for three weeks to reach his old faithful General Huang, but was unable to do so. At last he traveled to Hong Kong,

from there to Canton, and at last reached General Huang's headquarters at Hoochow, where he requested him to help get his family to Japan. The two friends agreed to separate and meet later in Japan. They traveled disguised as river men, which enabled them to frequent the waterfront. Sun sailed from Macao in a fishing boat that landed at Moji, Japan, after twelve days. He learned on arrival that the loyal General Huang had already been in Nagasaki five days, having successfully accomplished Dr. Sun's mission.

Once more an exile, Dr. Sun wrote Yuan Shih Kai a stinging letter of rebuke in which he accused him of being a traitor to his country and his people. Sun added that he would rise against Yuan just as he rose against the Manchus, for at last he realized what lay underneath the mask of false promises Yuan had given him.

Although, for his own sake, Dr. Sun was once more advised by friends and followers to take the line of least resistance and conform to the present governmental policy, Sun still believed firmly in the people of China and was determined to see that they got a fair deal.

Most of Dr. Sun's followers had joined him in Japan, including the Soong family. He had taken Eling's younger sister, Chingling, just back from college in America, as his secretary when Eling became Madame Kung. Shortly after, in 1914, Chingling and Dr. Sun were married.

In 1913, Yuan Shih Kai had succeeded, by getting rid of those of the assembly who opposed his wishes, in securing a five year term. In 1914, he increased this term of office to ten years, with the proviso that he choose his successor. All of this,

of course, was merely the preliminary to his declaring himself Emperor the first and last of his desires. By devious means, bribes and threats, he 'received' requests from his people asking for a constitutional monarchy. But in 1916 he went the necessary step farther and proclaimed himself Emperor.

Yuan Shih Kai had at last gone too far. His loans were used up, he had stripped his land of anything of value as collateral, including the salt tax, and he found that without the ready money he had always poured forth upon his followers like water, he could not be sure of their loyalty. I think for the first time he was frightened, for only abject fear or madness could have accounted for his act of brutality in slaying his favorite concubine and her newly born child one night with his sword.

After a brief term as Emperor he was forced to reinstate the Republic, and he died three months later, his death no doubt partially due to his failure. He was, I think, the most ruthless, selfish man in the history of China.



## XI

### **Trials of Come back Partial Success**

In 1915, during World War I, Japan had forced her twenty one demands upon China, and Yuan Shih Kai, who was then working towards his monarchy, signed the documents.

Dr. Sun ordered his adherents in Kwang Tung, Hu Nan and other strongholds to rebel. General Lung Chi Kuang serving Yuan, killed about ten thousand of these rebels. But the revolts continued. Dr. Sun ordered his other military leaders to various places to stage revolts Li Lieh Jiun was sent to Yunnan, Jiu, to Shantung, Chiu and Chen to Kwang Tung, and General Huang to Hu Nan, and all of the southern provinces joined in.

Li Yuan Hung succeeded Yuan Shih Kai as president, maintaining the Republic at least in form. But Dr. Sun realized that he must begin all over again to free his people. Force was necessary this time, and he intended to waste no words where they would accomplish nothing. He worked diligently and carefully for his new revolution. Funds had again been sent from his faithful followers abroad, thus enabling him to carry on.

At last, in 1917, he was able to return to China to organize the military government. In May, the northern generals rebelled and General Chang Shiun compelled Li Yuan Hung to dissolve parliament and put the disposed Emperor, Pu Yi, back on the throne. It seemed as if China was doomed to return to her old vices.

Then in 1917 the southern provinces revolted successfully, and Dr. Sun once more returned to Canton to take his place in the local government administration. In August, former parliamentary members gathered at Canton to reorganize a local parliament. It was decided to resume a military government for the time being in order to carry out the fight against the Peking forces. Sun Yat Sen was elected Generalissimo of the Army and Commander of the Navy. Sun had advised the southern delegates that they must make a new and separate government in the south which could in time take over the north. As the head of this new government, Sun was for a time absolute dictator.

It was clear to him at last that a tremendous job faced China if she was to consolidate the old ways and the new, in any degree of permanence. Always a man of peace and not of force, Sun found it difficult to abandon his old way of using words instead of bullets. But it was a necessary evil before China could emerge as a unified nation. These were days of trial and disillusionment for many. But Sun Yat Sen, firm in his resolve for a new Republic, of, by and for the people, knew no discouragement. He continued to use his military influence to send armies to the north.

He was quite aware now that there were those about him whom he could not trust. The various war lords in particular were like Yuan Shih Kai, ready to play both sides against each other, to feather their own nests. They could not be depended upon and yet, Sun was forced to make use of them. There were others in his group who wanted, as had been the case before, to adopt many of the old ways

and wait before making any radical changes in government. And there were those among the younger men who could not wait, who chafed at any delay. Sun Yat Sen was the buffer between them, and the anchor to which they clung. A less determined and deliberate man might well have been swayed by public opinion, or lost his head altogether, but Sun knew when to wait and when to act and his calm reserve never stood him in better stead.

The Peking government had by now gone through yet another change, ousted Pu Yi, and resumed their own Republic with the Royalist, electing as President, Feng Kuo Chang. He was at once pressed by the Germans to ally himself to them in World War I.

Sun Yat Sen had opposed such a move as early as 1915, claiming that China, as an infant Republic, was in no position to take care of herself, let alone aid an outside power. She could not afford to carry on her internal wars, let alone tackle one of major importance.

The see saw between the north and the south continued, but without material effect. And Dr. Sun abandoned Canton for Shanghai in 1918, where he began work on a report called "The International Development of China" outlining the immediate needs of his country for the other world powers. It was clear to him that aid must come from outside China if she was to be saved. In his outline, Sun pointed out that in helping China to expand, the Powers would benefit themselves. It was a simple plan to have capitalism create Socialism in China.

Once more, he found his chief support in the wealthy overseas Chinese, many of whom responded with their entire fortunes. Dr. Sun continued to make his pen do the work of a sword, and wrote many articles of wide spread interest for the Reconstruction Magazine, also advocating his 'hard to know, easy to act', policy to his people. A statement that it was simple to do things, but difficult to know what was the correct thing to do.

Besides his writing, Dr. Sun was busily engaged in arranging another military move to regain control of Canton for his Republic. The funds from overseas aided him, and he even mortgaged his house in the French concession at Shanghai, a gift of overseas members. This mortgage was in turn paid off by them, only to be mortgaged again as the need arose. Throughout his life, Dr. Sun never thought of himself or his family but only of the Cause to which he had dedicated himself.

In 1920 he journeyed to Nagasaki on a tour of inspection of the more modern Japanese shipping methods. A council of his followers was held there to see if anything could be done about the development of China's resources and internal communications, but all were of the opinion that first there must be peace and unity in the land.

After careful plotting with General Chen, the liberation of Canton was once more effected and Dr. Sun was invited to return.

On April 27, 1921 the Canton parliament elected Dr. Sun President of the Republic, and inaugurated him May 5th. It was a personal triumph and at last a

step forward. But again intrigue and jealousy surrounded him, and General Chen and others failed to give him their true support.

Regardless, Sun began plans at once for a northern campaign through Kwangsi.

Russia, due partly to her own revolution, had maintained an active interest in Dr. Sun's work for sometime. They now sent a representative from Canton to Kwangsi to see him. Many foreigners felt that since peace seemed far from a possibility in China, they should divide into a northern and southern province which would be able to demand equal recognition. Dr. Sun, on the other hand, would not hear of this. It must be a union of all the people, he argued.

He was, however, willing to hold a peace conference with General Wu Pei Fu of the north when the latter suggested it in 1921. But as usual, the plan was abandoned by the north before it ever materialized.

Dr. Sun meanwhile had ordered General Chen Chiung Ming to move on the North, not realizing that the general was not a true supporter. General Chen countered that the army was not ready. The president demanded action and Chen sullenly advanced, making only a pretense of fighting and bringing about a dismal failure. When Sun accused him of insubordination, Chen retaliated by blaming the president for lack of aid. In April, Sun sent soldiers to Kwangsi to dismiss Chen but the wily General returned to Canton with his forces and surrounded the Presidential offices, peppering it with machine gun fire. Both Sun and his wife had

narrow escapes from the city before joining each other on a gunboat which landed them at Shanghai.

Sun remained there from 1922 to 1923, carrying on negotiations for a peace settlement between the North and South. He had been approached once more by the government at Peking to help solve the problem. It was clear that neither side was getting anywhere with their constant warfare. Dr. Sun worked tirelessly and earnestly to bring about a meeting of the old members of the original Parliament, and succeeded at last in getting them to return to Peking for a conference. All were bitterly disappointed when they found that the North maintained their same old ideas and prejudices. Since nothing could be accomplished, the whole matter was abandoned. It had looked like success at first, for after General Chen's uprising against Sun, the local soldiers of Ho Pei and Feng Tien had begun fighting among themselves. Ho Pei proved victorious and drove the President Feng Kuo Chang away, putting in his place Li Yuan Hung, and recalling their parliament.

China's internal strife, which would surely strangle her hopes of becoming a world power, seemed insurmountable to all but her faithful champion Sun Yat Sen. With the patience of a father with a difficult child he again prepared to take her hand and lead her into the light.

## XII

### The Russian Influence

Casting about for aid of any sort in January 1923, since funds were low and support dwindling with the repeated failures, Dr. Sun met a sympathetic Soviet representative, Adoff Ioffe. The Russian did not come empty handed, but offered Dr. Sun financial as well as military aid. Realizing sadly his past mistakes in refusing well meant advice from outside friends, Sun was now eager to accept help where he found it. This was to make the beginning of the great Soviet influence in South China.

Dr. Sun's power in Canton was restored to him in February 1923 and the soldiers unanimously elected him their leader. He found also that the attitude in Hong Kong had changed to a more friendly and cooperative one.

On his return to Canton, however, Sun found chaos throughout the whole south, due mainly to lack of funds. The troops who had not been paid began a mutiny which ended in general looting of the countryside and general disaster. While Dr. Sun was attempting to deal with this new disorder, another Russian, Michael Borodin, arrived from the Soviet with an appointment to act as advisor to the South. At first his salary was paid from Moscow, but later was assumed by the Southern Chinese Government. Sun believed firmly in Borodin, who became virtual prime minister of the South. It was all too clear to the Republic that outside help and advice were of vital importance to their success.

At this time of internal strife Sun Yat Sen still dared to dream of a true Republic for all China, world recognition, and a place as an equal world power but he saw the trouble ahead, the possibility of failure, and all of this was doubled by the fact that his health was failing. It would be little wonder if he had taken the easiest way out the way of surrender. But Sun Yat Sen was not born to give up his ideals. He did not spare himself. Revolt after revolt, failure after failure, personal tribulation, humiliation and criticism, all of these things he could bear. But to abandon his hopes and dreams for a free China was not possible.

The last days of his rule in Canton grew to be his hardest. The troops terrorized the countryside, raiding and looting at will, while a veritable civil war raged between bandit troops and city merchants. Despairing of bringing order out of this chaos alone, Sun realized that the Russians offered his only actual aid, and he turned more and more in their direction.

In an address given in Canton in 1923, Sun said: "We no longer look to the western powers. Our faces are turned towards Russia." Yet he had only accepted aid from Russia when his other sources of aid failed. The Russians did help him materially. Under Borodin he founded the Whampoa Military School where young cadets were trained under Russian officers in the latest modern methods. And he ordered a northern expedition which was successful in dismissing Chow Kuan as President and putting in Tuan Chi Juei as temporary president. He in turn requested Sun to visit Peking for a final conference to see what agreements could be reached for a lasting and consolidated peace.



Although at long last the end of hostilities seemed in sight and was partially due to the help of the Russians, I do not believe that Sun Yat Sen ever thought of China as a follower of the Marx doctrine. It is true that the two revolution freed countries had certain problems and aims in common, but China was not morally or spiritually adaptable to communism. Dr. Sun's dream for China was that she become a free Republic. It had been his dream since boyhood and it was certainly his dream to the last.

There has been a great deal of discussion about Dr. Sun's attitude towards Russia and whether he meant to adopt the communistic teachings and point of view. It has in fact been taken up by the North and is the present hue and cry that splits the country. I believe that Dr. Sun's feelings in this instance have been misconstrued. That he was grateful to Russia for her aid and support in a trying moment I have no doubt, but that he ever seriously contemplated incorporating her creed into his own for China I seriously question. If one thing is clear from Dr. Sun's own writings, it is that he had a single desire for China and that one desire was freedom, in the form of a Republic, of, by and for, the people.

### XIII

#### Illness Death Will to People

Sun agreed to go to the peace meeting in Peking, and he had made arrangements for representatives from the World Powers to attend, as well as the Chinese delegates.

Although he was in ill health, suffering a hemorrhage before he even left Canton, he did not spare himself to personally lay the groundwork for what he hoped would be the lasting peace he had worked so long to secure. He insisted upon carrying out every detail himself, and made long, arduous journeys to Japan, Shanghai and Tientsin, making long speeches in person to unite his people.

At Tientsin he suffered an attack diagnosed as liver disease, and upon reaching Peking he was forced to enter the hospital in the Peking Union Medical College. An exploratory operation disclosed that he had cancer of the liver and that nothing could be done. He was taken to the home of his friend, Wellington Koo, where he remained until his death at 9:30 a.m., March 12, 1925. With him at his death were his wife, Chingling, his son, Sun Fo, and his daughter. He insisted on dying with his hand outside the cover as a Christian. And his wife saw that he was buried with Christian rites as she knew he would have requested.

On April 5th, the day of the funeral, the body was carried in state to the assembly hall of the Peking Union Medical College and arranged with floral wreaths and a huge picture of Sun Yat Sen as a background.

The large picture was later carried in front of the hearse and large crowds gathered to pay homage to their late leader.

Dr. Sun had requested a small funeral and no monument, but he reckoned without the reverence and love of his people who began at once to raise funds for a great tomb. A temporary resting place was chosen at Pi Yun, an old monastery near the Summer Palace. All over the world Chinese held memorial services of their own and mourned the passing of their great leader, the true father of the Republic of China.

But if he had gone, he had not done so without leaving full instructions behind for his people. In sum total these instructions told the faithful followers of his aim to secure liberty and equality in China, and his realization that only a solid and lasting unity could bring this about. He pointed out that the Republic as such was not a true success and he prayed that they would follow his published works for National Reconstruction, General Principles of Reconstruction, Fundamentals of Democracy and the Manifesto of the First National Convention of Representatives, until completely achieved.

He ordered them to carry out at once, the People's Conference, which he had been in Peking to attend.

To his family he left his blessings and wish that they continue his work. He left his house, books and clothes to his wife, Chingling, saying that his son and daughters, now grown, could stand on their own feet. He had little else than his

personal belongings to leave, for he had never been acquisitive for himself or his family.

When the Kuomintang, or Nationalists, set up Nanking as the Capital, a site was picked out for the tomb of Sun Yat Sen to be erected with funds gathered from his followers. The architecture was to be Chinese, with an altar before it. Since it was to be built on a hillside, Purple Hill, surrounded by the trees Sun loved, a long flight of steps were to lead up to it.

The great monument was erected not far from the Ming Tombs, as a signal that the village boy had at last conquered the oppressors of China. The great leader came more at death into the hearts of all his people than he ever did in life, and a sorrowing country buried him with full honors.

The granite and marble tomb was ready in 1929, and in June of that year the Father of the Chinese Republic was given his final burial on the side of Purple Mountain outside Nanking. Present were his family, Madame Sun, Sun Fo (then Minister of Railways at Nanking, carrying out his father's dream for adequate transportation in China), close relatives and friends, and General Chiang Kai shek, now President of China, who had long been one of Sun Yat Sen's disciples.

Starting from the Kuomintang headquarters, the procession flanked by an enormous throng, traveled slowly along the recently built memorial highway to the tomb. At the exact stroke of twelve all China and all Chinese gathered throughout the world, held a respectful silence in memory of their leader.

In the four years since his death, the fame of Sun Yat Sen had traveled far and wide. Already he had become something of a saint and a legend and his name was a symbol of freedom throughout China.

On his deathbed he had said: "Let us strive peacefully to free China." And many adopted this as their slogan. The schools paid him daily tribute in a salutation to the Father of the Republic.

Sun Yat Sen may have known in his last hours, that his dream for China was not yet complete. But as always, his hopes for her and his trust in the people of China sprang bright and fresh from his teachings, as the waters from Golden Betel Spring in his old village of Tsuei Heng.

And there is no question now in the minds of those at home or abroad, that Sun Yat Sen, the brave, unselfish idealist, is to remain as the greatest liberator to rise from China.

It is true that a great man needs no other monument than his work but Sun Yat Sen has, besides the magnificent tomb at Nanking, a separate shrine in the hearts of 450,000,000 Chinese who revere him as the flame and foundation of their Republic of China.

## XIV

### China Today

Today the eyes of the world are more on China than ever before in her history. She has fought a long and arduous war under the most difficult circumstances. Certainly the stamina and character of her people has been tested and proven worthy beyond a doubt.

This is no longer the China of Sun Yat Sen's boyhood or mine. It is no longer the somnolent dragon dreaming of past glories under the yoke of the Manchus, which put the rank of scholar first and that of soldier last. Instead, China today is a wide awake land, progressive in spirit and completely cognizant of her position in world affairs. How this position is to be taken advantage of is another matter.

General Homer Lea made a statement which seems very apt at the moment: "A strong China means our protection in the Orient." For, as has been proven in his military outline, "The Valor of Ignorance", he foresaw the aggressive policy of Japan in the Far East. But the lesson has not come too late, and I think that today as never before the Western world in particular realizes the value of China as a balance of power in the Eastern hemisphere. Strategically, materially and fundamentally, she is in a position to enact the role of peaceful guardian of the East. It is vital, however, that she be fitted and equipped to take on or fulfill this responsible role.

Few liberators have taken the trouble to leave their people such complete instructions for carrying on their new government as did Sun Yat Sen. In his "Fundamentals of National Reconstruction," his "Constitution", and "General Principles", he laid down in the greatest detail the rules for executing his governmental policy. Those rules, despite dissension at various times, are still the backbone of the Chinese Republic.

It has long been the cry that China must set her own house in order before she can be reckoned a serious contender for world power. So far this has not been accomplished. China has not yet been truly unified though she came closest to being so during the war with Japan. And if the last twenty some years since Dr. Sun's death have seemed slow years of progress to the outside world, they have been years of definite accomplishment within China.

As always, China is an unwieldy and slow moving country. This is due in part to her national characteristics, and partially to the old faults which Dr. Sun was fighting and which have never been fully overcome. Namely, the slow spread of mass education, the absence of a common language, the lack of full development of resources, and the difficulties of wholesale transportation. It must also be realized that ten years of war destroyed and maimed what little advance had been made along these lines. Therefore the period of reconstruction and reconversion for China must of necessity be a longer one than in most other countries. She needs aid at present, as do most war weary lands, to begin the work ahead. But China, unlike the others in many cases, has assets of her own. She has rich undeveloped

resources. And she has unlimited manpower. These two things alone can save her in time.

But time has become the one commodity of which the world is shortest. America barely had time to arm for this last war, neither did Great Britain. Vigilance and readiness have been proven the only guarantee of safety. Therefore, China cannot make use of her time honored recipe nor can the world afford to let her. From a purely selfish point of view, it is necessary to help China grow and maintain her strength in order that she may in turn help her benefactors.

Many have felt that because of her constant internal warfare, China is not capable of regenerating her state. To the other powers, China seems disorderly and politically weak. The same was true, argue outsiders, when Sun Yat Sen was alive, and China beyond declaring herself a Republic has done little to form herself into one. These same critics, however, forget the stupendous obstacles involved in executing that simple order.

At the time of Sun Yat Sen's death, only a handful of men knew even the rudimentary principles of a free government and of these not all could be trusted. It had been the fashion in Court circles to play the winner against all odds and to look after yourself first. It took time for the very different doctrine of personal sacrifice and unselfish devotion to the Cause, the teachings of Sun Yat Sen, to sink in, let alone be adopted for use.

Yet in spite of the old obstacles and the new, China has made progress nationally and politically since Dr. Sun's death. In the thirties her imports had



risen to a new high, she had pretty well stamped out the opium market, her manufacture especially in cotton and silk and flour had advanced greatly and her transportation system was at least a reality and in definite operation. Compared to Japan she may have seemed slow to modernize, but considering her size as compared to Japan the two countries appear like an elephant and a mouse.

And in the war with Japan, China's very remoteness and size were her salvation. China has never really needed to fear aggression. Time after time she has seen enemies on her doorsteps only to retreat into the vastness where they either give up in despair or conquer temporarily, only to be assimilated by China as time goes by. She has swallowed up many of her conquerors like the great slow moving dragon she is.

Unity of China, however, must and will be accomplished in time. It will be an enormous job and a slow one. Uniting China is much like uniting Europe only a much larger and more disorganized Europe. The people are slow to take to a new idea but once they have done so they have proven themselves tenacious and loyal in the extreme. The pity has been that due to lack of education and communication, they are able to be swayed by bad leaders as well as good. This is not the fault of the people but of the unscrupulous few who always prey on the many. China's first job, therefore, is to give all of her people a true and clear picture of events. When this is accomplished be it now or a hundred years from now, China will stand solidly shoulder to shoulder behind the right leader, and the other things will follow as a matter of course. The world will then have no criticism to make of China as a

responsible world power and Sun Yat Sen's dream for a free and equal China will be complete.

The outside world must have faith in the meantime, and patience and trust, as in the beginning of China's revolutionary struggle. For although war has slowed up the process, the battle is more than half won, and China stands on her own merits today as never before.

I myself am going back to China shortly, to revisit the land of my birth, to wander in the little village where Sun Yat Sen made his first bid for the freedom of his people. I know that I shall see outward signs of chaos and confusion throughout the land and that my heart shall be saddened at the suffering and upheaval of war. But if, through my travels, the spirit of my old friend, Sun Yat Sen, walks with me, as I know it shall, my faith in China will not diminish.

The days of that first revolution seem far away now to many, but to me they are still very clear. I recall the anxieties, the sacrifices, the high burning zeal and courage of the first dare to die, and I am thankful that I was able to play even a minor part in the great drama of the life of Sun Yat Sen. He would probably say in his quiet, unassuming manner, that I have spoken too much about the unimportant things and too little of the important ones. But I think that there is a place for the unimportant details of a great man's life, for I believe the man is truly as important as his work. As those of us who knew Sun Yat Sen from childhood pass on, the man himself will become lost in legend and history. And I take the liberty of believing that some, at least, will want to know the full story of his background in order to

appreciate more fully his accomplishments. If I have done this even in part, supplying some of the gaps in the story, I am grateful.

China's road to complete fulfillment of her Republic may be a long one. But as long as Sun Yat Sen's memory lives enshrined in the hearts of his people, China cannot fail for there was no failure in the life history of the man who gave his entire life to liberate his people.

The End