

Sun Yat-sen and the American Roots of China's Republican Movement

by Mark Calney

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During the June 1989 student uprising in Beijing, the world witnessed a demonstration of the power of the ideas which forged the American Revolution. While Deng Xiaoping was busy courting his Russian counter-part, the other great “reformer,” Mikhail Gorbachov, hundreds of thousands of students encamped on Tiananmen Square under banners which echoed the Spirit of 1776 and read; “Give Me Democracy, or Give Me Death!,” “Long Live Democracy,” and “You can't fool all of the people all the time.” They constructed a thirty-foot statue symbolizing China's struggle for freedom, a version of the U.S. Statue of Liberty, the Goddess of Democracy. The open insurgence of these ideas of the “Inalienable Rights of Man,” has terrified the enemies of Mankind, in the East and in the West. And thanks to the courage of China's youth, the world will never be the same.

Consequently, Henry Kissinger and all of the Anglo-American “China experts,” such as Winston Lord, have forever been discredited. The only exception in the West has been Lyndon LaRouche and those publications associated with his ideas. For more than 140 years China has been viewed by the blueblood-elites of the U.S. and Great Britain as their own private policy preserve. Thousands of Chinese continue to be executed and persecuted by the tyrannical rulers of China, in the wake of the Tiananmen Square massacre, because the influence of their influence dominates the Bush Administration, which perpetuates the folly of its political deals with Deng Xiaoping and Mikhail Gorbachov.

It is now time for the truth to be told of the American republicans who, in the early part of the 19th century, created the historic conditions for the revival of the ideas of the American Revolution in China today.

Where did these ideas we have all recently witnessed displayed in Beijing originate? There is one man, in particular, who is responsible for the embodiment and transmission of the ideas of the American Republic to China – Sun Yat-sen, the Founding Father of China's first Republic. Unfortunately, while the students and citizens of China formally recognize Sun Yat-sen as the founder of modern China, they have been kept ignorant of the content and history of his ideas. That must change.

In 1904, Sun Yat-sen issued an address to the American people, warning that, contrary to the racist view of Theodore Roosevelt and his British backers, the creation of a Republic of China would not represent a peril but a “yellow blessing” to the world:

“To work out the salvation of China is exclusively a duty of our own, but as the problem has recently involved a world-wide interest, we, in order to make sure of our success . . . must appeal to the people of the United States in particular for your sympathy and support, either moral or material, because you are the pioneers of Western Civilization in Japan; because you are a Christian nation;

because we intend to model our new government after yours; above all because you are the champion of liberty and democracy. We hope we may find many Lafayettes among you.” [a reference to the great Frenchman who led colonial Americans in to battle against the British Redcoats]¹

These words reflect the two principle influences which shaped the life of Sun Yat-sen, Christianity and the ideas of the founding of the United States of America. Sun Yat-sen was educated and trained by the direct descendents of the New England Puritan tradition of John Winthrop and Cotton Mather through the networks of American missionaries in Hawaii and China. Sun Yat-sen did not just read about the ideas of the American Revolution. While he was in Hawaii he *lived* among people who represented those ideas. One can read the Gettysburg Address in Canton, Mexico City, or Warsaw, and can be moved by those ideas. But to exist in a community where people live and breathe those ideas, makes their influence even more profound. This is the story of those American missionaries, and their influence, through Sun Yat-sen, on China.

The “Sandalwood Mountains”

Sun Yat-sen was born in the village of Choyhung in 1866, one year after the assassination of Abraham Lincoln. Choyhung is thirty miles north of the old Portuguese colony and city of Macao, in the southeastern China maritime province of Kwangtung. Kwangtung and the neighboring Fukien province have historically provided the greatest number of Chinese emigrants who have traveled overseas. They shipped out to find their fortunes in Hawaii, the United States, Canada, Cuba, Peru and Australia. Those who migrated to Hawaii were Cantonese of the Pearl River delta areas near the cities of Canton, Macao, and Hong Kong.

The earliest contact between Chinese and Hawaiians occurred in 1787 when Chief Kaiana of Kauai traveled aboard the English ship *Nootka* to Canton. In 1791 the British Captain William Douglas of the ship *Grace* left two of his men on the island of Maui to collect sandalwood. This fragrant wood, used for incense, making fans, carved boxes and other objects, became a major commodity of trade between Hawaii and China. By the 1830's, however, the forests of the Hawaiian Islands had been depleted of sandalwood trees. As a result of the millions of dollars worth of sandalwood trade to Canton, the Hawaiian Islands became known to the Chinese by the name “Tan Heung Shan,” the “Fragrant Sandalwood Mountains.”

In 1802, Chinese immigrants to Hawaii began commercial sugar production. By 1878 there were 6,045 Chinese in Hawaii; by 1900 there were 25,767 or 16.7% of the total population.

Sugar production and Chinese immigration was boosted by the signing of the reciprocity treaty between the U.S. and Hawaii, protecting the price of sugar imported to the mainland from Hawaii. Emigration agents were sent into the agricultural districts of Kwangtung province. Sun Yat-sen's brother, Sun Mei (known also as Ah Mei) who was fifteen years his elder, immigrated to Hawaii when Sun Yat-sen was just a young child.

In 1879 Sun Yat-sen, aged thirteen, left his ancestral village, boarded the crowded British steamship *Grannoch* at Macao, and embarked for Hawaii to join his brother.

¹ This is from a pamphlet written by Sun Yat-sen, *A True Solution of the Chinese Question* (1904), which was a direct appeal to the American people to support his revolutionary efforts to overthrow the Manchu government.

His first day aboard the ship *Grannoch*, Sun's first major contact with the Western world, had a profound effect on this barefoot Chinese farm boy. Sun Yat-sen's intimate biographer and friend, Paul Linebarger, an American and former circuit judge in the Philippines who joined the cause of Sun Yat-sen, reveals in his biography what Sun Yat-sen called the "lesson of the iron beam." Linebarger quotes Sun:

"I think more than the wonder of the engine, and more than the wonder of the flaming boilers, was just a beam of iron that reached through one side of the ship to the other, to strengthen it. To me it appeared to be a most colossal affair, and I remember wondering how, with its great weight, enough men could get hold of it to put it into its place. This thought flashed through my mind, that the same mechanical genius that had made the great iron girder had also devised means to handle it mechanically. I immediately realized that something was wrong with China, for we could not do the things that the foreigners do. If the foreigners could make and raise into place those massive girders of solid metal, was it not an indication that they were superior to us in other respects?"²

Sun Yat-sen was eager to learn when he landed at Honolulu on the island of Oahu, and the means by which he was able to facilitate that desire for knowledge was waiting for him there.

It is not sufficient to say, as all biographers of him have, that Sun Yat-sen was simply "influenced by American ideas," while he was in Hawaii. That "influence" which exposed him to the principles of the American Declaration of Independence, the U.S. Constitution, the work of Abraham Lincoln, and Christianity as the "imitation of Christ," was very specific. It was conveyed by the American missionaries who arrived in the Hawaiian Kingdom from New England in 1820. From then until 1855, no less than fifteen companies of U.S. missionaries, consisting of 113 people, were to arrive for service in the Hawaiian Islands.

Those missionaries were originally sent to Hawaii by the American Board of Commissioners for Foreign Missions (ABCFM). The ABCFM was a vehicle of the U.S. republican leadership, in the wake of the American Revolution, to civilize and assimilate the North American Indians, and to uplift all the world's "heathen populations." Their policy and outlook was directly opposed to the British imperialists and their traitorous Tory supporters in the United States, who regarded the Indians as savages, to be either slaughtered or enslaved. In order to fully understand Sun Yat-sen we must tell the story of the republicans who created the U.S. missionary project.

American Republicans Abroad: The Missionaries

The ABCFM was born in Boston to counter British cultural warfare. With financial interests of the British oligarchy, a traitorous class of Tory merchants, known as the "Boston Brahmins," was nurtured and deployed against the institutions of the New England republicans. In 1805, the theological disease imported from London, Unitarianism, was successfully wielded by the Boston Brahmins to take control of the influential Hollis Chair of philosophy at Harvard College.

² Paul M. W. Linebarger, *Sun Yat-sen and the Chinese Republic*, The Century CO., USA, 1925, pp. 106-107.

Rev. Jedidiah Morse, a Hamiltonian Federalist, led the defense against the Unitarian assault on the idea of the Divinity of Christ. Tracts were written and widely distributed publicly on both sides. Unitarians had taken over the positions of judges and magistrates, and had sent agents undercover into other congregations to deliberately subvert those churches.

What the Unitarians were attacking was the very foundation of Christianity, as the British-run Great Awakening of Jonathan Edwards had attacked it in the previous century. Their target was that principle inherent in the Augustinian concept of the *Filioque* (“from the Son”) in the Nicean Creed, upon which the 1439 Council of Florence created the Renaissance and saved Mankind from a Dark Age. This is the idea that Man and all men are created in the image of God, that the Holy Spirit flows not only from the Father but also from the Son, Jesus Christ.

The Unitarians, as their name implies (the term originating from Jedidiah Morse), attacked the concept of the Trinity. In 1819, William Ellery Channing, a leading Bostonian Unitarian gave a famous speech in Baltimore where he outlined the beliefs of the Unitarians: “There is one God,” said Channing “and that Jesus Christ is a being distinct from, and inferior to God.”

This was a direct assault upon the Winthrops and Mathers who had build the foundation of the American Republic. As witnessed by Mather’s essay *Bonifacius (To Do the Good)*, which greatly influenced the mind of Benjamin Franklin, Man, as his personal responsibility, must strive towards perfection and in the imitation of Christ to take responsibility for all Mankind.

The “Imitation of Christ” is the most useful concept, a theological Rosetta Stone, upon which to judge the actions among those who would call themselves Christians. It is the basis of true ecumenical actions between Catholics and denominational Protestants. It is also the basis of helping to determine the lies, slanders, and obfuscations of those, such as John Dewey and Max Weber, who have chosen to rewrite history.

Unitarianism, in denying these principles, opened the floodgates of self-centered irrationalism. It was the beginning of the 19th century New Age movement. Hence, there was no necessity posed to act as the highest instrument of God in perfecting His Creation. Good acts, reflected in the development of science and technology, would no longer be the basis upon which God and history would judge one’s life. All that mattered was the personal gratification of one’s emotional relationship to what the Unitarians called God. As a result, each successive generation of Unitarians became evermore degenerate, reflected in the fact that they never engaged in missionary enterprises or other good works.

Not surprisingly, the Unitarian Movement openly embraced the economic policies of British East India Company employee Parson Thomas Malthus. It had been the Malthusian program of anti-industrialization and zero-population growth, imposed on the American colonies by the British Crown, which had brought about the War of Independence.

The result of the 1805 fight against the Unitarians, Morse and his allies established the Andover Theological Seminary as a rival to Harvard.

Andover was now to serve as the base of operations from which America’s republicans launched an international missionary project that changed history. The objective – civilizing the heathen – was the ecumenical glue which brought together the Congregational, Presbyterian, and Dutch Reform churches, and it served as model for later missionary efforts by other denominations.

A Force Against British Imperialism

From the very beginning, these republican clergymen understood that their task was to oppose the global threat of British Imperialism by fostering internationally the ideas of the Inalienable Rights of Man. ABCFM founder Rev. Jedidiah Morse, later in 1824, contributed to the critical election of his friend John Quincy Adams with the release of his authoritative book *The Annals of the American Revolution*. Morse wrote that British society is divided into:

“king, nobility and people. Their system, therefore, has for its basis, *social distinctions*, and recognizes not only the justness and propriety of these distinctions, but also the separate rights and privileges which appertain to these different and artificial classes...and attempts to maintain and preserve their separate rights and privileges... The basis of their system is the *inequality*, and the basis of ours is the *equality*, of mankind, in their social character and relations, as well as in their natural rights. Their system is designed to maintain and regulate an unnatural, unequal state of social order, and social rights; our system establishes and regulates social order, upon the natural rights of man...” [emphasis in the original]³

John Quincy Adams, who had been Morse's ally in the 1805 fight against the Unitarians, as President and as a member of Congress, was a key promoter of the ABCFM.

The Board of the ABCFM first met at Farmington, Connecticut on September 5, 1810. The Governor of Connecticut, John Treadwell, was appointed president, Rev. Samuel Worcester was appointed to the influential position of Corresponding Secretary, and a Prudential Committee was established with representatives from the various states.

A host of republican leaders became directly and indirectly involved in the work of the board. Some of the first members of the board included Elias Boudinot (N.J.), the distinguished congressman who had trained Alexander Hamilton, had been director of the U.S. Mint and was the first president of the American Bible Society; and John Jay, an author of the *Federalist Papers*, former Chief Justice of the United States and Governor of New York.

The prime movers of the ABCFM were Morse, Worcester, and Jerimiah Evarts. Morse and Evarts were the editors of the monthly periodical, the *Panoplist*, which had its birth during the 1805 fight against the Unitarians and served as the primary vehicle of the missionary movement in New England. It evolved into the national journal, *Missionary Herald*.

An “Address to the Christian Public” was drafted at the first meeting, in part as a fund raiser, to advance the cause of the missionary project and clearly reflected the idea of the Imitation of Christ;

“The Lord is shaking the nations; his friends in different parts of Christendom are roused from their slumbers; and unprecedented exertions are making for the spread of divine knowledge, and conversion of the nations...we have yet those exertions to make, which comport with the Savior's emphatical directions...for promoting the great object for which he came down from heaven and labored and suffered...Is there then, in those who are favored with the gospel *the same*

³ Jedidiah Morse D.D., *Annals of the American Revolution*, Hartford, 1824, p. 386.

mind that was in Christ, when he freely gave his own blood for the redemption of men?" [emphasis added]

On June 20, 1812, two days after the United States declared war on Great Britain; the ABCFM was incorporated in Massachusetts, thus becoming a national organization with financial means to act abroad.

By 1842, the ABCFM had established a series of missions among thirteen major Indian tribes, from New York to Oregon. International missions reached the Zulus in Southern Africa, through the Middle East, Armenia, Greece, to India, Ceylon and the Far East. The most successful of these were the Hawaiian Islands, Siam (Thailand) and the American Indians. Half of the ABCFM missionaries during this time were servicing the American Indians. Seventeen printing houses with 31 presses and 4 type foundries had printed over 400 million pages in 35 languages, 14 of which had been reduced to writing for the first time by the missionaries.

One of the ABCFM's most dramatic successes in the U.S. was in the 1820's with the Cherokee Indians of North Carolina, Georgia, Tennessee and Alabama. The Cherokees had developed their own language, with the missionaries' aid had set up their own newspaper and schools, and were quickly learning artisan trades. In 1827, they adopted a constitution modeled after that of the United States. President Andrew Jackson, however, cut off federal funding to the ABCFM and, disregarding a Supreme Court ruling by John Marshall, drove the Cherokees out of Georgia. This brutal exodus became known as the "Trail of Tears," which killed one-quarter of the tribe.

Pilgrims in the Pacific

In 1721, Cotton Mather had delivered a sermon before a short lived missionary society, where he called for the establishment of a Puritan mission to be sent from the American colonies to India. Earlier, in his *Essay To Do Good*, he had addressed the task of changing the world for the good: "The world has according to the computation of some, above seven hundred millions of people now living in it. What an ample field among all these, to do good upon! . . . whether the things be of a spiritual importance, or of a temporal." In 1812, the ABCFM sent out its first overseas missionaries, who landed in Calcutta that same year.

Samuel Mills, a graduate of Andover Theological Seminary, was the first to discuss undertaking a serious mission to the Sandwich (Hawaiian) Islands. Mills, before entering the Andover school in 1810, had founded a small secret society in 1808 known as The Brethren. Its members pledged to go on a mission to bring Christianity to the heathen.

While Mills did graduate work at Yale, he met Opukahaia (or Obookiah as he was known in America), a native Hawaiian who had traveled to New England in 1809 with another Hawaiian, Thomas Hopu. They were not the first Hawaiians to visit the United States. On August 9, 1790, dressed in a feather cloak of bright red and gold, with a feather helmet in the shape of an ancient Greek warrior, a Hawaiian crewman had marched off the U.S. ship *Columbia* and up Beacon Hill to meet with Governor John Hancock.

Opukahaia had been found by students weeping on the steps of Yale College, lamenting his state of ignorance and lack of education. The students volunteered to teach the young Hawaiian and the president of the college, Timothy Dwight, took him into his home and soon converted him to Christianity. After his conversion, Opukahaia had pledged, "Hawaiian gods!

They wood, burn. Me go home, put them in fire, burn them up. They no see, no hear, no anything. We make them.” This intolerance of pagan idol worship was to become a hallmark of the Hawaiian missionaries, and it was to have a profound impact on the young Sun Yat-sen.

In 1816 the ABCFM decided to establish an academy for the purpose of training and educating young Indians. The people of Cornwall, Connecticut donated a school building and other property. The ABCFM purchased several other buildings and 85 acres for a training farm. In 1817 the school opened with twelve students, five of whom were Hawaiian, including Prince George Kaumualii. Later, several Chinese also attended.

The Cornwall school taught the students reading, spelling, grammar, arithmetic, geography, singing, agriculture and “other branches.” Prayers and scripture readings were also part of the daily curriculum.

Opukahaia traveled throughout New England talking at churches about the need to send missionaries to Hawaii and raising money for the Cornwall school. It was his story which moved Hiram Bingham to offer himself as a missionary to go on the first expedition to Hawaii. Bingham was to become the chief minister and leader of that expedition, which would become the beachhead of American influence, not only for Hawaii, but later for all of Asia and the Pacific.

The future Rev. Bingham was born on a farm outside of Bennington, Vermont. He graduated from Middlebury College in 1816 at the age of 26, and had decided to become a minister. Hearing about Opukahaia, he traveled to Cornwall to see for himself and soon became committed himself to carrying the word of Christ to Hawaii. He entered and graduated from Andover Theological Seminary. He offered his services to the board in July of 1819 and was promptly selected to head the mission to Hawaii.

On Saturday, October 23, 1819, the day before they were to set sail on the ship *Thaddeus*, the first Hawaiian missionaries assembled with their family and friends on Boston's Long Wharf. The excitement in Boston over the mission to Hawaii had brought the ABCFM affiliated churches' attendance up to overflow capacity during 1819.

The contingent of missionaries consisted of the following seventeen people: two ministers, a medical doctor, a printer, a farmer, a mechanic, a schoolmaster, wives and children (the women also served as catechists), and three Hawaiian youths who had been attending Cornwall.

One of the board's key considerations was to ensure that all the mission personnel were married, in order to represent a positive example of Western human relationships as distinct from the natives' prior encounters with lustful sailors. The women of the company played an indispensable role in the success of the mission.

The Instructions given to the missionaries by Samuel Worcester on behalf of the ABCFM Prudential Committee stated that they were being sent, “for no private end, for no earthly object. . . . wholly for the good of others, and for the glory of God our Savior. . . . Go ye into all the world and preach the Gospel to every creature.” They were to Christianize Hawaii, and act as a civilizing agency. The Instructions read:

“Your views are not limited to a low or a narrow scale; but you are to open your hearts wide, and set your mark high. You are to aim at nothing short of covering those Islands with fruitful fields, and pleasant dwellings, and schools and churches; of raising up the whole people to an elevated state of Christian Civilization; of bringing, or preparing the means of bringing, thousands and

millions of the present and succeeding generations to the mansions of eternal blessedness. Why should less be done, or designed...”⁴

All were committed to the idea that the highest type of civilization was unattainable without Christianity. The principle means for obtaining these goals was to be through preaching (evangelism was primary), teaching, and printing. That evening, the son of Jedidiah Morse, Samuel F.B. Morse, who was to become a major U.S. foreign intelligent agent and inventor of the telegraph, painted the portraits of Mr. and Mrs. Hiram Bingham, as well as three other missionary couples. The next day, they sailed for Hawaii around the southern tip of South America. After 18,000 miles and 163 days, the *Thaddeus* arrived in the Hawaiian Islands, in the year of the 200th anniversary of the Pilgrims landing at Plymouth Rock in 1620.

The foresight of the ABCFM in sending this mission to Hawaii at that time is quite astounding. As the British colonialist looting policy extended ever further into the East, the response of American republicans was to send out to those parts of the world the means to preempt the policies of slavery, through education and economic development. It was part of a strategy to facilitate the emigration and development of the western North American continent, and to undercut the designs of the imperial powers of Europe on that region and Asia generally. It was the American Apollo project of the 19th century.

Hawaii, because of its strategic location in the middle of the Pacific Ocean for the resupply of trade and whaling ships, was already becoming the battle ground of contending European imperial forces, notably Russia, Great Britain, and France, all of which attempted domination through military means.

Christianizing Hawaii

Two events occurred in the Hawaiian Islands in 1819 which created the precondition for the success of the U.S. mission: the death of King Kamehameha who died in May, and the abolition of the kapu system.

Kamehameha was the chief who had finally united all of the Hawaiian Islands under his rule, between 1796 and 1810. American Captains Nathan and Jonathan Winship (who later helped the Mission) made the final arrangements to consolidate Kamehameha's control of the islands. But the British had announced their intention to make Hawaii a colony of the British Empire. English navigator George Vancouver had thought that Kamehameha had agreed to sign Hawaii over as a British protectorate. But Kamehameha had thought the British were offering to protect Hawaii from other hostile foreigners.

As Kamehameha lay on his death bed in May of 1819, his favorite wife, Kaahumanu, heard his last whispered instructions. With the death of King Kamehameha, Kaahumanu, took control of the kingdom, nominally headed by the young Prince Liholiho, now Kamehameha II.

Kaahumanu was a brilliant stateswoman. She understood that the more frequent visits by foreign ships signaled that Hawaii would and must change. Not unlike Sun Yat-sen's "lesson of the iron beam," Kaahumanu knew that the superior technology and knowledge of these foreigners offered something better for her people. She was prepared to profoundly change Hawaii.

⁴ Bradford Smith, *Yankees in Paradise - The New England Impact on Hawaii*, J.B. Lippincott Company, Philadelphia, 1956, p. 10.

Two weeks after the *Thaddeus* sailed from Boston harbor, Queen Kaahumanu overthrew the evil kapu system. Unlike the popularized myths of the ‘benevolent pagans’ promoted by James Michener’s book and its subsequent movie, *Hawaii*, which continued the tradition of the British racist ‘noble savage’ view of Mankind (including their hatred of science), the Hawaiian natives had lived a brutal and often barbaric existence. Human sacrifice had been practiced, and infanticide was common. Samuel Worcester had warned the departing missionaries that the concept of the ‘noble savage’ “is a delirious dream of infidelity, that the various systems of paganism are only so many diversified forms of the true religion; that all nations acknowledge and worship the true God, only under different names and with different rites. You will find the dream false as it is delirious.”

The Hawaiian kapu typified the brutality of that society. It was a system of ancient laws, or taboos, presided over by a pantheon of 40,000 Hawaiian gods. The violation of a kapu meant instant death for the violator. Kapu included such taboos as women eating in the presence of men or a commoner allowing his shadow to cross the shadow of a chief.

Kaahumanu sent messengers throughout the islands to proclaim the end of kapu. Though some chiefs and priests resisted, their rebellions were crushed. The Hawaiian people rejoiced the overthrow of kapu. The temple walls, erected for pagan gods, were torn down. The wooden images of those false deities were burned or thrown into the sea. The Hawaiians had prepared themselves for a new world, by destroying the hallmarks of the pagan past.

When the U.S. missionaries arrived in Honolulu, the British representatives on the island denounced them to the Hawaiians as being a political operation run by the United States. In a real sense that is true, because Hiram Bingham and his associates saw absolutely no distinction between preaching the Word of God and carrying out the Word of God. That meant building the City of God, or as John Winthrop called it, the City on a Hill. That meant education, construction, modern agriculture, and uplifting the people through the use of science and technology. To the British and their like-minded European imperialists, this was very political, because their system of looting and slavery could not co-exist with this Yankee civilizing process.

As a result, the British attempted to kill Hiram Bingham on more than one occasion. Captain Edward Belcher of the British frigate *HMS Sulphur* threatened publicly to hang Bingham, after Bingham had successfully argued to the King against allowing a radical Catholic sect onto the islands.

This was a typical British Hudson Bay Company operation, which used Jesuits to subvert Indian tribes and turn them into military operatives against American colonists. A letter from U.S. Naval Captain Thomas AP Catesby Jones, in Hawaii at the time of the Catholic expulsion, reveals the role of the British game:

“I happen to know something of the origin of the Catholics’ attempting to establish themselves at Oahu. It is the work of the British agent at Honolulu, to overthrow the American missionaries. That man did not conceal his sending to Europe for Catholic missionaries. He speaks of it openly . . . that a short time would be sufficient to expel all other missionaries.”⁵

⁵ Joseph Tracy, *History of the American Board of Commissioners for Foreign Missions*, University Press, New York, Second Edition, 1842, p. 357.

The British concern over the “influence of the U.S. missionaries” became manifest when the Hawaiians began adopting the forms of American government. This began with issuing of a Bill of Rights in 1839, followed by evolving drafts of the Constitution of the Hawaiian Kingdom. The first Bill of Rights read:

“God hath made of one blood all nations of men, to dwell on the face of the earth in unity and blessedness. God has also bestowed certain rights alike on all men, and all chiefs, and all people of all lands. These are some of the rights which he has given alike to every man, and every chief – life, limb, liberty, the labor of his hands, and products of his mind.”

The influence of Bingham and company on the Hawaiian Royal Family was a result of their ability to convert the royal family to Christianity. Not long after their arrival, Thomas Hopu converted the Queen's mother, Keopuolani. Then, when Kaahumanu was nursed back to health from a serious illness by Sybil Bingham, the Queen was convinced that Sybil’s prayers to God had saved her life, and she accepted the Christian faith. This event opened the gates to all the souls of the Hawaiian Kingdom for the service of the mission.

Creating the Hawaiian Language

The missionaries faced a classic problem in educating the Hawaiians: how to teach someone to read and write in another language when that person can't read or write in a native language. Since no written Hawaiian language existed, Bingham and company had to invent it. After two years of much effort, and little success, events changed rapidly with the arrival of a most welcome guest, Rev. William Ellis.

Ellis came in response to Bingham's written request of 1820 to Rev. Robert Morrison, the first Protestant missionary in China, to assist the Hawaiian mission in translating the local language. Morrison, the son of a Scottish farmer and a member of the London Missionary Society, had first arrived in Canton, via America, in 1807 under the auspices of the U.S. government. He was referred to in China as “the American missionary.” He succeeded in translating the Bible into Cantonese and publishing the first Chinese-English dictionary. The ABCFM had appointed him to be an official correspondent of the board.

Rev. Ellis arrived in Honolulu in 1822. Formerly a printer, he had just spent six years in the Society Islands working for the London Missionary Society. He had mastered the Tahitian language, which is very similar to the Polynesian dialect spoken in the Hawaiian Islands. Ellis became the first foreigner to preach to the Hawaiians in their own language, and was soon able to develop the written Hawaiian language. American missionary Elisha Loomis now hastened to uncrate his printing press and set up shop. The first product off the press was the written Hawaiian language accompanied by the first Hawaiian language lessons.

This printing press was the only printing facility in the entire Pacific Rim area, East or West. It evolved into two printing houses (one on another island), four presses, and a bindery. From January 1822 through June 1845, the mission presses printed 149,911,383 pages of material, including 20,000 Bibles, 30,000 New Testaments, and more than 70 other works prepared, written, translated, or compiled by the missionaries. Those works included 100,000 copies of Hawaiian language lessons for the natives, *Geometry for Children*, *Algebra*, *Anatomy*,

a tract on astronomy, a 168-page book on *Mathematics, Geometry, Trigonometry, Mensuration, Surveying, and Navigation*, another entitled *Compendium on Ancient History*, numerous school books for children, and musical scores of hymns. Sometimes the mission would subsidize its operation by contracting outside printing jobs, such as school books for settlers on the West coast of America. In 1839, two missionaries and a small printing press were sent to the Oregon ABCFM mission of Marcus Whitman.

By 1846 the Hawaiians had become one of the most, if not the most, literate population per capita in the world. The press proved to be far mightier than the cannons of the European imperialists in winning the souls of the Hawaiians.

Native Hawaiians, trained at Cornwall, began teaching school. By the 1830s, boarding schools for both boys and girls were being established on various islands. In 1840, a law was enacted to provide for a national system of common schools, to be supported by the government, servicing 40,000 people.

Sabotage from Within

Hiram Bingham and the other early missionaries and organizers of the ABCFM did not conceive of the Hawaii mission as their sole objective. Their concern was to uplift all of humanity, and save it from enslavement to the British Empire and its oligarchical allies. The front lines of that battle took place inside the ABCFM itself, especially after the appointment of the corrupt Rufus Anderson as Corresponding Secretary of the ABCFM in 1832.

Anderson, acting on behalf of the British opium pushers and their Boston allies, sacked the ABCFM mission in Thailand, sabotaged Marcus Whitman in Oregon, and refused to allow Hiram Bingham to return to Hawaii after 21 years of service there.

Once back in the United States, Bingham met with the president of the ABCFM, Theodore Frelinghuysen, who was an important leader of the Whig republican movement in the United States. Son of a Revolutionary War patriotic leader, Theodore Frelinghuyen was a U.S. Senator from New Jersey (1829-1835); chancellor of New York University; president of the American Bible Society (1846-1862), which contributed \$40,500 to the Hawaiian mission (this Society's top leadership included writer and intelligence agent James Fennimore Cooper); and president of the American Tract Society (1842-1862), which contributed \$19,774 to the Hawaiian mission. In 1844, he became the Vice Presidential running-mate of Henry Clay for the Whig Party. It was this political movement which finally elected Abraham Lincoln President in 1860.

Subsequent to Bingham's meeting with Frelinghuysen, Bingham sent him a proposal on January 12, 1842, entitled "One Dollar a Month for the Heathen." The plan was simple but hubristic: that by raising \$24 million per year, from two-thirds of the Christians in the U.S.A. accessible to the ABCFM (approximately 200,000) at \$1 per month, the ABCFM could establish a missionary program that could service the entire remainder of the world. Bingham wrote:

"Now the truth is as obvious as the noon-day sun; and so bright that few are willing to look at it steadily; that it is the duty of the friends of Christ to give the gospel to the heathen, – the duty of the church, including her ministers, to evangelize the world in the shortest possible time. In speaking of the world to be evangelized; I do not mean the unborn children of idolaters, but the existing race

of the unevangelized; for instance 150,000,000 of the present East Indian subjects of Great Britain, and the 450,000 elsewhere, of our own contemporaries.

“To extend the gospel to these 600,000,000, the American Board is a channel through which 300,000 Christians and their children and neighbors are called to send their charities....Three hundred thousand dollars a year, if used as economically and successfully as missionary expenditures at the Sandwich Islands, will in 20 years extend the gospel (in the sense that it has been to that nation) to one million and two hundred thousand of our fellow men. . . .

“Your office, dear sir, not only as President of the Board, but as Chancellor of the University of New York, gives you, in the providence of God, the opportunity of directing the attention, and the influence, and the personal efforts of many towards this great work. We will talk of *rest* hereafter.”⁶

Unfortunately, Reverend Hiram Bingham’s goals were not achieved in full. However, this proposal stands in clear opposition to the racist ravings of those in the West who were to spew-out their doctrines of Asia as representing a “yellow peril.” A true Christian, a true republican, sees the existence of people as a potential for good, and, therefore, the more people the greater the potential for the Good.

In 1841, Reverend Bingham also had a series of fruitful meetings with U.S. President John Tyler and Secretary of State Daniel Webster, to discuss the need for U.S. government protection for U.S. missionaries and merchants in Hawaii. These meetings reflect the rising potential for war with Britain at that time. On February 10, 1843, the British frigate *Carysfort* took military control of Honolulu and declared the Hawaiian Islands to be under Britain's rule. After such intrigue, the British forfeited Hawaii to independent rule, as President Tyler issued a proclamation which, in effect, extended the Monroe Doctrine to the Pacific.

As Bingham's proposal reflects, the ABCFM’s republican leaders ultimately aimed their efforts in the direction of the battleground where the greatest number of God's children lived – China. Between 1801 and 1820, the British had forced the importation of 5,000 opium chests per year, and eventually started the Opium War of 1839.

Reverend Bingham, who had trained his son to follow in his footsteps, envisioned Hiram Bingham, Jr. as the leading U.S. missionary to China. He wrote to his son on February 8, 1846, while he was still in school:

“I am glad to see your mind turning so readily towards China. It is in my view one of the best fields on earth towards which a student can direct his attention and shape his plans in reliance on God. The sciences and Christianity must work together to over-throw the false philosophy and false religion of 350,000,000 of the Chinese.”⁷

Hiram Bingham, Jr., however, was to become a missionary to the Gilbert Islands in the South Pacific. He later returned to Hawaii to translate the Bible into the Gilbertese dialect of the Polynesian language. His son, Hiram Bingham III, became an archeologist and Governor, as

⁶ *Selected Writings of Hiram Bingham 1814-1869*, edited by Char Miller, The Edwin Mellen Press; Lewiston, New York, 1988, pp. 456-460.

⁷ *Ibid.*, p. 480.

well as U.S. Senator from the State of Connecticut and saw that the Samoan Islands became a U.S. Territory.

After his return to America, Reverend Bingham kept in contact with his brethren in Hawaii. Of note is Reverend Samuel Damon, who shared Bingham's bold views on China, and from whom Bingham received articles on Hawaii that he organized to be printed in the United States. Damon and his family were to have the greatest influence on, and collaboration with, the father of modern China, Sun Yat-sen.

The Damon Family

Samuel C. Damon was the descendent of the Puritan Deacon John Damon who had settled in Reading, Massachusetts in 1645. A graduate of the Andover Theological Seminary, he took charge of the Bethel in 1842, and served there for more than forty years, with a permanent Bethel Church of the Congregational order being established in 1850. The Bethel had been established at the request of Reverend Bingham, when the ABCFM organized the American Seamen's Friend Society, based in New York City, to send a chaplain to Honolulu in order to help quell the lascivious appetites for rum women of the thousands of sailors who frequented Hawaii's shores.

During 1842 over 1,000 American seamen and 450 British sailors visited the port of Honolulu and an equal number came to Lahaina, which the chaplaincy also serviced. Reverend Damon quickly concluded, "What these men need – what any Yankee must have – a newspaper!"

In January 1843, Damon, utilizing the missionary presses, began the publication of *The Temperance Advocate and Seamen's Friend*, later simply called *The Friend*, which claims to be the "oldest newspaper west of the Rockies." The newspaper continued to be published until Samuel Damon's death in 1885. It was the major source and transmitter of news in the Pacific. Its chief editor, publisher and writer, Reverend Damon, went out to meet every ship which entered the harbor of Honolulu to personally distribute a bundle of *The Friend* to all onboard, who in turn carried the monthly paper throughout the Pacific Ocean and beyond. He also invited the seamen to the Bethel's library which stocked American and foreign newspapers, and Bibles in numerous languages.

Formally, or not, Damon's station, and his intimate contact with U.S. merchant and naval ships, placed him in a position of being a U.S. intelligence operative. During 1848, Reverend Damon had met 10,000 seamen from ten nationalities. In April of 1849, he made the first of a series of trips abroad. He sailed on the U.S. naval propeller-ship *Massachusetts*, to California via Oregon. In San Francisco, he met with associates, performed the first Protestant sermon in Stockton, and gave the opening prayer at Sutter's Fort in Sacramento during the July 4th celebrations where representatives of every U.S. state and territory were present.

Homeward bound from San Francisco, Damon penned these notes of his vision of a future America and the Asian nations:

"For years I have watched the movement of affairs at the Islands and throughout the Pacific. I rejoice in having so favorable an opportunity for observing the astonishing changes now transpiring on the western coast of the North American Continent. Powerful nations are to be planted. Over the waters

of this very Bay, now floating the vessel on which I am penning these lines, a vast commerce is soon to pass. The God of Nature has so decreed. Cities to vie in magnitude with London and New York must here arise. Here is the wealth – here tends the tide of immigration; that tide cannot be turned.”⁸

How did Reverend Damon perceive that these great tasks of city and nation building would be accomplished? It is reflected in this statement, “10,000 discoveries in science and improvements in art will make it a new earth.”

Damon believed that the main engine for this grand design was America, which had a “noble mission,” and that that nation would, “take her stand as the friend of the friendless, the downtrodden, emancipator of the enslaved, and the genuine apostle of human freedom and equality among the nations of the earth.”

During the 1850s, Reverend Damon, believed as Hiram Bingham and other missionaries did, that Hawaii should remain independent from U.S. annexation, in order to serve as a moral example of progress to the world. This stance in part reflected a defense against a trend in the ABCFM itself: the missionary board was being taken over by the anti-American Boston Brahmins and their agents. ABCFM Corresponding Secretary Rufus Anderson had begun promoting the idea that missionaries had no business in training natives in trade, law, medicine or literacy. Missionaries must, according to Anderson, only “preach the gospel,” and preferably orally without translation and literature.

However, in 1851 the Hawaiian legislature passed a law approving the public sponsorship of a school to educate foreigners. Reverend Samuel Damon was one of the five people elected to run the new Oahu Charity School. On May 23, 1853 Oahu College was chartered. Reverend Damon was one of the twelve missionary trustees of Punahou and Oahu College. His son Frank, as well as Sun Yat-sen were to be pupils at the school.

During the 1850s, Reverend Samuel Damon undertook the education of a man who was to have great impact on the opening up of Japan to the United States. Manjiro, a Japanese youth who had become the protégé of Captain Whitfield of Fairhaven, Mass. arrived in Honolulu in 1850. Damon focused on Manjiro's education with the foresight that Manjiro would be an instrument to bring Japan out of its isolation and into the world for the “civilization of Christ.” Manjiro was well trained in the English language and Christianity by the time Damon got Elisha H. Allen, U.S. Consul in Hawaii, to issue a certificate of U.S. citizenship to him. This was a tactic later used with Sun Yat-sen in 1904 when, through the efforts of his Hawaiian friends, he “legally” became a citizen of the United States, allowing him to circumvent the Geary Exclusion Law and travel to the U.S. mainland.

Manjiro went back to Japan as the first English speaker in that country. Manjiro became the translator for the Japanese government during Commodore Matthew Perry's famous visit to Japan. In 1860, Manjiro sailed from Japan with the official Japanese delegation to Washington, D.C. for meetings with government officials. In 1871, he was the Japanese envoy to negotiations concerning the Franco-Prussian War, continuing his contact with Damon.

On the eve of the U.S. Civil War, Reverend Damon spoke for all the New England missionaries on the Hawaiian Islands when he wrote of the harmony of the races on Hawaii:

“We shall continue to do so [live in peaceful harmony], in our confident belief, if we continue to treat *man as man*, irrespective of color or race; but a war

⁸ Ethel M. Damon, *Samuel Chenery Damon*, The Hawaiian Mission Children's Society, Honolulu, 1966, p. 58.

will come when the wicked doctrines of the *London Times* are allowed to prevail, and the Anglo-Saxon is allowed to displace an inferior race in the interests of trade and civilization.”⁹

Damon was quite accurate in pinpointing the role of the British in instigating the Confederate revolt.

After Lincoln's announcement of his Emancipation Proclamation, Damon wrote that, “The rebels could not hope to erect a confederacy based on slaves – this would be throwing a dam across the stream of civil liberty.” In *The Friend*, he described how native rights were respected in Hawaii because of the American missionary enterprise, and that all foreigners in order to participate in the government had to swear allegiance to Hawaii. Feudal land tenure had been abolished, and suffrage was not dependent on property holdings. (The Hawaiian mission had always been opposed to foreigners owning property in Hawaii.)

In 1869, Reverend Damon returned to visit America with his wife and his son Frank. They were disgusted with the prejudice against the Chinese in San Francisco. In Sacramento, they observed the completion of the transcontinental railroad, and then took the railroad across the country. They visited Lincoln's home and grave in Springfield, Illinois. In Boston, on September 14, 1869, they attended a festival in commemoration of the birthday of Alexander von Humboldt, with the oration given by his pupil Louis Agassiz. Reverend Damon then visited and spoke at a number of colleges including Harvard, and the Pennsylvania Military Academy.

Damon also delivered the commencement speech at his alma mater Amherst (originally founded in 1820 partly for training overseas missionaries):

“The settled principle of the leading men of America is this, that the people must be educated, in order to maintain the liberty and privileges of the Republic. Religion and education are the corner-stones of the Republic of America. Religion must be supported by the voluntary efforts of the people, while the State must educate the people, in co-operation with private enterprise.”¹⁰

In 1876, Damon returned to the United States as the official representative of Hawaii at the Centennial celebration of American independence in Philadelphia. Damon's Hawaiian exhibit included Manjiro's Japanese translation of Bowditch's scientific work used by American sea captains, *The Navigator*. While there, he wrote an article that appeared in *The Friend* on July 4, 1876, which stated that the most patriotic Americans were those overseas. The article continued:

“America has ever stood a child among old and storied nations. She has cherished hopes rather than memories; has entrenched herself in forests, not in crumbling feudal castles; has gloried in the birth of new and honored names, rather than in the lustre of a far-off past. But the time of her coronation has come, and from this `terraced height' all hearts turn back with loyal love to the grand and glorious picture which gleams luminously through the mists of a

⁹ Ibid., p. 90.

¹⁰ Ibid., p. 113.

hundred years. From all lands have come those to do her homage and to lay gifts at her feet, and her children glory in her name.”¹¹

On his return to Hawaii, Damon wrote his account of the Centennial in *The Friend*. In it he echoed, once again, his intolerance for racism. In the United States, unlike in Hawaii he had witnessed how the Chinese were degraded, used only as coolie labor and then discarded.

The same mission was carried on by his son Reverend Frank W. Damon who a close personal friend of Sun Yat-sen and his family. His motto from the Chinese was, “Within the Four Seas all men are Brothers.”

Reverend Frank W. Damon was born on Hawaii and attended Amherst College. He traveled to Europe in 1876, and became Secretary of the Hawaiian Legation at Berlin from 1878 to 1880. While in Berlin, Frank considered devoting himself there to philological studies. He became fluent in eight languages, and studied Sanskrit in India.

On his way to Hawaii in 1881, Frank stopped in Canton, China as the guest of Reverend Dr. Happer for three days. Happer ran the U.S. Presbyterian Mission complex in Canton. Frank was eager to perfect his learning of the Chinese language and met his future wife Mary Happer, the daughter of Reverend Happer. Mary Happer had grown up in Canton and spoke fluent Cantonese.

Upon his return to Hawaii, Frank Damon toured of all the Hawaiian Islands to visit all of the Chinese communities. He was accompanied by Ho Ah Pui, a colporteur employed by the YMCA who was trained at Happer's Presbyterian Mission Training School in Canton.

Damon was appalled at the living conditions of some of the Chinese immigrants:

“It seemed unnatural, inhuman, this herding together in quarters of scores of laborers as if they were so many animals. We speak of Chinese immigration to these islands. It is, properly speaking, no immigration. It is simply the transplanting of so many working machines to our fields and valleys.”¹²

He campaigned afterward to see that Chinese families immigrated to Hawaii, rather than single workers. It is unquestionable that his first encounter with Sun Yat-sen occurred during that inspection tour of the islands.

Frank Damon soon established the Free Kindergarten Association and the first Christian Boarding School for Oriental Boys. The Hawaiian Board of Missions appointed Frank as Superintendent of the Chinese Mission in 1884, a position he served at until 1915.

Sun Yat-sen Arrives in Hawaii

Sun Yat-sen's brother Sun Mei had been a pioneer in the first reclamation of swamp land around Pearl Harbor. Starting with his bare hands, he turned the land into a highly productive rice-paddy. On his first trip back to China, Sun Mei set up a partnership there to run an emigration service to Hawaii. Unlike the America West Coast, the Chinese in Hawaii had a greater freedom for employment and running their own enterprises.

¹¹ Ibid., p. 117.

¹² Frank Damon, “Tours Among the Chinese,” *The Friend*, April 1882, pp. 36-37.

Sun Mei also owned and ran a merchandise store in Ewa, on the western shore of Pearl Harbor. He soon became the wealthiest Chinese in Hawaii.

When Sun Yat-sen arrived in Hawaii in 1879 he began working in his brother's store and kept the account books. He learned the Hawaiian language quickly and with proficiency, but had no knowledge of English.

In the fall of 1879, Sun Yat-sen entered Iolani College (also known as "Bishop's School") in Honolulu. The school was run by the Bishop Willis under the direction of the relatively new British Episcopal Church. All of Sun Yat-sen's instructors were British, except for one native Hawaiian. He found that learning English was easier than learning Chinese. At the graduation exercises, three years after his enrollment, he received the second award prize, an English language book on China's history, for his mastering of English. Attending the ceremony on July 27, 1882, were Queen Emma and King Kalakaua, who presented Sun Yat-sen with his prize. The Iolani School also gave him a Bible which he carried back to China with him.

Though his stay at Iolani School nurtured Sun Yat-sen's desire to become a Christian, it was not the source of his education in the republican principles of the United States. Quite the opposite was true. Bishop Willis was an anti-American monarchist who was very outspoken against U.S. annexation of Hawaii. When Sun Yat-sen became a well known republican revolutionary, Bishop Willis was quick to denounce him in his *Diocesan Magazine* of December 15, 1898:

"As far as can be remembered, Tai Chu's [Sun Yat-sen's] school days gave no indications of his future career. He has left behind no traditions of hatching plots against the magisterial authority, or of composing juvenile odes on the coming emancipation of China from the Manchu yoke. Nor will any one suppose that he was indoctrinated at Iolani with the love of a republican form of government, much less with the desire of revolutionizing the Celestial Kingdom after the model of the Hawaiian republic which was then unborn."

In a conversation on Hawaii many years later with a former classmate, Dr. Li Khai Fai, many years later, Sun Yat-sen reflected on his stay there:

"I could not pass by the place in the world where I first discovered the thoughts which have served all my actions since. It was here in Honolulu at the Iolani School, when I was a poor student without shoes and eating white rice at the table of my charitable relatives, that the Episcopalian teachers taught me English and the Bible. And it was here, while studying with them, that I reached the conclusion first that I wanted shoes on the feet of all the little boys in China like me. It was here too, in Honolulu, that I grew to believe that the only answer to China's problems would be a revolution."¹³

By living in Honolulu, Sun Yat-sen could not escape the American influence. Linebarger's biography, reflecting discussions that he had with Sun Yat-sen, reveals that Sun Yat-sen was very impressed with the Law which governed Hawaii, and that he was not surprised to see that Americans were running Hawaii, because the Hawaiians benefited. The racial harmony in the islands also did not go unnoticed by him. Linebarger writes that;

¹³ Li Ling Ai, *Life is for a Long Time*, Hastings House, New York, 1972, p. 254.

“He soon looked upon it [Hawaii] as verily ‘the land of the free and the home of the brave,’ and his reflections led him to believe that it was the American sort of law that China so sorely needed.”¹⁴

He learned American songs and U.S. history. He witnessed such local American festivities as Independence Day. Sun Yat-sen’s former classmate at Iolani School, Chung Kun Ai, comments in his book *My Seventy-Nine Years in Hawaii*, “The Fourth of July was a holiday in Honolulu even in those days” before Hawaii became a republic.

The first year that Sun Yat-sen was in Hawaii, a local newspaper recorded the festivities:

“The glorious Fourth of July was enthusiastically celebrated in Honolulu. All the public offices and places of business were closed during the day. The Government Buildings, Engine Houses, Foreign Consulates, shipping in the harbor and a number of private residences displayed an abundance of bunting. At 12 noon a Royal salute of 21 guns was fired from the Punchbowl battery, and the citizens of all nationalities seemed to give themselves up to a day of hilarity and merry-making...Thus has passed the 103rd Anniversary of the Declaration of the Independence of the United States, an event which holds a conspicuous place not only in America but in the world's history....”¹⁵

Sun Yat-sen’s Conversion

After his graduation from Iolani School and a brief stay at his brother's store, Sun Yat-sen entered Oahu College, two miles outside Honolulu at Punahou and run by the U.S. missionaries, whose children also attended. He developed interests in government and medicine and had considered going to the United States to further his education. This environment also strengthened his attraction to Christianity.

During 1881 or 1882, Sun Mei had moved to Kahului on the island of Maui and had opened a store there. In 1883, Sun Yat-sen made it known to his brother that he wished to be baptized into the Christian faith. Sun Mei became quite upset, convinced that the Western influence on Sun Yat-sen had gone too far, and promptly arranged for his passage back to China.

Sun returned to live with his family in the village of Choyhung. During the fall festival day of 1883, the villagers gathered in the temple of the god of autumn, Pei-ti. His statue was flanked by those of his wife, Ti-ho, and his mother, Wang-mo. The young Sun Yat-sen made his way to the front of the crowd, and before the statue of Pei-ti he shouted, “I could forgive you if you offered me a single reason for worshipping this idol! Is he strong? Can he protect you? Why do you kneel before him and offer incense candles, when he cannot even protect himself?” In the tradition of Opukahaia and the U.S. missionaries of Hawaii, Sun Yat-sen, in his first public action to change the “old China,” had openly denounced idolatry. He then seized the arm of the idol and tore it off. He stood there holding the hollow arm. Everyone in the temple froze in shocked silence, as Sun Yat-sen walked out.

¹⁴ Linebarger, p. 118.

¹⁵ *Hawaiian Gazette*, July 9, 1879, p.3.

After thus appalling the community and disgracing his family, it was agreed that Sun Yat-sen, upon his request, would leave for Hong Kong to continue his studies. In November of 1883, he enrolled in the Diocesan School of the Church of England in Hong Kong. There, he made friends there with Reverend Dr. Charles R. Hager, a young American who had just arrived in China as a missionary from the ABCFM. In 1884, Sun Yat-sen entered Victoria College and shortly afterwards was baptized a Christian by Reverend Hager.

On Sun Yat-sen's zeal to organize others with the ideas of Christianity, Hager wrote:

“After Sun Yat-sen became a Christian he immediately began to witness for Christ, and such was his earnestness that in a short time two of his friends accepted Christianity. This was at a time when few converts were made and when many feared to identify themselves with Christians. But so great was the influence of Sun that he won these men to the truth. It was the same power that he always had of making men accept his opinion.”¹⁶

During the summer of 1886, Sun Yat-sen returned to Hawaii. He met his brother on Maui and readily signed over his half of the property – a demand his brother imposed, if Sun would not repudiate his conversion to Christianity. Cut off from all funds by his brother, went to stay with his old schoolmate Chung Kun Ai, who had also become a Christian. It is from Chung Kun Ai that we learn of Sun Yat-sen's first documented contact with Reverend Frank Damon:

“The Reverend Francis Damon became interested in Tai-Cheong [Sun Yat-sen] and encouraged him to continue his studies. He also nurtured his faith in Christianity.”¹⁷

Sun Yat-sen expressed his desire to return to China and perhaps study medicine. Frank Damon raised the money for his voyage from among his Chinese and U.S.-Hawaiian friends. With this backing, Sun would now enter into the great revolutionary work of his life. Even his poor school-mate Chung Kun Ai gave \$5 to support Sun Yat-sen; he was to contribute much more later.

Returning to Hong Kong, Sun spent two and one-half years at Victoria College. He had many friends among the British and American professors. Among those were the leaders of the Congregational Church, with which he was now affiliated. Reverend Dr. Hager, was instrumental in organizing Sun Yat-sen's admission into the Canton Medical School by drafting a letter of introduction to Dr. John G. Kerr.

Dr. Kerr, who headed the school, had spent more than thirty years in Canton as a missionary under the auspices of the Board of Foreign Missions of the Presbyterian Church in the United States. He had built the Pak Tsai Hospital, with the cooperation of the Canton Medical Missionary Society, an international organization started by Americans.

Sun Yat-sen's old “doctrinal friend,” Lu Hao-tung, also became a student of Dr. Kerr at the hospital school. They and another Chinese student, Cheng Shih-liang, engaged in many discussions about the need for revolutionary change in China. It was Cheng Shih-liang who told Sun Yat-sen about the old anti-Manchu secret societies, such as the Triad, of which he was a member.

¹⁶ Charles R. Hager, MD, “Doctor Sun Yat Sen,” *The Missionary Herald*, Boston, April 1912.

¹⁷ Chung Kun Ai, *My Seventy Years in Hawaii*, Cosmorama Pictorial Publicatins, Hong Kong, 1960, p. 107.

In 1887, Sun Yat-sen transferred to a new medical school which had opened in Hong Kong. It was connected to the construction of the Alice Memorial Hospital. The hospital was a project of the London Missionary Society, built with money donated by a wealthy Chinese medical doctor, Ho Kai, whose father had been one of the earliest Christian converts. One of those who helped in establishing and operating the school was Dr. James Cantlie. Dr. Cantlie became a good friend of Sun's and later saved him from Manchu kidnappers in London in 1896.

Five years after his enrollment, he graduated in 1892, and changed his name to "Sun Yat-sen." Unable to practice medicine in Macao without a Portuguese diploma he moved to Canton.

The Birth of the Kuomintang

On August 1, 1894, war broke out between Japan and China over Korea. To Sun Yat-sen and his revolutionary friends it appeared certain that Japan, with its modern military, would win the war. However, they saw that a defeat for the Manchus offered the opportunity for a revolution. Sun decided that the first places to go to raise money for this revolution were Hawaii and America. As he prepared to leave for Honolulu, his reform memorial, which he had attempted to present to the Manchu leaders in Peking (it was not accepted), was printed in Shanghai.

Upon Sun Yat-sen's arrival in the Hawaiian Islands, he lost no time in organizing his family and friends to support the revolutionary overthrow of the Manchus. On November 24, 1884, in the Honolulu residence of Li Chang, a meeting took place which established the Hsing Chung Hui, or the Revival of China Society (sometimes translated as the Prosper China Society). This was the beginning of what was to become the nationalist republican party of China, the Kuomintang.

There were an estimated 30 people present as Li Chang read the Hsing Chung Hui pledge, while the others, led by Sun Yat-sen, placed their left hands upon an open Bible and, raising their right hands to Heaven, took the oath that called for the "overthrow of the Manchus, the restoration of China to the Chinese, and the establishment of a republican government." Though no precise record of that pledge is recorded, it is presumed that it was the same (except for additional clauses, primarily of procedure and organizational structure) that was used several months later in the formation of the Hong Kong chapter. The preamble cited the present danger facing China:

"China has become increasingly weak . . . Our venerable China is not considered the equal of the various powers . . . Is it possible for men of determination not to be pained? If our multitude of four-hundred millions . . . could be stirred to militancy no power under Heaven could withstand them. But since the government is derelict, public morality is corrupt. The court sells titles and offices, and bribery is openly practiced. The officials fleece the people and rob them . . . Famines increase and the homeless crowd the countryside . . . Now powerful neighbors encircle us, glaring like tigers and staring like falcons . . . We have already seen the result of earlier precedents – to be dismembered . . . There are men of heart who cannot resist the urgent cry to save the people from disaster . . . Our descendants may become slaves of other races! China can only be restored by assembling men of determination."

The idea that it was up to the individual to take personal responsibility for China, was central to the pledge:

“Affairs in China are going wrong. The old loyalties and virtues are corrupted every day. Our strong neighbors look down upon us and despise us for the reason that we are not one at heart.

“Our people are striving for selfish and immediate ends, and are neglectful of the situation in the large. They do not realize that when China is one day dismembered by other people, their sons and grandsons will be enslaved and their families will go unprotected. There can be no urgency more urgent than this. Selfishness was never more selfish. The whole nation is confused. Nobody understands. There is nobody to save the situation. How then is calamity to be averted? If we do not make an effort to hold our own, if we do not rouse ourselves in time, our thousands of years of fame and culture, our many generations of traditions and morals will be destroyed, utterly ruined. Who must be responsible in this situation? Who else but the good and intelligent men who know what the situation is?”

The pledge continued to outline the republican concepts of the need for scientific means to be employed to create industries so that the country could prosper. Another paragraph called for carrying out these measures by educating the people, and therefore, the need for the establishment of newspapers and schools.

Today's international Chinese student movement could just as easily have issued this declaration that came from the Society:

“When the people are united together, with one heart and one purpose, and are willing to go through all manner of trials with indomitable courage, the country can be saved, however perilous its position. The people are the foundation of a country, and when the foundation is strengthened, the country will be secure.”

Anyone, Chinese or foreign, was eligible for membership, as long as he was motivated to channel his full efforts into saving China. Membership fees were \$5 and stock shares, or bonds, were sold for \$10 a share. Each \$10 investment was to be redeemed for \$100 “when the country is established.”

The Hsing Chung Hui had an initial Hawaiian membership of 112 people (some report 128 people). Ethel Damon, in her book on her father, Reverend Samuel C. Damon, states that the second meeting of the Hsing Chung Hui, was attended by 100 people, and the third meeting more.

At first only \$1,388 was initially raised. Sun Mei, now convinced of his brother's cause and faith, sold a number of his cattle, and eventually lost his entire business in supporting the Hsing Chung Hui. Another Chinese Hawaiian, who was a local leader of the Triad Society, Teng Yin-nan, sold his farm and gave the money to the Revival of China Society. He also recruited fourteen others to join the Society.

Local chapters were organized on the Islands, anywhere that there were 15 people who were willing to join the Society. This became the model for local chapters on the mainland of China.

It should also be noted that on July of that year the Constitution of the new Hawaiian Republic had been implemented. The Hawaiian Chinese had witnessed the birth of a republic modeled on that of the United States of America. The President of the Republic of Hawaii was Sanford Dole, son of a U.S. missionary and former Chief Justice of the Hawaiian Kingdom.

If one examines the oath of the Hsing Chung Hui, drafted by Sun Yat-sen, the influence of the U.S. republic is inescapable. The Chinese term for “republican government” or “republic” which appears in the oath is *ho-chung cheng-fu* and not *min-kuo*, which Dr. Sun began using in 1903. The term *ho-chung* means “federation” or “union” and it appears in the Chinese expression for the “United States of America” which is *Mei-li-chien ho-chung-kuo*.

With the founding of the Hsing Ching Hui, it was Reverend Frank Damon, as Chung Kun Ai recorded, who “suggested that we [Hsing Ching Hui] take up military training to fit ourselves for leading the revolution in China.” A former Danish captain, Victor Bache, began military drill instruction twice a week for the society members. They used wooden rifles and drilled on the lawn of the home of Sun Yat-sen’s friend, Frank Damon.

The Chinese Revolution

After the organizing of the Hsing Chung Hui chapters on the Hawaiian Islands, Dr. Sun had planned to depart for the United States to replicate the process there. But news from China altered those arrangements. With more setbacks to the Manchus by the Japanese in southern Manchuria, the time for an uprising was becoming ripe. Sun received a letter from a fellow Christian republican from Shanghai, Charlie Soong (a publisher and soon to become a key financier of the revolution), encouraging him to return. Sun Yat-sen sailed from Honolulu in January of 1895 for Hong Kong.

Others from Hawaii who left with Dr. Sun to fight for the revolution were: Teng Yin-nan, who joined Sun Yat-sen in Hong Kong, and later was appointed magistrate of two Kwangtang districts during the Republic, and another core member of the Hsing Chung Hui who became magistrate of another Kwangtang province. In addition to these Hawaiian Chinese, there were several Western “specialists” and “military men” from Hawaii who were recruited to participate in the Canton uprising plot.

During the next sixteen years, The Hawaiian Islands were to serve as a vital staging area for Sun Yat-sen and his efforts to prosecute the success of China’s republican revolution.

His seventh and last trip to Hawaii was in early 1911, during his third world tour. From there he traveled back to the United States. Sun Yat-sen was in Kansas City when word arrived that General Li Yuen Hung had precipitated the revolution in Wuchang and Hankoio in Central China. Sun returned to China, and on January 1, 1912 the inauguration of the Chinese Republic occurred.

Prince Kuhio, the Delegate to the U.S. Congress from the Territory of Hawaii, at the request of the Chinese in Hawaii who had cabled him to assist in procuring U.S. recognition of the Republic of China, was successful. The United States was the first nation in the world to give full recognition to the Republic of Sun Yat-sen.

Also during 1912, Sun Yat-sen's eldest child, Sun Fo, who was to become a prominent leader in the Kuomintang after his schooling in the U.S., married a Chinese Hawaiian woman in Hawaii. The ceremony was performed by Reverend Frank Damon in his home.

In 1946, President Chiang Kai-Shek presented a decoration of honor to Sun Yat-sen's old Iolani schoolmate and early member of the Hsing Chung Hui, Chung Kun Ai, who had become a wealthy businessman on Hawaii. In 1947, the Kuomintang (KMT), as a tribute to its humble beginnings in Hawaii under the leadership of Sun Yat-sen, raised the money to purchase property and construct a building on Nuuanu Street in Honolulu. It served as a meeting place and a Chinese language night-school. The use of KMT buildings, particularly among overseas Chinese, as educational centers was a common practice.

Today, the writings and ideas of Sun Yat-sen are as important as they were at the beginning of this century. His work, *The Three Principles of the People (San Min Chu I)*, still stands as the foundation upon which the Republic of China was built. Those principles of 1) National Sovereignty, 2) Democracy, and 3) People's Livelihood were elaborated as Dr. Sun was always proud of pointing out, from Abraham Lincoln's concept of "government of the People, by the People, and for the People." His detailed program for infrastructure construction and industrialization, *The International Development of China*, still remains the basis for bringing all of China into the twenty-first century as an advanced economic power.

Let us conclude with an excerpt from Sun Yat-sen's candid 1912 statement, "To the Friends of China in the United States of America":

"We understand too well that there are certain men of power – not to include for the present certain nations – who would view with a greater or lesser satisfaction an internal rupture in the new republic. They would welcome as a move toward the accomplishment of their own ends and designs a civil war between the provinces of the north and the south; just as, fifty years ago, there was applause in secret (in certain quarters) over the terrible civil strife in the United States.

"Americans of today who were alive in those dark days of the great republic will remember the feelings in the hearts of the people – the bitter and painful thoughts that arose from the knowledge that foreigners were hoping and praying for the destruction of the American Union.

"Had the war been successful from the South's standpoint, and had two separate republics been established, is it not likely that perhaps half a dozen or more weak nations would have eventually been established? I believe that such would have been the result; and I further believe that with the one great nation divided politically and commercially outsiders would have stepped in sooner or later and made of America their own. I do not believe that I am stating this too forcibly. If so I have not read history nor studied men and nations intelligently.

"And I feel that we have just such enemies abroad as the American republic had; and that at certain capitals the most welcome announcement that could be made would be that of a rebellion in China against the constituted authorities [against the new Republic].

“This is a hard statement to make; but I believe in speaking the truth so that all the world may know and recognize it.”¹⁸

As this report clearly demonstrates, there had been a direct lineage of republicans from America's Founding Fathers to the 1911 Chinese Revolution of Sun Yat-sen who have fought for the ideas of 1776. Those ideas echoed through Tiananmen Square last June and continue to shake the very foundations of China. And all the lies about history and policy over the last 80 years by the Anglo-America elites, who employ so-called Sino-experts such as Henry Kissinger, can not stop these ideas. Not since 1776 has every corner of the world, from the Soviet East Bloc to Latin America, been swept with revolts which demand the Inalienable Rights of all Mankind.

An ABCFM missionary wrote in 1845 that “America is God's last dispensation towards the world.” The recent events in China and elsewhere have illustrated that the American Revolution is not concluded, and it will not be concluded until all men and women are free.

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¹⁸ This excerpt was taken from the September 24, 1912 edition of the New York *Sun*. It was written on August 27, 1912 at Nanking, China