

RELATED THINGS

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THE REPUBLIC OF CHINA.

Charlotte Porter in the New York Call.

Across the paces of the rolling World—
 O have ye then not heard!—
 A Nation's voice in travail onward hurled,
 To hope of new life stirred?
 An ancient People to the youngest sues,
 And bids true hearts take heed
 How once more, like the Phoenix, renews
 Herself, and for her seed,
 Out of her nest's decay would rear a free-born
 breed,
 Tow'rd growing self-strength spurred.
 Heirs of our Western Past! Nestlings of Free-
 dom's bird,
 Have ye no Eagle-word?
 Hail, hail! Republic of the Rising Sun,
 Ancient, reborn Cathay!
 Through long distrust and darkness, we, too,
 won
 Up the Worlds' crags our way
 And mewed our callow wings in living light—
 The father-fount of force—
 Above the cautious levels, shut to might
 That wells from its self-source.
 Shall now the true-bred eaglets fail to eye thy
 course
 Straight to the unveiled ray?
 Nor dare their birthright test by greeting thy
 New Day,
 Ancient, reborn Cathay!
 Ah! but the profit-serving vulture-brood of preda-
 tory mind,
 The base-born nurselings, whose degenerate
 mood
 The old stock undermined,
 Flinch from confronting the unhooded blaze
 Of thy Republic's rise:
 The craven not the kingly sight delays
 That fire to recognize—
 That sacred self-born fire no eagle eye decries!
 How long to sunlight blind
 Shall sticklers wait and thy Republic seem to
 find
 A Sister State unkind?
 All might, dominion, happiness and power,
 Ancient, reborn Cathay!
 Find root within thee and within thee flower,
 A good, self-grounded, may!
 Birthrights peculiar to thy race accrue
 In measure all unknown
 Unto thy Many, not unto thy Few,
 Nor only to thine own!
 Tenacious, long-lived force, with this new vigor
 shown,
 In thine old veins have sway!—
 Arcestral wisdom, mingling, through thy young
 blood play,
 Ancient, reborn Cathay!

CHINA'S NEXT STEP.

Dr. Sun Yat Sen at Shanghai, April 18, 1912. As
 Published in the Independent (New York)
 of June 13, 1912.

The republic is established in China, and though I am laying down the office of Provisional President, this does not mean that I am going to cease to work for the cause. After laying down my office, still greater affairs demand my attention. China has been under the domination of the Manchus for 270 years. During that time many attempts have been made to regain independence. Fifty years ago the Taiping rebellion was such an attempt, but this was merely a revolution of the race (Chinese against Manchus). Had the revolution been successful, the country would still have been under an autocratic government. This would not count success.

Some years ago a few of us met in Japan and founded the Revolutionary Society. We decided on three great principles: (1) The (Chinese) people to be supreme as a race (*i. e.*, not to be under the dominion of an alien race). (2) The people supreme in government. (3) The people supreme in wealth production. Now the Manchus have abdicated, we have succeeded in establishing the first two of these principles, and it now remains for us to accomplish the revolution of society. This subject is being much discussed in the world today, but many people in China are ignorant of what is involved in such a question. They suppose that the aim of the regeneration of China is only that this may become a great and powerful country, on an equality with the great Powers of the West; but such is not the end of our effort. Today there are no wealthier countries than Britain and America; there is no more enlightened country than France. Britain is a constitutional monarchy; France and America are perfect republics; but the gap betwixt the poor and the wealthy in these countries is too great. And so it comes to pass that thoughts of revolution still rankle in the minds of many. For, if this revolution of society be not effected, the many cannot enjoy complete joy and happiness. Such felicity is only for the few capitalists. The mass of laborers continues to suffer bitterness and cannot be at rest. Now, the revolution of the race and the revolution of government are easy, but the revolution of society is difficult. This is because it is only a people of high attainments that can work out a revolution of society. Some will say, "We have succeeded so far in our revolution, why not be content and wait? Why seek to accomplish what Britain and America, with all their wealth and knowledge, have not yet undertaken?" This would be a mistaken policy. For in Britain and America civilization is advanced and industry flourishes. It is therefore difficult to accomplish a revolution of society. In China we have not yet reached this

stage, so such a revolution is easy for us. In Britain and America capitalists with their vested interests are entrenched and it is therefore difficult to dislodge them. In China capitalists and vested interests have not yet appeared; hence the revolution of society is easy. I may be asked, "To accomplish such a revolution as you foreshadow, will military force be necessary?" I reply, "In Britain and America it will be necessary to use military force, but not in China. The coal strike in Britain is a proof of what I say. Yet the coal strike cannot be called a revolution. It is merely that the people desire to get possession of the sources of wealth and can only do so by violent means. Although the revolution of society is difficult to accomplish today, the time is surely coming when it will be an accomplished fact, but by what desperate means it shall be accomplished and through what dangers the state shall pass, it is difficult to prognosticate. If we do not, in the beginning of our republic, take thought for the future, by-and-by, when capitalism is developed, its oppression may be worse than the despotism which we have just thrown off, and we may again have to pass through a period of bloodshed. Will not that be deplorable?"

There is one point to which we ought to give the greatest attention. When the new government is established it will be necessary that all land deeds shall be changed. This is a necessary corollary of the revolution. If we desire to forward the revolution of society, then when the change is made a slight alteration should be introduced into the form of the deed in order that the greatest results may be achieved. Formerly, people owning land paid taxes according to the area, making a distinction only between the best, medium and common land. In the future, taxes ought to be levied according to the value, not the area, of the land. For land varies much more than in the ratio of these three degrees. I don't know by how much the land in Nanking differs in value from land on the Bund in Shanghai, but if you rate it according to this old method of three degrees you cannot assess it justly. It would be better to tax it according to its value, the poor land paying a low tax and valuable land a high tax. The valuable land is mostly in the busy marts and is in the possession of wealthy men; to tax them heavily would be no oppression. The poor land is mostly the possession of poor people in far back districts; nothing but the lightest taxes should be levied on them. For instance, a piece of land on the Bund pays taxes at the rate of a few dollars to the acre and a piece of land of equal area in the country pays an equal tax. This is far from being just. If the tax were levied on the value of the land then this injustice would be done away with. If you compare the value of land in Shanghai today with what it was one hundred years ago, it has increased ten thousandfold. Now, industry in China is about

to be developed. Commerce will advance, and in fifty years' time we shall see many Shanghais in China. Let us take time by the forelock and make sure that the unearned increment of wealth shall belong to the people and not to private capitalists who happen to be the owners of the soil.



DR. SUN YAT SEN.

Editorial in the Independent (New York) of June 13.

Dr. Sun Yat Sen is one of the world's most historic men. By consent of Chinese belief it is he that has overturned the old Manchu rule of centuries, and, more than that, has replaced by a modern republic the imperial government of thousands of years. He has done it in the simplest, most original and yet most ideal way, not by leading an army, not having ever commanded even a single company of soldiers, and with the slightest effusion of blood; just by going about for years in China, among the Chinese of this country, consorting with the Chinese students in Japan, talking to them, of human rights. So quietly did he do this that the outside world did not know that such a man existed; and yet he was undermining the very foundations of the ancient evil institutions of the nation and re-establishing them on the new foundation of equal rights for all men. Incredible would have seemed the purpose, if we had known of it, and yet it succeeded; and when this house of cards, these walls of Jericho, fell down, by universal acclaim this unheralded, insignificant, unknown dreamer, this impractical reformer, was made first President of the new Republic of China. Others had done the visible work of overthrow, but his was the inspiration, his the dynamic, ethereal current that had conveyed the compelling message all over the twenty-two provinces of China.

Then he was elected leader of the successful republic; and then he resigned. Why? This address tells us.*

He has a yet greater task on hand. He would not only create the republic, he would create the new social institutions of the country. He sees not only the wrongs of imperial tyranny, but the evils which endanger the civilizations of the West, and he would escape them. The perils of accumulated wealth and galling poverty he has observed in Europe and America, and he would teach a better way to his own people. Our civilization is seething with the passion of class hatred. We call it the "unrest" of the working people, who are threatening by violence to seize the reins of government, to destroy old vested rights, to deny the claims of property to rule, and, we fear, to raise a civil war whose end we cannot guess. Can it be that our boasted civilization rests on double foundations of sand and rock, on both democracy

*See preceding page of this Public.