

## LECTURE III

### LESSON XI

“**D**EMOCRACY” is the second watchword of our revolution. It corresponds to the second word of the French revolutionary slogan, “equality.” Equality will therefore be the topic of this lecture.

Equality is valued by Westerners as much as freedom. Many believe that unless there is equality there can be no freedom. With these people equality is held to be even more important than freedom. Western revolutionists think that equality is an inherent right of all human beings. The American Declaration of Independence and the French Declaration of Rights all took equality to be a natural right.

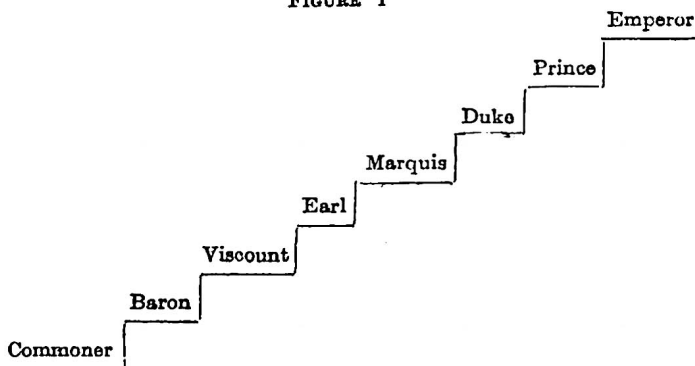
In Lecture I it was found that men, traced from the very beginning of existence, have never been born equal. In fact, in the whole of nature no two things are found exactly alike. Nothing is level, not even the water’s surface; even the plain is uneven. The section of the Canton-Hankow Railway from Wongsha to Nganchanao is supposed to have been built on level land; but looking out from the train window we find that the road

has been leveled entirely by human labor. So even supposedly level ground is not truly level.

Take a leaf or the petal of a flower and compare it with any other leaf or petal. There surely is some difference, though apparently they look alike. Each leaf is not only different from any other leaf grown in the same year, but also from any grown in any other year. Since variation exists in everything, there can be no equality in nature. If there is no equality in nature, how can there be equality in human beings ?

Men are born unequal; but the system of absolute monarchy made the situation still worse. It created an artificial inequality. The following illustration shows the artificially created steps :

FIGURE 1



Due to the existence of artificial inequality the masses were oppressed and cruelly treated by the higher classes of society, and out of this

oppression arose the necessity for revolution. The artificial divisions into classes enabled the nobles to fool the ignorant by claiming divine rights for themselves. Revolutionists, in order to break down such a superstitious belief, had to create the theory that men were born equal.

This clearly shows that "it is hard to know and easy to do"; because when people believed in the divine right of the king they all supported him; but as soon as they knew that men were born equal, they withdrew their support. Then the kings disappeared one after another. The idea that men are born equal, however, has caused mankind to try to get equality for all human beings, a thing absolutely unattainable.

The advancement of science has shown us that the theory of human equality is not true. If the world should try to enforce an equality like that, it would simply be a false equality,

FIGURE 2

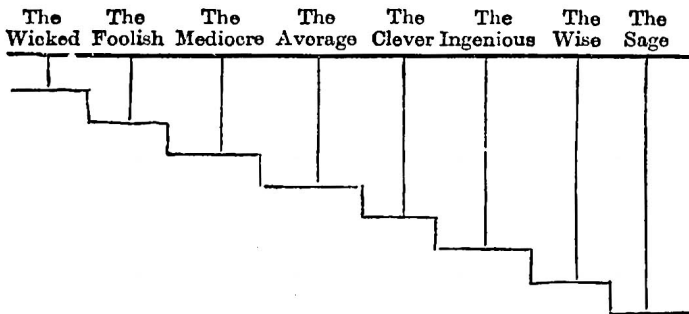
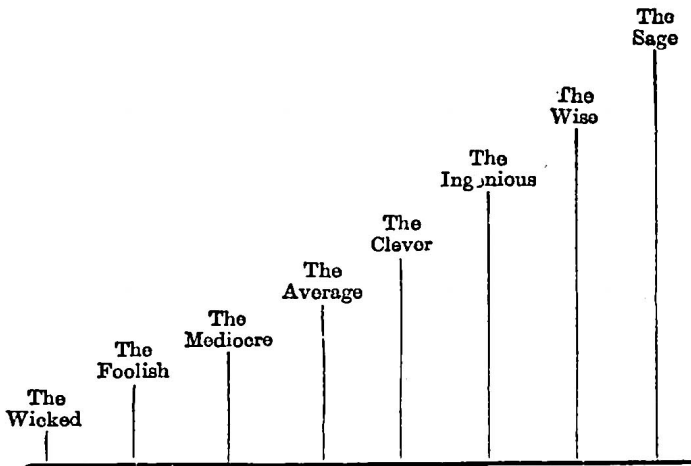


FIGURE 3



as is shown in Figure 2. It would be necessary to force those who are born leaders to remain on a level with the mediocre. It is an equality level on the top but underneath still a curve, thus not a real equality. When we strive for equality for all men, we should let every one start from the same level, and work up according to his individual ability to reach a height commensurate with his natural gifts. This is true equality, because men are born unequal in mental capacity. If we force down genius and natural ability, society will not progress and mankind will degenerate. So if we want a democratic equality without sacrificing world progress, we should aim only at a political equality. In as

much as equality is always artificial we can only make men politically equal. Our revolution should, therefore, make us equal, as in Figure 3; that is, to have every person possess equal rights before the law. This is true equality, and it is in accordance with nature.

## LESSON XII

**I**T IS necessary at this step to know the situation in Europe before her revolutions. Figure 1 shows the system of nobility prevalent in Europe two or three centuries ago. Europe was then in the age of feudalism. Before the downfall of the Manchu dynasty this same system existed also in China; but as China did away with feudalism two thousand years ago, the system prevalent in China did not cause as great inequality as that in Europe. Even now Europe is not entirely free from the influence of feudalism. Our political progress was once far in advance of that in Europe, but in the last two centuries Europe has overtaken and surpassed us in political advancement.

The evil in European feudalism lay in the system of heredity. The whole nobility was hereditary. The nobles did nothing but lead idle and luxurious lives. All trades were hereditary. Farmers were farmers generation after generation. Laborers

kept on being laborers. There was no freedom in the choice of vocations. Inequality, therefore, was greatly intensified by this system of heredity, and there was absolutely no freedom to make a change.

In China, after the downfall of feudalism, the system of heredity was also abolished. Only the emperor's title was hereditary. The nobles did not hand down their titles to their children. Moreover, the commoners could, through special merit, climb to positions of nobility. This occurred frequently. In Europe, though there were cases where commoners were made nobles, most of the nobilities were hereditary. The system of heredity in vocations caused an entire loss of freedom. Finding it so difficult to climb to nobility, and feeling the lack of freedom in the choice of vocations, Europeans became desperate and fought with all their strength for freedom and equality.

Although the Chinese once suffered the same restrictions they never have sacrificed their lives for equality. Our people have never had the experience of fighting for freedom and equality as have Europeans, because autocracy in China has been much more tolerable than that in Europe and our people never felt greatly oppressed by that system.

Recently the political philosophy of Europe has been imported into China. Our people, hearing of European development but not thinking of the needs of adapting such a philosophy to their own needs, got the idea that they should do as Europeans did—fight for freedom and equality. They do not know that their troubles do not lie in a lack freedom and equality such as prevailed in Europe.

Western inequality was so great that it required several revolutions to remedy it. The first revolution occurred in England, the second in America, and the third in France. The revolutions of the United States and France were successful; but revolution in England was not successful, for monarchy and peerage still exist in that country.

The most recent revolution in Europe was that of Russia. It succeeded in destroying all social castes and made Russia a republic. Not only did she level all political inequalities but also the capitalistic inequalities in society.

### LESSON XIII

**W**HY did the United States fight for independence? The thirteen American states were at first British colonies under the control of the British government. Great Britain had an absolute government, which oppressed the Americans by taxing them without granting them representation. The Americans, dissatisfied with this

unequal treatment, wanted to sever their connections with Great Britain and become independent. They rose against Great Britain and after fighting for eight years succeeded in gaining their independence. All white people in these thirteen American states then enjoyed equality; but the negroes were still slaves. This fact stood in contradiction to the American Declaration of Independence, and the constitution. The farseeing few, witnessing the violation of the principle of equality, strongly opposed the existence of slavery in the Republic.

The treatment of the negroes was most cruel. They were treated as cattle, doing work without pay. The movement against this inhumanity spread far and wide and aroused the sympathies of a large number of Americans. Many books were written describing the sufferings of the negroes, the most famous being a novel entitled "Uncle Tom's Cabin." With the publication of this novel the sufferings of the negroes were brought home to the Americans. The Northern States then made a proposition to emancipate the slaves. The Southern States, being largely composed of plantation owners who depended almost entirely upon black labor, were, for selfish reasons, unwilling to abolish the slave system.

They justified the system by showing that it existed elsewhere in the world, as a few decades



earlier the Chinese were sold by Europeans to America and South Sea Islands like "swine." The black slaves were similar to the Chinese "swine." They paid a great deal of money in buying these slaves, and unless the government were willing to refund them for their outlay, which was claimed to be five or six thousand dollars for each slave, they would not release the negroes.

The quarrel brewed for a long time, until finally a war broke out. It occurred sixty years ago. The Civil War lasted for five years and cost America thousands of lives on both sides. It was a war fought for the equality of human beings. Up to that time wars for equality were fought by the oppressed themselves against the oppressors; but in this war the battle was fought by men who were themselves free and who willingly laid down their lives for the freedom and equality of other men. The negroes themselves did not appreciate the need of equality. They were in many cases satisfied with the lives they led as long as they got food, clothes, and shelter.

When the South was defeated, the Federal government issued an order for the emancipation of all slaves in the United States. The Southern States, being defeated, could not help but obey the order. As a retaliation they stopped giving the slaves food, clothes, and shelter. The slaves then got liberty but no livelihood. As they had been

so long dependent upon others, they were unable to stand alone. Many of them, not knowing how to live as free citizens, disliked the Federal government, especially President Lincoln.

The United States produced two great presidents. One was Washington, the father of the American Republic, and the other, Lincoln, the slave emancipator. Washington was great because he fought for the equality of peoples; Lincoln was great because he brought equality to the slaves.

The war for independence and the Civil War were the two greatest wars fought by the United States. The first war was fought by Americans for their own equality and the second one for the equality of others. The second war cost more lives and shed more blood. These two wars are glorious facts in American history.

After the United States won equality, France also started revolutions for equality. For eighty years they struggled and finally succeeded. When they obtained equality they went to extremes and tried to make everybody equal. This kind of equality is an equality like that in Figure 2. The position of equality instead of being placed at the bottom is placed at the top. It is a false equality.

#### LESSON XIV

**A**LTHOUGH revolutionary ideas came from the West as well as the philosophy of freedom

and equality, yet the Nationalist party does not make freedom and equality its appeals but the Three Principles, because, when these principles have been carried out, we shall have freedom and equality. Western nations won freedom and equality, but they were led astray by these rights. When the Three Principles are carried out we shall have true freedom and equality.

In order to know whether or not the Three Principles are suitable for China, we must make a study of Western history. When we have gained a clear knowledge of Western history, we can have a firm faith in the Three Principles.

The two great wars fought by the Americans, as we have seen, were fought for equality and freedom. In China all wars fought were struggles for the throne. The only war fought without monarchical ambitions as its incentive was our war against the Manchu dynasty. The absence of monarchical ambitions, however, is limited only to the true revolutionists. Such men as Tsao Kun and Wu Pei-fu, though nominally for the Republic, are in favor of the unification of China by military force. They still believe in autocracy. Should they succeed in accomplishing their aims, they would certainly try to be emperors.

Yuan Shih-kai, for instance, in 1911 was also in favor of the republican form of government. People thought that the monarchy was gone

forever. But in the second year of the Republic, when the Nationalist party was defeated and driven out of the country, he changed the form of government and made himself emperor. The militarists are all as backward in their thoughts as was Yuan Shih-kai. No one can guarantee at present that there is no danger of their restoring the monarchy. Unless the monarchical ambitions of our people are all weeded out, no success will attend our revolution.

Democracy made its appearance first in Greece and Rome. At the same time a great state south of the Mediterranean Sea, by the name of Carthage, was also a republic. After that many small republics sprang up. Though Greece and Rome were republics, yet there was no true equality and freedom, because democracy was not actually established. In Greece, for instance, there was the slave system. The nobles owned large numbers of slaves. Almost two thirds of the population were slaves. The law required that a Spartan knight be served by five slaves supplied by the government. So there were more people without than with citizenship in Greece. The same condition ruled in Rome. For this reason, Greece and Rome, because of the slave system, were nominal republics. It was not until the slave system was abolished sixty years ago in the United States that the world attained true freedom and equality.

\* True freedom and equality should stand on democracy; when democracy prospers, freedom and equality can have permanent existence; otherwise there is no protection for them. This is why the Nationalist party uses the watchword "democracy," for when there is democracy there will be freedom and equality. These rights are included in democracy.

## LESSON XV

**D**EMOCRACY is still not fully developed in the West. With a view to developing it, many organizations have been formed. There are political parties and labor unions. The largest organizations in the world now are labor federations.

Labor unions came into existence after there was freedom of association. At first laborers were ignorant and unconscious of their unequal position. They did not realize the oppression of the capitalists, like the negroes in America who were quite satisfied because, like them, their ancestors had all been slaves. A movement was first started by those who wished to rid the laborers of the injustice they were suffering from the hands of the capitalists. The laborers were awakened to such injustice and organized themselves in order to stand against the nobles and the capitalists. Many strong labor unions were thus formed.

What weapon do the laborers have? Their weapon is noncoöperation; namely, strikes. This weapon is much more powerful than ammunition. When a strike spreads all over the country its influence is by no means less felt than that of war. The labor unions were first under the wise direction of men with high education and principles, so whenever a strike started it exerted a powerful influence upon society.

The laborers in England and France, through this movement, began to awake and felt that they ought to enjoy as much equality as other classes. Seeing that their leaders were men who were not of their own class they began to oust them. Within the last few decades such cases have repeatedly occurred. But as the laborers had not sufficient education to guide themselves wisely, after the able leaders were driven out, they went astray. Not only did they make no progress, but corruption crept in and the large unions lost their powerful influence.

Labor unions have made their appearance in China within the last couple of decades. Some of the leaders of these unions are educated men. Though there are some who take advantage of ignorant laborers for their own benefit, yet the number of those who really work for righteousness' sake is by no means small.

Some of our labor unions are repeating the mistakes committed by Western laborers. A few days ago I received a labor paper bearing the following headlines: "We don't want long-gowned leaders," and "Mind no politics, we fight only for bread." Though Western laborers ousted those leaders who did not belong to their class, yet they did not sever themselves from politics. The Hankow laborers, however, differed from Western laborers in disregarding the welfare of the public.

The welfare of a country depends entirely upon good government. If the government is bad, no problem of the country can be solved. For instance, the great loss we suffer annually, to the amount of \$1,200,000,000, is a result of poor government. The largest single item in the loss is the excess of imports over exports, to the extent of \$500,000,000. This large amount represents the results of the production of labor. The loss is due to our undeveloped industries. Our labor is the cheapest and our laborers work the hardest. Why, then, can we not compete with foreigners? Why should we suffer this loss every year? The main reason is because of our corrupt politics. Our government is too weak. If it were strong it could prevent this loss. If we could save this amount we would have just that much more in food for our own people. How could the government prevent this loss? If the government were powerful it could

raise the import duty. If import duties were increased, foreign goods would find it difficult to be sold in China, and our native goods would then enjoy a good market. In that case our laborers could earn a large part of the money lost.

#### LESSON XVI

**I**F OUR laborers should act as a Hankow paper proposes, then the result would be that there would be no demand for the increase of import duties, and foreign goods would flood our market, leaving no room for our own native goods. The laborers would lose their jobs because there would be no work for them to do. Then how could they get their bread ?

Thus, when laborers are not guided by good leaders, they make many mistakes. Such labor organizations can never prosper, and must go out of existence. The bread problem is an economic problem. Politics and economics are closely allied. Without political adjustment economic problems cannot be solved. The headlines of the Hankow labor paper are good examples of the wrong interpretation of equality. Our watchword, therefore, should not be equality, but democracy. When there is democracy there is equality; otherwise, equality is unsafe.

Human beings may be classified into three groups according to their natural gifts: first,



There are those who foresee things. They are seers. Second, there are those who see things only as they come. They are spokesmen. Third, there are those who do not see. They are doers. If these three classes of people help one another, the progress of mankind will become rapid.

Men are born unequal, but they desire to be equal. To make men equal is the highest moral aim of human beings. How can we reach this goal? Let us compare selfishness and altruism. The selfish person seeks his own benefit at the expense of others. His wisdom and ability are used to take advantage of others and gradually produce political inequality by creating the artificial system of nobility. This was the situation before democratic revolutions began.

The altruistic person willingly sacrifices his own privileges. His wisdom and ability are used to promote the good of others. This generous spirit has gradually given birth to religious and charitable institutions. When religion and charity become powerless, then there arises the necessity for a fundamental change by means of revolution. Revolutions have thus arisen for the upset of absolutism and the establishment of democracies.

If we want to harmonize the three classes of human beings, every one should aim at service and not at personal gain. Persons of greater wisdom should serve more people than those of lesser

wisdom. The wise should be the servants of the stupid. Even those who are without wisdom and knowledge should at least attend to their own duties and each should try to serve at least one person. If this idea is carried out in society we shall have equality in spite of our natural differences in wisdom and ability. This is the true idea of equality.