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The Changing Face of China: Chinese Women and Their Awakening Culture

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The Changing Face of China: Chinese Women and Their Awakening Culture

*A Project Submitted in Partial Fulfillment
of the Requirements for the Degree of
Master of Liberal Studies*

by

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DEDICATION

*You are God's garden.*¹

Apostle Paul

*China, with its multitudinous population, and its love of peace, love in the real essence of the word, shall stand forth as the incarnation of Peace.*²

Ching-ling Soong

Dedication of this dissertation is made, by this writer, to all the children in China, especially one young girl, who I met in 2005 while visiting their vast and beautiful country. Unable to go to school because she had no financial means to buy shoes, transportation, or basic necessities, she speaking perfect English, obviously a very bright girl who could have made a valuable contribution to her family and country, if given the chance. What impressed this author was her statement about being poor; fully aware of the situation, pulling me aside, smiling as she said: “*I know I am poor, but I know I am loved.*” Princess Diana once said the most prevalent disease in the world is loneliness; there are children all over the world who have financial means, yet they are lonely, wondering if they are loved. A thriving country should love *all* their children, they are their greatest resource. This author hopes the banner at the Beijing airport declaring: “*Our Children Will Have a Better Tomorrow;*” will mean an equal chance for boys *and* girls.

¹ The Bible, *Corinthians I*, 3:9

² Stephen Chen, Robert Payne; Sun Yat-Sen: A Portrait, (New York: John Day, 1946), 142-143.

INTRODUCTION

*A young girl with a gold nugget on her head can cross the empire safely.*³
Chinese saying, during the Mongol Dynasty.

China always had a mysterious quality to its culture. Foreigners have rarely been able to see behind the delicate painted screens. Forever cherishing their isolation, the Chinese were grateful for the natural surroundings of desert, mountains, and water.

Wonders not created by nature were built by man, thus the Great Wall of China. Explorers “traveled the *Silk Road* as far back as 206 BC.”⁴ Exotic as the travels were, visitors rarely got to know the soul of the Chinese people, especially the women; who, for thousands of years, lived much like silk worms; in seclusion, and misunderstood.⁵

Chinese women, during modern history, would undergo an audacious metamorphosis while rethinking fundamental ideologies and navigating through discombobulated events. Could this symbiotic group break away from the superstitious, authoritarian system, resulting in a paradigm shift of this ancient *dragon* culture?

³ John C. Evans, *Tea in China, the History of China's National Drink*, (New York: Greenwood Press, 1992), 77. [“When Kublai Khan (1215-1294), grandson of Genghis Khan; founded the Mongol Dynasty he gave it the name “Yuan,” meaning “the First,” a conceit presumptuous enough to have merited divine sanction, yet Kublai possessed imperial grit and proved a wise and able ruler. Durable post roads built on his order throughout the immense Mongol Empire were so safe it was said: ‘*A young girl with a gold nugget on her head can cross the empire safely.*’ Along these trade routes playing cards, printing, and other Chinese inventions traveled to Europe, as well as precious silk and spices. Tea, however, traveled only as far as Persia and remained unknown in Europe.”] (Evans, 77.)

⁴ Fred Stern, *Marco Polo and the Great Khan's World*, (*The World and I*, January 2011) (Volume: 26. Issue: I), 1. [“The *Silk Road* is not a single road, but a vast network of paths, some very dangerous, that run like many veins through China, India, Tibet, Persia, and lands along the Mediterranean.”] (Stern, 1.)

⁵ Mari Yoshihara, *Embracing the East: White Women and American Orientalism*, (New York: Oxford University Press, 2003), 5. [“Questions about marriages of convenience, and converts to Christianity that arise from John Luther Long’s 1898 narrative of *Madame Butterfly* are just as much about white women and America’s race and gender relations at home as they are about U.S. engagement with Asia.”] (Yoshihara, 5.)

With confinement, and a lack of education, stagnant Chinese women had little knowledge of the outside world before the seventeenth and eighteenth centuries. Many Chinese, living in remote places, only knew of their immediate surroundings, unaware vast oceans could take them to expanding cities. Considering outsiders rarely came to China during the thirteenth century, contemporary travelers finding “the presence of a daughter and her tombstone is surprising.”⁶ The tombstone of this young foreign girl, erected in Yangzhou, is interesting because the Polo family, from Italy, lived in the area; in fact Marco Polo is said to have claimed he governed the city for three years.⁷ The elaborate tombstone, with its carved Madonna depicted above scenes of the martyrdom of the virgin Saint Catherine being sliced by wheels fitted with knives, suggests that she was not a tiny baby when she died; and that she was Catholic.⁸ The tombstone is an indication Chinese women may have had more contact, albeit limited, with Western women, and the outside world than we originally thought.⁹

Frances Wood claims, although there is little evidence, the “Mongols were clearly

⁶ Frances Wood, *Did Marco Polo Go to China?* (Boulder: Westview Press, 1995), 13-14. [“A tantalizing monument to Italian trade in China. The Italian girl died in 1342, but her tombstone was moved in the late fifteenth century to build the walls of the city. In Gothic script inscribed on marble, she was named as Katerina, daughter of Domenico de Vilioni, apparently from a family that had been trading in Tabriz in the mid-thirteenth century.”] (Wood, 13-14.)

⁷ Wood, 15.

⁸ Wood, 14.

⁹ Anthony Curtis, John Whitehead; *W. Somerset Maugham: The Critical Heritage*, (London: Routledge, 1987), 156. [*When there was contact it was often misunderstood*: “Of the fifty-eight short papers (by Somerset Maugham) contained in the book there are many which suggest stories, while others are concerned with moods and impressions. Vividly we see the long line of blue-clad coolies, human beasts of burden, picturesque and terribly pitiable. For, ‘beating heart or angry sore, bitter rain or burning sun notwithstanding, they go on eternally, from dawn till dusk, year in and year out, from childhood to the extreme of old age,’ hopeless, enduring. The commercial men who have spent the better part of their lives in China without ever learning more than half a dozen words of Chinese are no more narrow than the groups of important persons gathered at dinner parties in the ‘Legation Quarter,’ or at a treaty port. There is an impression of hardness, narrowness, self-satisfied lack of understanding among the whites.”] (Curtis, Whitehead, 156-157).

less concerned with keeping out foreigners than later Chinese rulers.”¹⁰ They also allowed foreign Christians “to build cathedrals in Chinese cities and reside there;”¹¹ indicating that isolation from western culture, at least before the eighteenth century, may not be as extensive as originally thought. The Chinese entertained in tea-houses rather than at their homes. Foreigners could have met in one of these tea-houses¹² for private conversation, especially about trading along the *Silk Road*.¹³ Documents describe the “lacquer trays, porcelain cups, varieties of tea,¹⁴ and the displays of painting, calligraphy, flowers, and bonsai that decorated the tea-houses.”¹⁵ It appears, at least from these documents, that the culture at the time was quite advanced.¹⁶

¹⁰ Wood, 15.

¹¹ Ibid. [“Italian bishops lived in Quanzhou from 1313 for a decade, and at Peking from 1307-28.”] (Wood, 15.)

¹² Evans, 89. [“Tea had always been closely associated with China's religions, and by the Ming Dynasty it had become completely assimilated with superstitious beliefs as well. Like another great tea-drinking people, the Victorian English, the Ming were fascinated by the occult. Renowned mediums made fortunes holding popular séances and, as might be expected, omnipresent tea had a role to play. Along the streets and in large teahouses soothsayers plied their trade, interpreting fortunes by reading the tea leaves in a person's *zhong*, (cup). They enjoyed a brisk business selling roots of tea bushes that were considered good-luck charms. Tea continued to bear a superb reputation among Chinese physicians.”] (Evans, 88-89.)

¹³ Hugh Chisholm, “*Richthofen, Ferdinand, Baron von*,” *Encyclopedia Britannica* (Cambridge: Cambridge University Press, 1911); 1. [The term *Silk Road* was coined in 1877 by Baron von Richthofen; German geographer and scientist. In 1860 he joined the Eulenburg Expedition, visiting Ceylon, Japan, Burma and other Asian places between 1860 and 1862; he wanted to go to China but was unable because the Taiping Rebellion was causing chaos. From 1862 to 1868 he worked as a geologist in the goldfields of California. Eventually traveling to China, he located the dried up lake bed of Lopnur; an area later explored by his student, Swedish explorer Sven Hedin. Ferdinand was uncle of the WWI flying ace Manfred von Richthofen, best known as the ‘*Red Baron*.’] (Chisholm, 1.)

¹⁴ Evans, 82. [“Teas destined for wealthy mansions were carefully packed in exquisitely decorated lacquer chests or hand-boxes so well crafted that most of those existing today still open and close with a characteristic “*woosh*” of air, a sure sign of an airtight fit. For added protection a lining of paper was used. Imperial teas and other fine teas were wrapped in silk.”] (Evans, 82.)

¹⁵ Wood, 71. [“Chinese tea growers call individual tea groves “gardens;” here they are called “plantations.” The term “garden-tea” is used in its original sense to mean tea cultivated in the plains as opposed to “hill-tea,” which, as the name implies, is grown on hillsides or mountains.”] (Evans, xiii).

¹⁶ Evans, 18. [“Before the workers of the great Qin building projects returned to their native places many picked up some tea along the route to take home, in some cases sustaining themselves along the route by it. As the entire

According to J.A. Boyle, author of Marco Polo and his *Description of the World*, Venetian traveler, Marco Polo, “was one of the greatest travelers who ever lived.”¹⁷ Historians have long viewed Marco Polo to be the preeminent source of information on China during the thirteenth century. His achievement summed up by Sir Henry Yule¹⁸ as:

The first traveler to reveal China in all its wealth and vastness, its mighty rivers, its cities, its rich manufactures, its swarming population, the inconceivably vast fleets that quickened its seas and its inland waters; to tell us of the nations on its border with all their eccentricities of manners and worship.¹⁹

It seems only natural Marco Polo, “warmly welcomed by the Great Khan and high in his favor,”²⁰ would have extensive travels, a good candidate to witness intricacies of women’s lives during this time; historians, however, disagree about his life. Marco Polo was a merchant and a tax collector:

family gathered around, listening to exaggerated tales of life in the wider world, the worker would prepare a pot of the novel tea, explaining, “*Here’s the marvelous ‘Elixir of Life’ drunk by the Qin Tiger himself!* It will chase all the evil internal heat like nothing else and keeps inevitable death away from the door for as long as possible.” The worker was sure to relate one of the tea discovery legends he had heard in the work-camp to amuse his listeners as he brewed the tea.”] (Evans, 18)

¹⁷ J.A. Boyle, Marco Polo and his *Description of the World*, (History Today: Vol. 43, 2009), 1. [“Marco grew tired of repeating his story, and his family advised to put it all down in a book. According to a contemporary chronicler, the Dominican Friar Jacopo of Acqui, Marco was asked by his friends on his death bed to correct his book (*Description of the World*) by removing everything that went beyond the facts, there being many great and strange things in it such as passed all credence. His reply was that he had not told one half of what he had really seen. It was not until the fifteenth century and the great Age of Discoveries this work began to be taken seriously; and only in contemporary times has it been properly appreciated.”] (Boyle, 5.)

¹⁸ “Yule, Henry,” *Dictionary of National Biography*, (London: Smith, Elder & Co., 1885 - 1900). [“Sir Henry Yule was considered a Scottish Orientalist. Working for the British government, in 1852 was put in charge of building a railway system in India, the very system that the Chinese saw as evil. Henry devoted his retirement to the medieval history and geography of Central Asia. While temporarily living in Palermo, Sicily, Henry wrote the *Book of Marco Polo* (1871) for which he received the gold medal of the Royal Geographical Society.”]

¹⁹ Boyle, 1.

²⁰ Boyle, 3. [“The Franciscan friars John di Piano Carpini and William of Rubruck had, during their visits to Mongolia (in 1246 and 1253 respectively), encountered Chinese; and the latter had correctly identified them with the Seres of the Ancients; but neither had penetrated the territory of a state whose material civilization was far in advance of that of contemporary Christendom or Islam.”] Boyle, 2.

The Mongol Empire's disintegration resulted from a plague that has infected the lives of men since ancient times, namely, taxation. To make matters worse, Yuan tax collectors (among them Marco Polo, the tax collector for Hangzhou) further compounded the people's plight by exacting Shakespeare's²¹ "*pound of flesh*"²² by severely flogging those who were unable to pay.²³

Abuses and excesses culminated in a spontaneous, massive, and violent peasant uprising, a tidal wave of human fury that Mongol troops could not suppress despite wholesale massacres.

Apparently Marco, a cunning businessman, never embraced the love or respect of the peasants.²⁴

He may have reconsidered his profession by reading Dante Alighieri's description of wickedness and suffering:

From these two, art and nature, it is fitting, if you recall how
Genesis begins, for men to make their way, to gain their living,
and since the *usurer* prefers another pathway, he scorns both
nature in herself and art the follower, his hope is elsewhere.²⁵

Marco Polo planned to stay only a few years however, since trade was so abundant, and

²¹ Kenneth Gross, *Shylock is Shakespeare*, (Chicago: University of Chicago Press, 2006), 6. ["At the end of the play (*The Merchant of Venice*) there is something reinforced by the very artful cruelty with which the trial scene ends, leaving Shylock so quickly undone, stripped of legal claims, voiceless, compelled to become a Christian under threat of death. The forced conversion is Shakespeare's most conspicuous addition to the traditional *pound-of-flesh* legend. But the idea of assimilating him within a Christian community only makes his isolation more complex; Shylock at the end has no part in a clear political, social, or spiritual faction."] (Gross, 6.)

²² Marvin Perry, Frederick M. Schweitzer, *Jewish-Christian Encounters over the Centuries: Symbiosis, Prejudice, Holocaust, Dialogue*, (New York: Peter Lang Publishers, 1994), 154. ["By the twelfth century, theologians and canonists had classified *usury* as a crime in the same heinous category as arson, sorcery, homicide, and sacrilege. In the thirteenth century, *Jew* was as automatically equated with *sorcerer* or *magician* as with *usurer* or *merchant*, a usage echoed in King St. Louis IX's decree of 1254: "Let the Jews abstain from usury, blasphemies, sorcery, and magic arts. Prominence of Jews as jewel merchants contributed to the myth in that gems were not merely beautiful adornments or investments, but potent talismans to ward off evil spells. Shakespeare's Shylock, '*the fiend who is the devil himself*' pursuing the *pound-of-flesh* in a variant of ritual murder, is quintessentially medieval."] (Perry, Schweitzer, 154).

²³ Evans, 77. ["Mongol greed and avarice had caused increasing tax rises until Yuan Dynasty taxes were among the highest in history. Even "necessities" such as rice and tea bore multiple taxes that priced foolishly raised taxes even higher when they should have lowered or abolished them."] (Evans, 77.)

²⁴ Evans, 77-78.

²⁵ Dante Alighieri; Robert M. Durling, Robert Turner Eds. *Inferno*, (New York: Oxford University Press, 1996),

tax collection apparently so lucrative, he ended up staying seventeen years. The story of Polo's life "inspired explorers for centuries to come."²⁶ There are only a few references to women although Marco Polo does describe: Fujian as very beautiful and the merchants' wives of Hangzhou as decked in silks and jewelry."²⁷ Marco Polo "does not mention the Great Wall, use of tea, foot binding, or use of the cormorant bird for catching fish" although we know he did pass by the Great Wall, and he also visited tea houses.²⁸

Long after Marco Polo left China the Kublilai Khan,²⁹ grandson of Genghis Khan, who died at age 79. The Yuan dynasty, founded by Kubilai, lasted another 74 years; and later the Ming dynasty "of native Chinese took over and was to rule for the next 276 years."³⁰ According to Christopher J. Smith, the *Middle Kingdom (Zhong guo)*:³¹ "remained in virtual isolation until the middle of the nineteenth century, trading only occasionally with the outside world and caring little about the opinions and values of foreigners."³² Christopher Smith continues to state: "Over

(Canto XI, lines 106-111 - Mandebaum Translation), 175-177.

²⁶ Stern, 3.

²⁷ Wood, 72. [Silks women in Europe coveted; especially within the French court of Marie Antoinette.]

²⁸ Evans, 78. ["The final orders launching the overthrow of the Yuan Dynasty were hidden in round, white moon cakes confectioned to celebrate their namesake during the Mid-autumn Festival. The Ming therefore held moon-cakes to be doubly sacred and many teahouses adopted the auspicious name *Moon-cake Teahouse*. Many of these remained in business through the Qing Dynasty. Each year in the fall teahouses competed to confection the best moon-cakes."] (Evans, 78). [Yet records show Marco Polo never visited tea houses, or went past the Great Wall] (Boyle, 5-6.)

²⁹ Stern, 1-3. [Khubilai Khan (1215-1294); grandson of Genghis Khan.]. (Stern, 1-3).

³⁰ Ibid.

³¹ Christopher J. Smith, *China in the Post-Utopian Age*, (Boulder: Westview Press, 2000), 18. [*Middle Kingdom (Zhongguo)*, which "by definition relegates all other countries to the periphery, their residents to the status of barbarians."] (Smith, 18.)

³² Ibid.

the centuries the Chinese became somewhat complacent about their self-sufficiency and overconfident of their supremacy.”³³ The Renaissance, the Industrial Revolution, and “loathsome interference of foreign powers”³⁴ either had no impact on China or only made them more aggressive in protecting their nationalism.³⁵

Despite outward appearances of disdain for foreigners, according to Jonathan D. Spence: “thousands of Chinese learned to study from, work with, be treated by, and even become friends of Westerners.”³⁶ Chinese women were introduced to new ideas of: “hygiene, cuisine and child raising;”³⁷ as the centuries progressed women shared domestic practices and values of family life. Missionary women “protested foot-binding and offered a new perspective on social hierarchies and sexual subordination”³⁸ to the Chinese women. In fairness, the Western women embraced many aspects of the Chinese culture, learning from each other. Author Mari Yoshihara agrees: “Women missionaries, living in China and Japan, who outnumbered their male counterparts at the turn of the century, played a significant role in spreading the gospel of Christianity, modernity, and gentility.”³⁹ Historical references, like this, help support the

³³ Ibid.

³⁴ Smith, 18.

³⁵ Ibid.

³⁶ Jonathan D. Spence, The Search for Modern China, (New York: W.W. Norton & Company, Inc., 1990), 207.

³⁷ Spence, 207.

³⁸ Ibid.

³⁹ Yoshihara, 6. [“Women embraced the East in multiple meanings of the word: they adored it, they eagerly adopted its ways, they believed in it, they brought it close to themselves, and they contained it; in gendered and sexualized ways. Although many of the women have been neglected, marginalized, or forgotten, white women were central to the shaping of American Orientalism. Through their reports from home in mission board publications and personal

connection of both Chinese and missionary women.

Centuries would pass before the *Middle Kingdom* would throw off the heavy yoke of isolationism. During this time, missionaries from around the world filled the void. Unlike the merchants and traders seeking monetary gain, the missionaries, most living a life of modest means, went to China promoting something they found of greater value, while spreading the gospel. The Sydenstricker⁴⁰ family was among these missionaries; their daughter, Pearl Sydenstricker Buck, would care for the people as if they were her own family.

Pearl Buck's mother encouraged her daughter to read a variety of books, including the *King James Bible*, and Chinese classic stories. Her mother also promoted appreciation for art, and music, during Miss Buck's home schooling. Young, and impressionable, Pearl became endeared to their Chinese maid, often regaling her with fascinating stories of famine, and robberies; tales that made European fairy tales seem tame. Pearl Buck found the Chinese well-mannered, and after no longer a stranger, fun and lighthearted. This familiarity and closeness became especially true after she became married, then the Chinese women talked with her as a good friend, or family member.⁴¹ Pearl Buck and her husband lived in an old brick house in Nanking, tending a garden of trees and flowers that became a large part of their married life;

letters, they spread their views on Asia. White, middle-class women consumed "Asian" objects, such as chinaware, silverware, bric-a-brac, furniture, and kimono, and assigned specific meanings to them. Artistic and intellectual women studied and appropriated Asian cultural texts, such as woodblock prints and poetry, and incorporated them into American arts and White women performed Asian roles on stage, literally embodying Asian femininity." (Yoshishira, 6.)

⁴⁰ Pearl S. Buck, *The Good Earth*, (New York: Pocket Books Press, 1931), vii [Pearl Comfort Sydenstricker, born on June 26, 1892; married John Lossing Buck in 1917.] Buck, ix. [With the introduction by Stephanie Reents].

⁴¹ S.J. Woolf, "Pearl Buck Talks of Her Life in China: Her Neighbors, She Says, Are Just Like Other People, and She Resents Efforts to Make Them Seem Outlandish," *New York Times*, August, 14, 1932.

cementing the fact that she could never live in a cold, cavernous city, where clanging and tooting automobiles grated on quieter sounds of nature. After returning to America, Pearl Buck stayed in cities as little as possible, preferring farmland reminding her of vistas once enjoyed in China.⁴²

When Pearl Buck returned to the United States, in 1934, after living in China for thirty-four years,⁴³ she did not leave the country with hidden pockets full of rare jewels,⁴⁴ as Marco Polo had.⁴⁵ According to Manuel Komroff, the Polo's had long been thought dead, and the distant relatives who occupied the house refused admittance to the three shabby and suspicious looking gentlemen. Finally, after questioning, the travelers took advantage of a moment, when the bolt was drawn and beat their way into the house, dragging their bundles with them. After the news spread of their return, a great feast was prepared, inviting old friends and relatives. Robes of crimson satin, crimson damask, and crimson velvet were given to their guests, as was the

⁴² Ibid.

⁴³ Peter Conn, *What the Remarkable Legacy of Pearl Buck Still Means for China*, (The Atlantic Monthly, August, 2008).

⁴⁴ Clifford R. Backman, *The Worlds of Medieval Europe*, (New York: Oxford University Press, 2003), 320. ["The study and practice of science at the medieval zenith thus paralleled other aspects of medieval cultural and intellectual life: It was approached, at least by its new innovators and enthusiasts, as a comprehensive whole, a vast harmonious system that could be understood by reason and confirmed by observable data. The cosmos made sense, triumphantly declared, and God's glory was made manifest. The interconnectedness of all things, an ages-long intuitive belief of human beings, had been proven to be the case by the thinkers of the thirteenth century, and in that interconnectedness lay the ultimate balance, stability, and beauty of Creation. There was a darker, less rational, yet still vaguely scientific aspect to Creation as well, an aspect best approached through magic. The term *ars magica* ("magical art"), throughout the early and central Middle Ages, meant any sort of spell, incantation, potion, *of amulets or stones*, or any other type of sorcery that invoked the power of demonic spirits—not necessarily Satanic spirits, as people often think, but forces beyond the realm of the normal visible material world."] (Backman, 320). [Astrologists assign certain gems to signs of birth.]

⁴⁵ Wood, 2. ["This was how the return of Marco Polo was described, some 200 years after the event. The storyteller, one Giovanni Baptisto Ramusio, went on to tell of how Marco Polo, his uncle and his father, who had all been away for over twenty years, returned to the family home. There, they threw off their ragged robes and put on long Venetian gowns of scarlet silk which reached to the ground. Then, taking their filthy and ragged Mongol robes, they tore at the linings. *Emeralds, rubies, carbuncles, diamonds and sapphires* fell to the ground from hiding places in the seams."] (Wood, 2.)

Manchu custom in China. This performance caused much wonder among the guests. But when the table had been cleared, and all the servants had been asked to retire from the hall, Marco Polo produced the coarse, shabby costumes, which they had worn upon arrival. Then taking sharp knives, they ripped the seams and pleats and let fall to the table quantities of rubies, carbuncles, sapphires, diamonds, emeralds, pearls and other jewels of great value. Amazement bewildered and dumbfounded guests but if a shadow of doubt had remained in the minds of some regarding the identity of the travelers, it was now wholly dispersed. All paid honor to the three gentlemen, agreeing that they could be no other than those of the merchant family.⁴⁶

Pearl Buck, unlike Marco Polo, returned with a “treasure trove of information about rural life in China;”⁴⁷ vivid memories of Chinese peasants who she saw as unpolished diamonds. Perhaps because Pearl Buck was a concerned missionary, or because she considered herself a friend of the Chinese people, “she distinguished herself from the notions of racial and cultural supremacy commonly held by Western missionaries in China,”⁴⁸ calling China her second home. Her powerful stories would awaken the West to the same exotic and mysterious culture that Marco Polo had seen. Pearl Buck tried to understand the people feeling a kindred spirit with her friends. Since she got to know them so personally, several of her books were able to express this knowledge and broke new ground in subject matter especially in her portraits of Asian women.⁴⁹

⁴⁶ Manuel Komroff, The Travels of Marco Polo - The Venetian, (Revised from Marsden’s Translation, (New York: Horace Liveright, Inc., 1930), VI-vii.

⁴⁷ Conn, 3.

⁴⁸ Yoshihara, 154.

⁴⁹ Elizabeth J. Lipscomb, Frances E. Webb, Peter Conn, (*The Several Worlds of Pearl S. Buck*) Essays presented at a Centennial Symposium, Randolph-Macon’s College, March 26-28, 1992), 1. [Historian James C. Thomson, Jr. made this remark that was included in the presentation.] (Lipscomb, 1.)

China had changed dramatically in the years since Marco Polo had been there. The pages of Chinese history were almost blank for hundreds of years, until Pearl Buck recorded her experiences. Historians have remarked that Pearl Buck "remains the most influential Westerner to write about China since thirteenth-century Marco Polo."⁵⁰ While readers throughout the world may not have read her engaging books, their "singular influence on the imaginative terms in which the entire nation addresses a foreign culture,"⁵¹ ensuring people around the world would historically recognize her name.

Before Pearl Buck wrote *The Good Earth*,⁵² most Westerners, in their ignorance, only thought of China as a savage land, and full of evil practices such as infanticide, foot-binding, and concubines, and similar to the Bible descriptions such as decadence in the story of *Sodom and Gomorrah*.⁵³ Pearl Buck's book demystified this culture intentionally overcoming barriers in languages and religions. It followed that readers recognized "something familiar in it, like Wang Lung's indefatigable spirit and O-lan's stoicism resonating with the American readers' belief in *self-determinism*."⁵⁴ Further, enchanted readers would learn that foreigners had, at times, added to the misery of these misunderstood people. Little effort had been made to stop the prostitution in Shanghai, "until foreign physicians raised fears of the city becoming a hotbed

⁵⁰ Lipscomb, 1.

⁵¹ Ibid.

⁵² Buck, *The Good Earth*, viii.

⁵³ *The Bible*, Genesis 19:15-26) [According to *The Bible*, the two cities were destroyed by God because the people were decadent and did not obey God's commandments.]

⁵⁴ Buck, viii.

of social diseases.”⁵⁵ Pearl Buck knew all too well the horrors of Shanghai. While attending Miss Jewell’s School she volunteered at the *Door of Hope*, a shelter for girls who had been sold into slavery and prostitution;⁵⁶ seeing firsthand the suffering of young women.

Because Pearl Buck had been raised as a Christian, Western readers were not stigmatized discussing the education and experiences she had. Winning the *Pulitzer Prize* in 1932 and the *Nobel Prize* in 1938 helped secure her credibility.⁵⁷ Her writing and enthusiasm created openness to the social standing of this ancient Asian family. While the people of the world read Pearl Buck’s books, they also explored the dreams and struggles of Chinese reformers and revolutionaries, movements for civil rights, women’s rights, and intellectual freedom; at the same time, developing their own intense sense of purpose and commitment to their own ideologies. Women, in particular, were finding hope through awareness of their stoic female ancestors; breaking away from ancient superstitions and empowering them to find a new balance in the forces of *yin/yang*.⁵⁸

⁵⁵ Stella Dong, *Shanghai, the Rise and Fall of a Decadent City*, (New York: Harper Collins Publishers, Inc., 2000), 50.

⁵⁶ Buck, ix.

⁵⁷ Ibid.

⁵⁸ Florence Ayscough, *Chinese Women, Yesterday & Today*, (New York: De Capo Press, 1975), 14. [“*Yin*, the negative essence, corresponds to darkness, to water, to the moon, to weakness, to depth, to all things feminine; *Yang*, the positive essence, corresponds to light, to hills, to the sun, to strength, to height, to all things masculine. Interlocking they are shown forming a circle, symbol of entirety. *Yin/ Yang*; Woman, Man; each necessary to the other. Neither superior, neither inferior; antithetical, indispensable. From their union, within the circle, life proceeds endlessly.”] (Ayscough, 14.)

CHAPTER ONE

THE RED⁵⁹ HEART⁶⁰ OF THE DRAGON

Chinese democracy was built not in halls where victorious officers and leaders of the people met together, building a government for the people. Chinese democracy was built by the people themselves, living upon the land. It is the democracy of the family, paternal in its leadership, maternal in its responsibility for the welfare of every least member of the great family, ancient and established.⁶¹

Pearl S. Buck

Ancient Chinese women,⁶² among all classes, were not considered adults, no matter what their age, or social status, until they married. Traditionally, when women married, bonds with her blood relations were broken. Marriage was not primarily a union of man and woman; it was a union between two families, hopefully elevating social standing.⁶³ If her husband died, she remained in his household. The writings of Marco Polo show contracts for marriage extended to deceased children. Ceremonies of “paint upon pieces of paper, human figures to represent attendants, money, together with the marriage contract, commit to flames in order to convey

⁵⁹ Chai, 230 [“*Red* is considered good luck, because according to legend, an ancient monster, called the Nian, appeared in villages at the end of every year, attacking people and livestock. The Chinese discovered the monster had three weaknesses: loud noises, sunlight, and despised the color *red*. The people set off firecrackers, built bonfires, and put up as much *red* as possible. The word *nian* came to mean year, thus the passing of the year came into being.”] (Chai, 230.)

⁶⁰ Phyllis Brooks, *Taoism: Growth of a Religion*, (Stanford: Stanford University Press, 1997), [“The human body is also analogous to the organization of a nation, which was conceived as an organism throughout Chinese tradition. Many Taoist texts present this concept in a precise and developed way, relating each organ to an official, with the ruling organ, the *heart*, the homologue of the prince.”] (Brooks, 14.)

⁶¹ Pearl S. Buck, *China As I See It*, (New York: The John Day Company, 1970.)

⁶² [Until the Taiping Rebellion in 1850.]

⁶³ *Ibid*, 46.

these things to their children in the other world, and become husband and wife in due form.”⁶⁴ Families were now “mutually related”⁶⁵ and property, including dowries made up of “cattle, slaves and money,”⁶⁶ could be exchanged. According to Marco Polo, husbands were allowed to take as many wives as they wanted, depending on their ability to provide food and shelter. The first wife was considered superior to the other wives; husbands could dismiss them at will, “taking to their beds those who are cousins by blood, and even espouse their mothers-in-law.”⁶⁷ Advances from women considered offensive were shunned, but not the case when coming from the men. Days for men were spent chasing horses and doing military practices “leaving the entire management of their domestic concerns to their wives, who are assisted in their duties by slaves, either purchased or made prisoner during war,”⁶⁸ allowing women a few moments of managing their time. The only time the husband stayed at length inside was after the birth of a child;⁶⁹ not to assist his ailing wife, but to take to *her* bed after the infant was washed, where the child placed beside him as he rested for forty days, villagers coming to congratulate the

⁶⁴ Komroff, 96.

⁶⁵ Komroff, 96-97.

⁶⁶ Ibid, 83.

⁶⁷ Komroff, 82-83.

⁶⁸ Ibid; 199.

⁶⁹ [According to Marco Polo: “It is the custom of the people of Kin-sai, upon the birth of a child, for the parents to make a note, immediately, of the day, hour, and minute at which the delivery took place. They then inquire of an astrologer under what sign or aspect of the heavens the child was born; and his answer is likewise committed carefully to writing. When therefore he is grown up, and is about to engage in any mercantile adventure, voyage, or treaty of marriage, this document is carried to the astrologer, who, having examined it, and weighed all the circumstances, pronounces certain oracular words, in which these people, who sometimes find them justified by the event, place great confidence. Of these astrologers, or rather magicians, great numbers are to be met with in every market-place, and no marriage is ever celebrated until an opinion has been pronounced upon it by one of that profession.”] (Komroff, 241.)

husband.⁷⁰

The Chinese family developed in an agrarian society; a village life and agricultural needs formed it.⁷¹ Girls were sometimes drowned at birth; others were sold as babies to be brought up as household servants. For those who remained at home, especially in north and central China, foot binding was almost mandatory.⁷² This foot binding started in China around the eleventh century A.D.⁷³ According to Richard Gunde, he stated the reasons for forcing women to do this are unclear, however the process, which became common, involved:

Tightly wrapping a three to five-year-old girl's feet with bindings so as to stunt the foot's growth and bend the front and back of the foot together. After being wrapped in a crushing grip for a few years, the foot was thoroughly deformed. The object was to produce a tiny foot, which was considered lovely and sexually alluring. The crippled, deformed stump of a foot transformed walking into clumsy waddling.⁷⁴

The roles of ritual in early China, including work, law, politics, and education were structured and followed, in both economy and society, according to ancestry. The majority of Chinese peasants faced more limitations than possibilities, with few chances to leave home; any alternative was seldom feasible.⁷⁵ Han scholars, fascinated by cosmology, studied the interrelated pairs of basic elements such as heaven/earth or *yin/yang*.⁷⁶ Since each view had its positives and

⁷⁰ Komroff, 199.

⁷¹ Fairbank, 68.

⁷² Spence, 38-39.

⁷³ Richard Gunde, Culture and Customs of China, (Westport: Greenwood Press, 2002), 110.

⁷⁴ Gunde, 110.

⁷⁵ Bret Hinsch, Women in Early Imperial China, (Oxford: Rowman & Littlefield Publishers, Inc., 2002), 33.

⁷⁶ Ibid. [Cosmology was used in a wide range of matters, including statecraft, music, medicine, arts, and daily

negatives, there were comparisons, while trying to understand abstract forces in the natural world.⁷⁷ It was generally regarded that a woman “created a female identity by comparing herself with men and then either distinguishing herself from them, or imitating them.”⁷⁸ Independent actions by women were strictly forbidden. Worship was paid “to the elder or ancestor of the family, from whom, they say, as they derive their existence, so to him they are indebted for all that they possess.”⁷⁹ According to author John Keay, ancestral rites became dogmatic, such as “it was one thing to indulge Confucian ideas of ritual and decorum, quite another to embrace Confucian notions of ruling.”⁸⁰ Imperial ladies, already in a continual struggle for acceptance and power due to their different backgrounds and customs, were used as scapegoats for anything that went wrong. Palace intrigues only added to suspicions of male leaders, providing natural disasters as examples of negative omens.⁸¹ They found a valid, yet unfortunate, example of negative female forces in the actions of the Dowager Empress Lu:

decisions.] (Hinsch, 143.)

⁷⁷ Ibid, 30.

⁷⁸ Ibid; 4-5.

⁷⁹ Komroff, 199.

⁸⁰ Keay, 121. [“While Confucians attributed a dynasty’s power to Heaven’s Mandate, others of a less orthodox (or more Daoist) persuasion attributed it to one of the five elemental Phases/Elements - earth, wood, metal, fire, and water. Lending potency to successive dynasties, these phases rotated in an endless cycle based on the idea that each overcame its predecessor; thus wood floated on water, metal felled wood, fire melted metal, water quenched fire, and earth dammed water, and so on. Since the Zhou dynasty had apparently espoused fire, the Qin must adopt that which overcame it, thus the power of water now began its period of dominance. Each phase/element was awarded an auspicious correlate from among the colors, the numbers, and the seasons. In the case of water, the appropriate color was black, the number was six, and the season was winter, a time of darkness, death, and executions. So meticulous were the specifications, even the calendar was realigned and recalibrated. In this case, the New Year and its celebrations being put back to the tenth month so that they coincided not with the solstice, or the beginning of spring but with the onset of winter. The Qin’s copper coins became the standard tender throughout the empire, and their design, flat and circular with a square hole in the middle so they could be easily strung together lasted more than two thousand years.”] (Keay, 92-93).

⁸¹ Hinsch, 107-108.

Lady Chi, whose only crime was to have given birth to an imperial contender, was turned into a human pig, described as a blind, dumb, demented creature without ears, feet or hands after the Dowager finished revenging herself.⁸²

John Keay relays that “more active than the bureaucracy in the pursuit of reward and influence was that parallel world of carefully supervised rank-holders inside the imperial harem.”⁸³

Emperors became so distracted by their multitude of concubines, sometimes in the thousands, that they “habitually neglected the call of duty and ignored the plight of the empire, thus the women were portrayed as inherently devious and responsible for the endless intrigues.”⁸⁴ They interpreted physical embodiments of abstract elements with the feminine cosmological system of *yin*.⁸⁵ The pervasive fear that women could bring chaos and unbalance to the entire cosmos could only be corrected, they believed, by eliminating their power in the court.

John Keay considers historical records that “reek of gender prejudice,” and there is only one female Han historian, Ban Zhao, who completed the *Hanshu*, and *Lessons for Women*, around 100 AD.⁸⁶ Her writings were what you would expect, given the time they were written, and provided lessons of how to be “subservient to family,”⁸⁷ with priority for the male

⁸² John Keay, *China, A History*, (New York: Basic Books, 2009), 120. [“Huidi, Dowager’s teenage son, who had just been enthroned as Emperor Gaozu’s successor, was so horrified by Lady Chi’s fate that he gave himself up to drink and played no further part in the affairs of state.”] (Keay, 120.)

⁸³ *Ibid*, 178.

⁸⁴ *Ibid*.

⁸⁵ Keay, 178.

⁸⁶ Keay, 178.

⁸⁷ *Ibid*.

members.⁸⁸ Her books read like the original better housekeeping guide, with appropriate “personal hygiene, chaste conduct, sewing, weaving, kitchen duties.”⁸⁹ There is one notable exception, Ban Zhao “did register a plea for equality of education,”⁹⁰ and acted as a “tutor and adviser to Han Hedi’s second consort, the empress and then Dowager Empress Deng.”⁹¹ The women of the court were young, serving “as decorous tools in the hands of their families, with fortunes riding on the outcome and when older as dynastic scapegoats at the disposal of Confucian scholarship.”⁹² A few areas of authority had been granted under Buddhism’s influence “especially during the Sui dynasty (518-618 CE) when Buddhism became the state religion,”⁹³ privileges such as allowing women to go on pilgrimages to Buddhist temples, retreats to nunneries, give public lectures, and lead temple groups. In contrast to Buddhism, Neo-Confucianism promoted the belief those women, especially palace ladies, as wasteful and extravagant.⁹⁴ Later, Confucian ideas, which permeated all levels of society, supposedly protected and promoted the family, as long as the family was ruled by a senior male. A member of an older generation was superior, taking precedence in rituals. Women, never viewed as

⁸⁸ Keay, 178.

⁸⁹ Ibid.

⁹⁰ Ibid.

⁹¹ Keay, 178. [Dowager means a widow with her husband’s property or lands. Dowager’s were considered a respected woman, with considerable status in advanced years.]

⁹² Ibid.

⁹³ Chai, 21.

⁹⁴ Hinsch, 108. [“During the NeoConfucian period (960-1279 C.E.) the influence of Shintoism in Japan lessened the male grip of male control. Women were allowed to hold power as *mikos*, a type of shaman. Japan’s sun goddess Amaterasu, to whom every emperor was descendent, was worshipped as a symbol of female mystical power.”] (Hinsch, 74-75.)

individuals, were subject to submission since childhood.⁹⁵ Though forced to be submissive, the wife had great responsibilities in most families, especially with household duties and budgets. Quarrels, brutality, and beatings were often the result of the relationship between mother and daughter-in-law. Publicly the relationship between husband and wife was one of indifference. As long as abuse was not so extreme that the father would be disgraced, women, even in the upper classes, were “physically mistreated, isolated or ignored.”⁹⁶ Her full power became effective only when her mother-in-law died. Unlike village women, the more confined “elite women had little support from other women.”⁹⁷ In a peasant community, a group of women could “mobilize if their situation became unbearable.”⁹⁸ While peasant women could have a full, albeit poor, family life, the sons of elite women were “often removed from women’s quarters at an early age,”⁹⁹ limiting any chance for parental affection and bonding. Among the peasant women the mother might work in the fields with family members. Poor women often engaged in small business, such as making and selling crafts, and creating the bulk of women’s experiences in China.¹⁰⁰ Any wages earned were turned over to parents or in-laws.¹⁰¹ Medical care was limited for all women, no matter what their social status, yet the decision to leave and try a life

⁹⁵ Fairbank, 69.

⁹⁶ Wolf, 12.

⁹⁷ Ibid.

⁹⁸ Wolf, 12.

⁹⁹ Ibid.

¹⁰⁰ Fairbank, 72-78.

¹⁰¹ Wolf, 13.

somewhere else was not made easily because, “there was no going back.”¹⁰² The future, even with all negative things considered, seemed less bleak than the past.

While the Ming Chinese men prized their long hair and thought women should bind their feet to make them smaller; the Manchu’s dynasty disagreed. After killing the last of the Ming rulers by 1662, they radically started to control all aspects of daily life. Determined to make the Han Chinese adapt to their rules, a decree was stated claiming “all Chinese men should shave their foreheads and have their hair braided in back according to the Manchu-style queue.”¹⁰³ So forceful were the Manchu’s leaders that they told the men to obey their custom and cut their hair short or lose their heads.¹⁰⁴ In addition, the Han traditional custom of foot binding, seen by modern women as a method of male control and the ancient belief it made a woman’s shortened foot more feminine, became forbidden under Manchu’s rule.¹⁰⁵

Although peasant women were treated like slaves, the women in Eastern China cities were equally depraved. A missionary in Shanghai wrote, “If God lets Shanghai endure, he owes an apology to *Sodom and Gomorrah*.”¹⁰⁶ According to writer Stella Dong, no other city in the world could compare with Shanghai’s depravity:¹⁰⁷ “Shanghai is like the emperor’s ugly

¹⁰² Ibid, 12.

¹⁰³ Spence, 38. [“This was to make it easier to identify their enemies in battle.”] (Spence, 38).

¹⁰⁴ Spence, 38.

¹⁰⁵ Ibid.

¹⁰⁶ Stella Dong, *Shanghai, the Rise and Fall of a Decadent City*, (New York: Harper Collins Publishers, Inc., 2000), 1. [The Bible, *Genesis* 19:15-26] (According to the Bible, the two cities were destroyed by God because the people were decadent.).

¹⁰⁷ [“During the Taiping Rebellion, between 1850-1864, many of the discharged seamen, deserters, and other drifters would be tempted by the prospect of adventure, high pay, and loot to be gained by joining the Ever-Victorious Army, mercenary manpower that went up against the Taiping rebels and helped save Shanghai.”] Smith,

daughter she never had to worry about finding suitors.”¹⁰⁸ Decadence became rapacious in this swamp ridden and squalid city. Foreign *White Devils* built Shanghai with money made from selling addictive opium. By the eighteenth century, the city had grown past the city walls. During the American Civil War, 1861 through 1865, there were large shortages of cotton in the southern states; resourceful foreigners brought the plant to China, introducing it to the lower Yangtze delta, bringing more traders and resulting wealth to Shanghai.¹⁰⁹ A missionary wrote, “Shanghai is tolerant rather than vicious, and the mixed population is so good-natured that anyone but a murderer may rehabilitate himself or herself after a long period of industry, repentance, and quiet.”¹¹⁰ Merchants and peddlers, with everything from teahouses to lottery tickets, crowded the narrow alleys.¹¹¹

Chinese were baffled by the foreigners, the time they devoted to games and sport, paying servants to do cooking, cleaning and laundering so they could waste time.¹¹² Perceptions on both sides were based on age-old traditions, “Indeed, it was not the Europeans’ amusements that struck them as queer, but everything else; their penchant for putting milk in their tea; the huge quantities of beef and mutton they consumed; the scandalous way they allowed their women to mix publicly with men.”¹¹³ In addition, author John C. Evans relays part of the history of tea:

29.

¹⁰⁸ Dong, 1-2.

¹⁰⁹ Dong, 30.

¹¹⁰ Ibid.

¹¹¹ Dong, 1-3.

¹¹² Ibid, 31.

¹¹³ Ibid, 31. [“Prior to their conquest the Mongols had lived a rude, semi-nomadic existence within the vast, isolated

Comparable as opposite extremes, the crude barbaric Mongols shared none of the Song (dynasty) love of gracious living. On one side of the Great Wall lived a people who recoiled in disgust from all milk products while on the other side lived the greatest milk drinkers in the world.¹¹⁴

Apparently, the foreigners had more in common with the Manchu's culinary tastes than the Han's, at least, when it came to drinking tea.

Well-to-do Chinese women rarely left their homes. On an afternoon when landaus, cabs, jinrikisha, and wheelbarrows were present, cavaliers carried entire harems, grandmothers, daughters and nurses, dressed in the most gorgeous silks and satins, glossy black hair, gold pins, jade jewelry, bright fans and invisible small feet.¹¹⁵ Male actors, playing both male and female parts, were relegated to the "lowest rung of the Confucian social ladder, which also included slaves and female prostitutes."¹¹⁶ Banquets were all-male affairs except for artistic courtesans and subordinate wives, known as concubines; upper-class women did not eat with their husbands. "Like Japanese geishas,¹¹⁷ Chinese courtesans were trained to sing, play instruments, and

confines of Mongolia. The geographic proximity of the Mongols to the Chinese made them neighbors but culturally they were moons part."] (Evans, 73.)

¹¹⁴ Evans, 73. ["Before their conquest of China the Mongols drank tea. Their wealth was in horses and as early as the Tang Dynasty horses were exchanged for Chinese goods and tea. When loose tea appeared in the Song Dynasty to replace solid ball and cake tea, the Mongols were the first people converted to it. Although loose tea's original taste was barely palatable it did not deter the Mongols who drank a kind of tea the Han could never have stomached anyway, namely, milk-tea, a solely 'barbarian' drink. The practical Mongols boiled mare's milk to pasteurize it, and since wood was scarce in Mongolia they put the tea leaves in at the same time to make a drink that satisfied their fondness for both milk and tea."] (Evans, 73-75.)

¹¹⁵ Ibid, 36-37.

¹¹⁶ Ibid, 39.

¹¹⁷ John Dougill, *Kyoto: A Cultural History*, (New York: Oxford University Press, 2006), 182. ["During the late 600's orphaned Japanese girls would be hired as female entertainers, it was Confucian custom that men find love with geishas while their wives managed the home, by the beginning of 1617 geishas (both men and women) formed the Kabuki theater, by the 1800's it was considered a profession only for women, becoming fashionable by the 1830's, although prostitution was legal until the early 1900's the geisha was eventually considered more of a high class, educated entertainer."] (Dougill, 182.)

provide feminine companionship to a well-to-do clientele.”¹¹⁸ While first-class courtesan’s rooms were opulent and comfortable, streetwalkers’ rooms were shabby brothels along dark lanes. For foreign sailors there were Cantonese prostitutes operating floating brothels, known as “*flower boats*,”¹¹⁹ using money, in part, earned by selling opium¹²⁰ to the local people, making it all the more egregious. According to author Sophie Volpp, Chinese courtesans came from a history of actors considered indentured property, luxury goods that could be traded among the elite, thereby creating networks of social exchange.¹²¹ Stella Dong states that an elite courtesan could choose lovers and were considered on a par with the Japanese Geisha, storytellers who entertained the high officials and wealthy. Only after a long and expensive courtship could a man enjoy the privilege of sexual favors, some courtesans became incredibly wealthy.¹²²

Before 1842, a small handful of brothels existed in Shanghai; two decades later it became the brothel capital of the world.¹²³ The imbalance in proportion of men and women explained, in part, why prostitution thrived in the port. Regardless, tradition dictated absolute submission of women.¹²⁴ Since the sex trade became a lucrative commerce, the sale of women took many

¹¹⁸ Dong, 40.

¹¹⁹ Ibid, 44.

¹²⁰ Spence, 129. [“For opium to sell steadily in China, several factors were necessary: the narcotic had to be available in large quantities; there had to be a developed means of consuming it; enough people had to want to smoke it to make the trade viable, and government attempts at prohibitions had to be ineffectual. It was the conjunction of all these elements that brought China into this particularly agonizing cycle of its modern history.”] (Spence, 129.).

¹²¹ Sophie Volpp, “*The Literary Circulation of Actors in Seventeenth Century China*,” (Cambridge: The Journals of Asian Studies, Volume 61, No. 3, August 2002), 949-984.

¹²² Dong, 42.

¹²³ Ibid.

¹²⁴ Ibid, 45.

forms; daughters were sold into an arranged marriage, as a domestic servant or sold into servitude by husbands and families.¹²⁵ Labor contractors often promised parents that their daughter would be placed in domestic service in Shanghai, knowing it was impossible for her family to discover her true occupation.¹²⁶

Even if a girl escaped, which was rare, “the annals of the brothels and sing-song houses are full of stories of women who took poison, hanged themselves from rafters with silken cords, or flung themselves in the Whangpu River;”¹²⁷ while survival offered few alternatives for their future. Sponsored by female missionaries, a refuge and rehabilitation home, the *Door of Hope*,¹²⁸ was opened. Girls fortunate enough to find safe haven at the *Door of Hope* were usually taken to the countryside where they learned reading, writing, and handicraft skills.¹²⁹ Westerners made little effort to stop the prostitution, until foreign physicians raised fears of Shanghai’s becoming a hotbed of social diseases.¹³⁰ Deploring prostitution along with the custom of binding the feet, missionaries launched intense drives to stop these customs; thereby allowing Chinese women to grasp the possibility of changing their place in society.¹³¹ Although the majority of change was not felt until the next century, the lives of Chinese were transformed as a result and influence of

¹²⁵ Dong, 46.

¹²⁶ Ibid, 47

¹²⁷ Ibid, 47.

¹²⁸ Ibid.

¹²⁹ Ibid, 48.

¹³⁰ Dong, 50.

¹³¹ Ibid, 51.

the missionaries and fewer constraints with the practice of Buddhism.¹³²

Although rare, one of the prostitutes married Silas Hardoon, the richest foreigner in the Far East, having an estate worth \$150 million. Although Hardoon was a miser, collecting rents from poor tenants and never installing heating, he purchased a large estate west of Nanking Road. His wife established a school for monks, receiving orphans of various nationalities into a safe facility.¹³³

According to Jonathan D. Spence, the administrative Confucian scholars were aware of the decaying morals on their society. Perhaps fearing a further loss of followers who urged reforms in education, concerned about the rising population and lack of fairness with the distribution of wealth; a few pleaded for more equality of women in daily life.¹³⁴ However, the antiquated Confucian ideals that separated men and women played a minor background to the stability of society when compared to the social dilemma brought on by the spread of opium. Ancient rule and modern society crossed paths with the complex question of whether to legalize opium or ban it completely. British investments in the trade were massive, with most of the payment coming from the Chinese populace. “The Qing, believing the problem to be a domestic one, decided to ban the drug.”¹³⁵ A force of British arms defeated the Qing, ending a long cycle of Chinese control over the “*White Devils*,”¹³⁶ and allowing the opium trade to continue sending

¹³² Ibid.

¹³³ Dong, 59.

¹³⁴ Spence, 141.

¹³⁵ Ibid.

¹³⁶ Spence, 141. [“Moreover, the usual malicious stories were circulated in *Boxers’* placards of foreigners kidnapping children to turn them into soup or pound them into jelly, which, as a medicine, became endowed, after it had undergone the further process of drying in the sun, with marvelous strengthening qualities. Foreign doctors were also accused of plucking out the eyes of people unawares. Foreign ‘*devils*,’ it was declared, ground these eyes into

money to foreign investors. When the British imposed a treaty in 1842, it allowed the Qing to remain as a puppet power.

Domestic turbulence turned into uprisings; one became known as the Taiping. Another rebellion, known as the Nian, “introduced new patterns of mobile guerilla warfare.”¹³⁷ The Taiping rebellion “was based on fundamentalist Christian and egalitarian principles that cut at the heart of Confucian and imperial values.”¹³⁸ As a result, the role of Chinese women, especially in warfare, was about to change forever.

dust and used them for their occult arts. Most of these absurd rumors were probably originated by natives who had seen surgical operations performed in mission hospitals. The kidnapping of children was invariably the first accusation brought against foreigners, and whenever riots occurred against "*white devils*," the instigators maliciously did away with a number of little unfortunates, and then held foreigners responsible for their disappearance.”] A. Henry Savage Landor, *China and the Allies -Vol. 1*, (New York: Charles Scribner & Sons Publishing, Inc; 1901), 19. [“The holy water, too, the Chinese contend, is simply a magic medium by which those who dip their fingers into it, and who are not Christians, become possessed by demons.”] (Landor, 18.).

¹³⁷ Ibid.

¹³⁸ Spence, 141-142.

CHAPTER TWO

RED BLOSSOM FINDS CROSSROADS

*This wretched measure is kept by the miserable souls who lived without infamy and without praise. They are mixed with that cowardly chorus of angels who were not rebels yet were not faithful to God, but were for themselves.*¹³⁹

Dante Alighieri

The Taiping Uprising brought “an immense upheaval which ravaged much of China between 1850 and 1864.”¹⁴⁰ According to Stella Dong, the Taiping Rebellion was a revolt against the imperial dynasty causing the devastation of the richest parts in the country, bringing suffering and death to millions, nearly toppling the emperor from the throne.¹⁴¹ Manchus, an ethnically non-Chinese group, controlled China.¹⁴² After British defeat of China in the Opium War (1839-42), increasing land taxes bore heavily on the peasantry, and the opium trade led to a large outflow of Chinese silver to Britain. Moreover, foreign-made cotton thread and cloth usurped the market for native products. As a result, the peasants and handicraft workers were ruined economically; most losing their means of livelihood.

According to Vincent Y. C. Shih, one of the first formative influences on the Taiping ideology was the structure of Chinese society. This society was dominated in the imperial times by an elite group which the West termed “*literati*” (Max Weber) or “*gentry*” (Eberhard, Chung-li

¹³⁹ Dante, *Inferno*, Canto III: 34-39.

¹⁴⁰ Spence, 171.

¹⁴¹ Dong, 13-14.

¹⁴² Ono Kazuko, *Chinese Women in a Century of Revolution, 1850-1950*, (Stanford: Stanford University Press, 1978), 7.

Chang, and others).¹⁴³ Resentment grew as the elite became increasingly integrated throughout government, creating the potential for power to rule and acquire wealth. Entrance into the gentry was *theoretically* open to all people.¹⁴⁴ However, the strictly state-controlled examination system¹⁴⁵ was shrewdly devised so high literary requirements involved in the examinations made it impossible for any commoner, without sufficient means or political influence, to pass the examinations successfully.¹⁴⁶ Vincent Shih further defines the social setup as complicated by the fact that China had been ruled by a non-Chinese ethnic group, the Manchus since the middle of the seventeenth century. Eyewitnesses kept accounts of the great atrocities committed by the Manchus during the conquest of China; these accounts remained vivid in the minds of the people. Even though the peasants were not singled out, the Chinese gentry were also subject to strict imperial control, and certain key government positions were reserved for the Manchus. These and other inequalities legally defined by the Ch'ing¹⁴⁷ code were justified by means of rationalization on the basis of orthodox Confucian ideology.¹⁴⁸

Taiping hatred of the classics can also be explained by reference to the relationship

¹⁴³ Vincent Y.C Shih; The Taiping Ideology: Its Sources, Interpretations, and Influences, (Seattle: University of Washington Press, 1972), 470.

¹⁴⁴ Shih, 470.

¹⁴⁵ Gunde, 15. ["Around the tenth century A.D. most officials were selected on the basis of recommendation, but beginning as early as the Han dynasty (206 B.C.–A.D. 220) civil service examinations were used to determine job assignments. In the following centuries, examinations increasingly became the preferred method of recruitment, by the Song dynasty (960–1279) they had become the primary entree to official position. This civil service system proved to be exceedingly effective and durable: it survived all challenges, inspired Western imitations, and remained in place until it was finally abolished in 1905 in a fit of modernization."] (Gunde, 15.).

¹⁴⁶ Shih, 470.

¹⁴⁷ [The name China was derived from the Ch'ing dynasty.] (Lincoln, 466.).

¹⁴⁸ Shih, 470-471.

between classics and the gentry. Many of the Taiping leaders failed the literary examinations, because they were based on the classics, and these teachings covertly reserved for the elite. The frustration of non-elite attempting to enter the ruling class aroused resentment against the elite, and all Confucian classics.¹⁴⁹ Resentment became so intense that it distorted their sense of judgment. Instead of blaming the rulers, their fury was directed at the Confucian classics for barring them from a life to which they aspired.¹⁵⁰

The earning of an average peasant family is a most revealing index of the economic conditions of nineteenth-century China. A family of five with a small plot of land to farm earned a net balance of approximately \$62 per year.¹⁵¹ Most small farmers who tilled their own land had to borrow money from usurers at a very high rate to get started each spring. They were in debt most of the time and half of the harvest income was used to pay the debt owed to the usurer. They also had to pay taxes and deal with corrupt tax collectors. All available sources agree that most of the Chinese people, whether tenants or small landowning farmers, were barely surviving.¹⁵² From 1846 to 1850, China fell repeatedly into the clutch of famine. The calamities included drought, flood, storm, sandstorm, hail and failure of crops across a large portion of Chinese territory. These people were then forced to take to the road, forming a roaming mass of people, a sure source of probable recruits for rebel ideologies. Poverty may be a sufficient

¹⁴⁹ Richard J. Smith, Mercenaries and Mandarins, The Ever Victorious Army in Nineteenth Century China, (New York: KTO Press, 1978), 7. [Li Hsiu-ch'eng and Hung Jen-kan were primary leaders of the Taipings.] (Smith, 7.)

¹⁵⁰ Shih, 472.

¹⁵¹ Ibid, 478.

¹⁵² Ibid, 478-479.

condition for a rebellion, but poverty alone does not breed rebellions with long-range purposes and systematic ideological schemes. Before a rebellion could happen with such adverse group as that of the Taipings, there must have been some concrete situation capable of effecting a psychological transformation in the minds of the people and providing a stimulus to awaken them to serious thought.¹⁵³ The people usually accepted their status in Chinese society with natural piety. They would suffer silently all miseries, which came as a result of natural calamities, resigned to their lot as something inevitable. Furthermore, for thousands of years they had been taught, by Confucius scholars, that happiness could be obtained with greater certainty by taking control over their desires and mastery of themselves, rather than by mastery of the external world, as a way of finding satisfaction of their desires. It is conceivable that in spite of miserable poverty, the Chinese people could still have had a fatalistic acceptance of their status.¹⁵⁴ However, when they were asked to drown out the fundamental desire to live, realizing they were deprived of their right to till and enjoy the fruits of their toil, suffering unfair taxes and financial burdens, they must have wondered if the existing situation represented an eternal unchanging order. All the elements discussed above combined as chains to imprison the majority of the Chinese in a state of poverty. When the Taiping movement first started, a skirmish broke out in Kwangsi, "one of the poorest districts of the empire,"¹⁵⁵ reiterating the premise that poverty breeds discontent, leading to revolts. When the Taiping rebellion broke, there were leaders with a complete system of ideas as a basis for their actions, large groups of people,

¹⁵³ Shih, 483.

¹⁵⁴ Ibid.

¹⁵⁵ Shih, 484.

baptized in the same fire of misery, who understood the hopes and inspirations of their leaders and ready to follow them.¹⁵⁶ Common sharing of wealth, despite gender, was initially planned to be carried out through the institution of a central sacred treasury. This undoubtedly appeared one way to eliminate the economic injustices resulting from accumulation of wealth by a select few. Since the majority of their experiences centered on economic discrimination and privation, the Taipings must have looked to this new utopian ideal with sincere longings and aspirations. Shrewd leaders saw in this institution a greater appeal to the people and a system, which might offer them a chance for individual initiative; realizing the poor people mainly sought some measure of economic security.¹⁵⁷ The Taipings, seeking to destroy the imperial government, needed all the support they could find, especially going up against the vast imperial troops. Recruiters used men *and* women to carry out their revolution. As peasant revolts intensified, entire families participated. The rebels' military potential became strengthened with the inclusion of women.¹⁵⁸ The expanded Taiping army sought to "westernize their rule"¹⁵⁹ and openly "destroyed Confucian and ancestral shrines,"¹⁶⁰ initially showing defiance in a relatively safe zone. The Taiping armies had no conveniences, moving on their feet, resorting to eating "*bird's nest soup* and lotus seeds,"¹⁶¹ while living off the land. Without maps, telegraph, or medical

¹⁵⁶ Ibid.

¹⁵⁷ Shih, 485.

¹⁵⁸ Kazuko, 7.

¹⁵⁹ Spence, 179.

¹⁶⁰ Ibid, 173.

¹⁶¹ Gunde, 8. [*Bird's nest soup*, or *yan wo*, is considered a delicacy in Chinese cuisine, it is made with a nest found attached to cave walls and the shape of a shallow cup. The design of the bird's nest would be used for one of the

corps, Commanders and Generals were on their own, with poor planning and coordination.¹⁶² Since they were against vices such as gambling, opium, tobacco, adultery, prostitution, and foot binding, they set a positive example, especially to women.¹⁶³ Putting all money and valuables into a central treasury, convincing men to abandon their queues, and adopting Christian principles, they finally attracted other bandit groups that roamed various areas of China.¹⁶⁴

Since women fought so bravely, several became generals.¹⁶⁵ Su Sanniang was one of these women, a third daughter in her family, literally nameless until she married. A native of Guangdong, she had moved with her husband to Guilin, in southeast China, to farm the land there. Robbers later killed her husband, and General Sanniang vowed to exact revenge. Leading several hundred young men, she roamed the area in search of those who murdered her husband. Before long, she accomplished her purpose and avenged her husband's death. Later, while pursued by official troops, she evolved into a sort of knight-errant dedicated to eliminating the strong and assisting the weak, stealing from the rich and giving to the poor. By 1849, General Sanniang and her 2,000 troops joined the Taiping rebels, for a total of over 10,000 men and women.¹⁶⁶

Communes had separate dormitories for men and women, thereby dissolving the nuclear family. Here Manchu Hakka women worked very hard; they were used to working in bare feet

2008 Olympic stadium in Beijing.]

¹⁶² Fairbank, 209.

¹⁶³ Ibid, 211-212.

¹⁶⁴ Spence, 174.

¹⁶⁵ Kazuko, 8.

¹⁶⁶ Spence, 173.

and living in caves. On the battlefield, they carried weapons and were able to scale steep cliffs. Their odd appearance, especially their large bare feet, caused the Han Chinese to regard them as uncivilized. During the fighting, female camps were structured as a living communitarian order.¹⁶⁷ Since most of the women in these camps had bound feet; the military camp became a labor organization. The Taipings forced women of occupied territories to remove bindings from their feet; regardless of the class in society they were from.¹⁶⁸ The bound foot became the symbol of women forced to exist as playthings for men.¹⁶⁹ Corporal punishment, including flogging and cutting off feet, was frequently inflicted on women who had not removed their bindings.¹⁷⁰ Since men had most of the power when it came to making changes in society, it is interesting that a man, Kang You-wei (1858-1928), would come forward to make improvements in the lives of these women.¹⁷¹ In 1883, he organized the first anti-foot binding society in China; his first concern being the “survival and preservation of China,”¹⁷² and his second, “the tortuous binding of women's feet.”¹⁷³ Societies set up to prevent foot binding spread among progressive circles in eastern China as private outlets for marriage arrangements, so the girls would not

¹⁶⁷ Kazuko, 10.

¹⁶⁸ Ibid.

¹⁶⁹ Gunde, 110.

¹⁷⁰ Kazuko, 11. [“Symbolic is a draft of a new Family Code, launched in 1907 and delivered in 1911, just before the Republican Revolution, and never decided upon. Re-drafting continued up to the Guomindang Code of 1930.”] (Therborn, 65).

¹⁷¹ Goran Therborn, Between Sex and Power: Family in the World, 1900-2000, (New York: Routledge Publishers, 2004), 64.

¹⁷² Ibid.

¹⁷³ Ibid.

become social outcasts and propaganda to educate the negatives of foot binding, while upholding the tradition of parental involvement in arranged marriages.¹⁷⁴ Kang You-wei believed the rest of the world looked down on China, as foot binding being just one example of a weakened society, stating: "There is nothing which makes us objects of ridicule so much as foot binding. I look at Europeans and Americans, so strong and vigorous because their mothers do not bind their feet and therefore have strong offspring."¹⁷⁵ For the first time in centuries, women could start to lead productive lives.

Liberated of their foot bindings, women participated in various kinds of labor. This labor included such tasks as twisting hemp into ropes and transporting bricks. The bricks were used to strengthen fortifications and build city walls. Women dug ditches and harvested crops. However, removal of foot bindings did not restore mobility, nor were the feet returned to their original state, and making walking a very painful experience, especially when they traveled great distances. Many wretched women were from elite gentry families and for some it was their first encounter with the world outside their front gate. Hundreds of women found this communal living so horrible they committed suicide; some died of illness, unable to endure sparse military rations.¹⁷⁶

Prostitution was banned, as Taipings regarded monogamy as sacred. No dynasty in China had ever attempted to prohibit prostitution. Equality and passions previously extolled in folk lore were restored. "This great undertaking could be accomplished only in a

¹⁷⁴ Therborn, 64-65.

¹⁷⁵ Ibid.

¹⁷⁶ Goodman, 13.

social and economic system that offered no place, as Friedrich Engels¹⁷⁷ once stated, for the purchase of a woman's surrender with money or any other social instrument of power."¹⁷⁸ Seeking a peasant created Utopian ideal,¹⁷⁹ the Taipings believed renunciation of worldly pleasures was tantamount to transforming their social structure; therefore rigorous military discipline was maintained. A prisoner who had soft hands, free of calluses from not contributing a fair share of the workload, was executed as a demon. Intensive ideological training was carried out every morning and evening "Taipings had to effect a change in consciousness by explaining their revolutionary principles to each man and woman."¹⁸⁰ Peasants, for the most part, may not have understood the full scope of the situation; especially the harm caused to fellow citizens using opium. With the realization that money from selling this drug made some foreigners wealthy a firm motive was given to any doubters, uniting peasants to take their land back. Like pirates in the Caribbean Islands, the Taiping army started "seizing vast amounts of booty, boats, arms, and gunpowder"¹⁸¹ along the way; allowing them to have great success in marching from

¹⁷⁷ Bhikhu Parekh, The Concept of Socialism, (New York: Holmes & Meier Publishers, Inc., 1975),

125.[Frederich Engels, son of German industrialist, was shocked at the poverty of the working class in England. He became a social scientist, author, political theorist, and father of the Marxist theory, alongside Karl Marx. *The Communist Manifesto*, published in February, 1848, begins with the assertion, "The history of all hitherto existing society is the history of class struggles."] (Parekh, 125.)

¹⁷⁸ Goodman, 17.

¹⁷⁹ ["To create a Confucian utopia, or *taiping* (an era of 'heavenly peace' as outlined in the *Zhouli*, a text of the third century BC, that had supposedly been written by Duke of Zhou eight centuries earlier and accorded classic status, writings that stated a prerequisite of having a utopia was the rectification of names. Getting the names of things right was as important as the precise orientation and orchestration of ceremonies, or the synchronization of the calendar with the seasons and the lunar phases. If names corresponded to their anciently ordained realities, cosmic order would be restored, the forces of *yin* and *yang* would be brought into equilibrium, the Five Elements/Phases correctly aligned, and Heaven's favor ensured."] (Keay, 160-161.)

¹⁸⁰ Goodman, 17.

¹⁸¹ Spence, 175.

Guilin, in the South, to Nanjing, a Northern city with a population of 40,000.¹⁸² In March, 1853, the Taiping soldiers entered the city of Nanjing disguised as Buddhist or Daoist priests.”¹⁸³ Even with 5,000 combat troops protecting the area, the overwhelmed people retreated to the “city’s inner citadel.”¹⁸⁴ Citizens of Nanjing, even children, were rounded up by the Taiping soldiers and killed by burning, stabbing, or drowning.”¹⁸⁵ Once inside Nanjing¹⁸⁶ their radical leader, Hong Xiuquan,¹⁸⁷ took up residence in the former Ming Dynasty Imperial Palace, wearing a “crown, and an embroidered *dragon* robe.”¹⁸⁸ Hong (Hung) would be known as their “*Heavenly King*”¹⁸⁹ for the next eleven years.

Anxious not to give offense to foreigners in treaty port areas and possessed of adequate supplies, the Taipings attached secondary strategic importance to the east after establishing their "Heavenly Capital" at Nanking in 1853. The Ch'ing court, by contrast, made a special effort to keep the rich areas of eastern Kiangsu and Chekiang out of rebel hands.¹⁹⁰ From 1857 to 1859, the insurgents still managed to gain impressive military

¹⁸² Ibid.

¹⁸³ Ibid.

¹⁸⁴ Spence, 175.

¹⁸⁵ Ibid.

¹⁸⁶ Spence, 181. [Nanjing is located west of Shanghai.] (Spence, 181).

¹⁸⁷ Richard J. Smith, Mercenaries and Mandarins, The Ever Victorious Army in Nineteenth Century China, (New York: KTO Press, 1978) [Hong Xiuquan is also spelled as Hung Hsiu-chuan in other references, as done by Richard Smith.]

¹⁸⁸ Spence, 175.

¹⁸⁹ Ibid.

¹⁹⁰ Smith, 5.

victories but they continued to suffer from inadequate central direction and were too often on the defensive. The bloody power struggle of 1856, resulting in the deaths of leaders Yang Hsiu-ch'ing and Wei Ch'ang-Hui, as well as the untimely departure of warlord Shih Ta-k'ai, dealt the Taipings a staggering blow. The decisive advantage Taipings gained by the defeat of imperial troops under Hsiang Jung earlier in the year was negated and it also virtually destroyed the centralized Taiping military and administrative structure, forcing the "*Heavenly King*" Hung Hsiu-ch'üan, to use nepotism, as dynastic rulers had done for centuries, filling the sudden void. The event created chaos at the Taiping capital resulting in corruption, with a decline in morale quickly imploding the rebel movement. When one relative, Hung Jen-kan, joined the Taipings in the spring of 1859, he brought talented new leadership to the thundering rebel cause. A man of many accomplishments, a scholar, theologian, scientist and reformer; considered to be well rounded and pragmatic. Armed with new ideas and new contacts, including many foreign missionary friends, Hung Jen-kan, named as Prime Minister of the Taipings, confronted a deteriorating political, military, and financial situation, still he hoped to revitalize the movement.¹⁹¹

The two remaining leaders of the Taipings were diverse. Hung Jen-kan's motives were primarily political while Li Hsiu-ch'eng's were principally military, but both men perceived the advantage to be gained by favorably impressing foreigners, particularly missionaries, who had remained neutral up to that point.¹⁹² Initially missionaries who were around the Taipings wrote of good reports, reiterating the fact that Taipings wanted foot binding stopped and the practice of

¹⁹¹ Ibid.

¹⁹² Ibid, 7.

Christianity started.¹⁹³ By the early 1850's the throne showed comparatively little concern with this "small and unimportant isolated city," however, by the early 1860's Peking had come to realize that Shanghai occupied a crucial position in the dynasty's military and financial affairs.¹⁹⁴

As the Taiping Rebellion was a turning point toward modern Chinese history, 1860 was a turning point in the rebellion. For ten years the war had raged, spilling into over a dozen provinces and causing untold misery and death to tens of millions; the fighting was intense but inconclusive. In the course of their military campaigns, the Taipings had captured several hundred walled cities, only to abandon them willingly or lose them to Ch'ing forces, where and when government armies could be mustered to combat the rebel challenge. During 1860, the seesaw battle was confined to the interior; the Taipings avoided the coastal treaty ports and Western influences played a negligible role in the conflict. When this situation changed, so did the balance of power in the Ch'ing-Taiping war.¹⁹⁵

Hung Jen-kan's progressive program to remedy the situation was broad and bold. His plan was to implement sweeping administrative and social reforms promoting scientific inquiry and technological development, foster banking, transportation, and other modern facilities,

¹⁹³ Smith, 11.

¹⁹⁴ Smith, 7. ["Trade was one of the city's main attractions. For the three great commodities circulating in mid-nineteenth century China—tea, silk, and opium—Shanghai was the most advantageous location for distribution. The lower Yangtze basin was one of China's major silk producing regions, export tea was grown primarily in the belt of hills which formed the Yangtze divide on the south, and opium could be distributed to greater advantage from Shanghai via the Yangtze than from any other port. In 1846 the city accounted for sixteen percent of China's export trade, but by 1861 this figure had jumped to fifty percent. By the late 1860s, Shanghai's *North-China Herald* could claim: "The heart of foreign trade is Shanghai, and the other ports mere blood vessels." Contributing markedly to this rise in the city's commerce were the opening of Japan to foreign trade in 1859 and foreign access to the Yangtze granted in 1861 brought foreign supplies including arms, ammunition, and steamers."] (Smith, 7-8)

¹⁹⁵ Smith, 4.

pursue an active foreign policy, and rectify the principles and practices of Taiping Christianity.¹⁹⁶ At the time of Hung Jen-kan's elevation to the office of prime minister, the most pressing military problem facing the Taipings was the threat of the Ch'ing government siege of Nanking.¹⁹⁷ It seemed only a question of weeks before the Imperialists would have the courage to storm the city, or whether starvation would exterminate the noble and desperate band of the first Christian movement in China.¹⁹⁸ The Taipings were pushing to advance toward the coast, intent on capturing Shanghai, a port with vast amounts of revenue and supplies, and Soochow as part of a larger plan aimed at establishing control over the upper Yangtze River; all while protecting Nanking.¹⁹⁹ In early June 1860, rebel forces under Li Hsiu-ch'eng captured Soochow, the provincial capital of Kiangsu. Li and Hung Jen-kan established temporary headquarters preparing to contact Western missionaries and diplomatic leaders in Shanghai. If the Taipings could gain Western support and successfully sweep the Yangtze clear of opposition, they could solidify their military position, possibly mounting a successful offensive northward to Peking.²⁰⁰ The Taipings were much more than a gang of local desperadoes, furthermore they took advantage of growing tensions between the Ch'ing government in serious decline and foreign powers. Both the hereditary elite known as the *Eight Banners* (*pa-ch'i*) and the so-called Army of the *Green Standard* (*lü-ying*) had long since ceased to be effective fighting government forces.

¹⁹⁶ Smith, 6.

¹⁹⁷ Ibid.

¹⁹⁸ Ibid.

¹⁹⁹ Smith, 6.

²⁰⁰ Ibid, 7.

The former, once powerful and proud, had become but a collection of "privileged paupers" by the time of the Taiping Rebellion.²⁰¹

From the Ch'ing government's point of view, using of foreign troops involved potential risks and was a shameful admission of Ch'ing military inadequacies.²⁰² From the standpoint of the foreigners, active opposition to the Taipings might be construed by the Chinese as a conciliatory gesture at a time when the Allies wanted to appear neutral.²⁰³ Even if the throne could be persuaded to accept some form of foreign military assistance to help protect Peking (Beijing) against the Taipings, there still were no assurances that the capricious foreign powers, then preparing to march on Peking, would do any more than protect their own lucrative commercial and missionary interests at Shanghai. Under prevailing conditions, intervention might end in a partition of the Chinese empire.²⁰⁴ However, frantic Ch'ing officials in Shanghai continued to negotiate with foreigners and reported their activities to the throne. Imperial officers, Ho Kuei-ch'ing and Wang Yu-ling, painted an extremely bleak picture of the military situation, arguing that China should accept British and French demands in order to secure their intervention against the rebels.²⁰⁵ The throne disagreed violently with these reports, castigating Hsu, Ho, and Wang for their efforts to temporarily use foreign troops. The emperor reaffirmed the view that foreigners must be prevented from entering the Yangtze and emphasized China

²⁰¹ Smith, 11.

²⁰² Ibid.

²⁰³ Smith, 14.

²⁰⁴ Ibid.

²⁰⁵ Smith, 15.

would under no circumstances solicit foreign aid against the rebels stating: "If we avail of barbarian strength it will cause the said barbarians to look lightly upon China."²⁰⁶ Tensions and paranoia grew on all sides during the spring and summer of 1860 posing insurmountable obstacles to the employment of foreign troops.

By mid-August 1860, a few small secret military operations in the vicinity of Shanghai proved successful. Taiping's General Li Hsiu-ch'eng, hoping to get more recruits and increase his forces, announced his intention of capturing Shanghai, urging residents to go against the government announcing they should "wash their hearts, change their appearance, and speedily pledge their allegiance in order to return to the true *Way*."²⁰⁷ His announcement sent the port city into a panic, "volunteers were enrolled, barricades erected, arms of all sorts mustered, trunks packed, treasures shipped, inventories taken and many other things done with more than ordinary dispatch."²⁰⁸ The Taipings descended on the treaty port with a few thousand troops, hoping to wrest control of the city from the imperial authorities. Diplomatic overtures of neutrality from Western powers had been disheartening to General Hsiu-ch'eng and his associates in Soochow. The rebel commander received encouragement from a few foreigners and some imperial troops at Shanghai; apparently believing he could take the treaty port without disrupting trade that would antagonize foreigners and lose some of his own troops.²⁰⁹

Within days, some fifteen hundred Allied troops had placed themselves in key positions

²⁰⁶ Ibid, 16.

²⁰⁷ Smith, 12-16.

²⁰⁸ Ibid.

²⁰⁹ Ibid.

on the periphery of the foreign settlement and at each of the seven gates on Shanghai's four-mile-long city wall. On August 16, 1860, British naval and military authorities sent a message to the Taipings stating that both the city proper and the foreign settlement were being militarily occupied by the British and French, and warning: "*If armed bodies of men attack or approach the positions held by them, they will be considered as commencing hostilities against the Allied forces, and will be dealt with accordingly.*"²¹⁰ On August 18, General Hsiu-ch'eng's troops marched to the walls of Shanghai after easily dislodging the imperial defense forces outside the city. Instead of arriving to a neutral reception from foreigners, they encountered shot and shell from Allied artillery as well as a well-directed musket and rifle barrage. Faced with the prospect of a large scale attack, the foreign authorities ordered additional troops from Chusan Island and requested reinforcements from Hong Kong and the North. As a result these forces proved to be unnecessary, because General Hsiuch'eng remained steadfast in his desire to avoid offending the Western powers.²¹¹ Hundreds of Taipings fell as the Allies, manning both Western and Chinese guns, fired canister shot and heavy artillery shells into the rebel ranks. Western gunboats entered the fray, dropping 13-inch shells among the Taiping banners. Yet, in spite of this, General Hsiu-ch'eng remained determined and communicated with the Western consuls in Shanghai, expressing his willingness to "repress this day's indignation, and charitably open a path by which to alter our present positions towards each other."²¹² With no response forthcoming, after being

²¹⁰ Smith, 15.

²¹¹ Ibid.

²¹² Smith, 15-16. ["Office for the Management of the business of all foreign countries. Established by the Qing in 1861 in an attempt to deal with the crises presented by Western foreign powers. Under the leadership of Prince Gong and Wenxiang, the Zongli Yamen was involved not only in treaty negotiations with Western countries, but in self-strengthening efforts including the establishment of language schools with Western curricula, the research of

wounded by Allied shrapnel and having his rear guard threatened by imperial troops, he retreated to Chia-hsing, and then went to Soochow. Shanghai, continuing to play a pivotal role in the Taiping Rebellion was, for the moment, secure.²¹³

During the summer and fall of 1860, relations between China and the Western powers improved, and although the parties concerned moved with cautious hesitation, a new spirit of conciliation was apparent among them. On the Western side, the most obvious manifestation of this spirit was the initiation of the so-called Cooperative Policy; on the Chinese side, it was the establishment of the "Chinese Foreign Office,"²¹⁴ by the Zongli Yamen.²¹⁵ The replies of these officials represented a wide range of views. Some of the Zongli Yamen, serving under Prince Gong, opposed the idea of using foreign, possibly unreliable, troops against the rebels; as much as some favored it. Those that opposed assistance using foreign troops, an example of using barbarian assistance since ancient times, also believed outside help was always followed by unexpected demands. They generally hoped Western intervention would never become necessary; thereby saving money and pride.²¹⁶ China, not changing her isolationist attitude at the moment, showed foreigners a haughty attitude; "the Tsungli Yamen, beset by organizational

Western forms of government, and the investigation of international law. (Spence, A69).

²¹³ Ibid.

²¹⁴ Ibid, 17.

²¹⁵ David M. Pletcher, The Diplomacy of Involvement: American Economic Expansion across the Pacific, 1784-1900, (Columbia: University of Missouri Press, 2001), 68-70. [The Zongli Yamen is sometimes spelled Tsungli Yamen when using the dialect *pinyin*. Prior to the creation of the Yamen by Prince Gong in 1861, Qing foreign relations were conducted by several different agencies, such as the Ministry of Rites. It was abolished in 1901 and replaced by the Foreign Office of ministry; which ranked above the other six boards in the government.] (Pletcher, 68-70).

²¹⁶ Ibid.

defects and external difficulties, became more unreasonable to deal with than the local authorities had been.”²¹⁷ Deep rooted misconceptions of China’s absolute superiority and of the inevitably treacherous intentions of the foreigners, and the augmentation of such misconceptions, under unfavorable conditions, were the basic obstacles which stood in the way of normal diplomatic relations.²¹⁸ Undoubtedly the opinions of Prince Gong and his associates were influenced heavily by recent conversations with Thomas Wade, Secretary to the British Legation. In these talks, Thomas Wade side stepped Chinese inquiries concerning British military assistance against the Taipings and urged that China avoid the use of foreigners entirely. Citing the example of Great Britain in India, he pointed out that there could be no assurances that Russia, France, or even England would relinquish territory in China once it had been captured by foreign soldiers.²¹⁹ However, Peking could not reject foreign intervention outright. In an edict dated January 24, 1861, which made pointed reference to Thomas Wade's remarks, the Hsien-feng Emperor concluded that the best course of action was to inform the powers that China, at present, was strong enough to contend with the rebels, but if aid should be needed in the future, it would be requested. Perhaps Thomas Wade, frustrated by the naive view of power taken by the throne, gave a copy of the English play *Richelieu*,²²⁰ with its metonymic adage: “*The pen is*

²¹⁷ S.M. Meng, The Tsungli Yamen: Its Organization and Functions, (Harvard East Asia Research: Harvard University Press, 1962), 81.

²¹⁸ Ibid; 3.

²¹⁹ Smith, 21.

²²⁰ Brander Matthews, Paul Robert Lieder, The Chief British Dramatists, Excluding Shakespeare; Twenty-Five Plays from the Middle of the Fifteenth Century to the End of the Nineteenth, (Boston: Houghton Mifflin Company, 1924.) Sir Edward Bulwer-Lytton, *Richelieu*, London, 1839.

mightier than the sword,”²²¹ to Prince Gong, as the ruler believed signing Imperial edicts would be the ultimate authority and solution to all problems. Officially, the Ch'ing government, like the British government, sought to avoid foreign intervention against the Taipings however, inquiries on the subject continued to flow from Imperial officials.²²²

A final decision was made to strengthen China's own military capabilities, with the possibility of renting and purchasing Western weapons, including steamers. From this point onward, metropolitan officials and the throne gave increasing attention to the acquisition of foreign arms and the training of Chinese troops.²²³ The kingpin of the day was trading and with the opening of the Yangtze River, British trade started with the Taipings. They considered the rebels to be the de facto power in the lower Yangtze valley, and realized in the end China could be split, thereby protecting their interests no matter which way the wind blew the sails.²²⁴

By early 1860, three individuals, Hsueh Huan, Wu Hsu, and Yang Fang, had come to assume leading roles in the defense of Shanghai. All three men had experience in the conduct of foreign relations, and were active in Shanghai's civil and military affairs.²²⁵ When General Hsiu-ch'eng went into eastern Kiangsu and learned the inadequacy of local Ch'ing defense forces, the possibility arose that these three men would have to combine their military and diplomatic roles

²²¹ Brander Matthews, Paul Robert Lieder, The Chief British Dramatists, Excluding Shakespeare: Twenty-Five Plays from the Middle of the Fifteenth Century to the End of the Nineteenth, (Boston: Houghton Mifflin Company, 1924.) 812. [Sir Edward Bulwer-Lytton, *Richelieu*, London, 1839.] (Matthews, Lieder, First Act, Scene II, 812). [“The administration of Cardinal Richelieu, whom (despite all his darker qualities) Voltaire and history justly consider the true architect of the French monarchy, and the great parent of French civilization, is characterized by features alike, both tragic and comic.”] (Matthews, Lieder, 792.)

²²² Smith, 21-22.

²²³ Smith, 21-22.

²²⁴ Smith, 23.

²²⁵ Ibid, 13.

to negotiate for Western aid against the rebels. Neither the Chinese, nor the foreign powers welcomed this prospect, as it placed both parties in awkward positions.²²⁶

Rebel menace grew ever more threatening in the spring of 1860, as Chinese officials in Shanghai began to seek men knowledgeable about the military, men they could trust and control. Just as the gold rush in America drew prospectors to the west coast with wagons to haul away their gold and silver, men with ships would sail to Asian coasts in search of wealth through exporting exotic goods to foreign buyers. Frederick Townsend Ward²²⁷ found himself in an ideal position to engage in a little filibustering. Descended from sailors, he spent most of his childhood near the sea. At age eleven, he earned the right to sail, “*Vivid*,”²²⁸ his father’s sloop. Frederick Ward acquired an early reputation for courage, discretion and seamanship, while serving later on a clipper ship, “*Hamilton*.”²²⁹ At the impressionable age of sixteen he sailed from New York to China; experiencing the exciting life of exotic ports.²³⁰ When Frederick Ward returned to the states, he attended the “American Literary, Scientific and Military Academy in Vermont (now Norwich University),”²³¹ where he undoubtedly received at least a rudimentary background in military instruction and drill training. With the memory of sea salt and ocean winds, his reckless spirit could not be contained; he left the academy, headed to California and “signed on as chief

²²⁶ Ibid, 24.

²²⁷ Smith, 23. [Frederick Townsend Ward was born in Salem, Mass; November 29, 1831] (Smith, 25-26.)

²²⁸ Ibid, 25.

²²⁹ Ibid.

²³⁰ Smith, 25.

²³¹ Ibid.

mate of the '*Russell Glover*,'²³² commanded by his father. San Francisco was teeming with rogue men in saloons having discussions about which adventure to take, life changing decisions were made by either heading toward the hills to discover gold, or signing onto ships destined to elusive ports, perhaps never to return.

Frederick Ward "stayed in the Far West for over a year, presumably prospecting, however, in late 1851, China once again captured his attention."²³³ Perhaps he read about the Taiping uprisings in a San Francisco newspaper, or overheard conversations about the rebels as he walked along the embarcadero while watching the fog roll in, weather he knew all too well from his previous trips to the *Middle Kingdom*. He had to find work and "found it necessary to accept temporary employment on an opium ship as first officer of the *Gold Hunter*;"²³⁴ making just enough to support himself. The ship temporarily dropped sails in Mexico; when during a leave, Frederick joined up with William Walker,²³⁵ a mercenary, who attempted to establish governments in Mexico and Nicaragua. James Jamison, one of Walker's associates, described the atmosphere at the time by writing: "*Those were the days when the ardor for adventure by*

²³² Smith, 25-26.

²³³ Ibid.

²³⁴ Smith, 26-27.

²³⁵ Ibid. ["Frederick Ward later regretted filibustering, an activity for which William Walker was outlawed by his own government. Ward did not remain with Walker for much more than a year, perhaps less. In May 1854, the American authorities arrested Walker for violating United States neutrality laws, by which time the number of his followers had already dwindled to a mere handful. Ward probably left Walker's service before the "Republic of Sonora" fell apart. Nonetheless, his brief tenure with the so-called King of Filibusters seems to have left an indelible impression upon the Salem adventurer. Many of the problems besetting Walker in Mexico during the early 1850s haunted Ward in China less than a decade later, and many of Walker's solutions to these problems, particularly his emphasis on loyalty, strict discipline, and effective personal control found expression in Ward's armies in the 1860s. Neither individual was a military man in the strictest sense, but both knew how to handle their subordinates. At the same time, both were ambitious, strong-willed, and individualistic. Possibly their aspirations or personalities clashed, and for this reason they parted ways."] (Smith, 27.)

land and sea was hot in the breasts of men;"²³⁶ the risk of life and limb paled in comparison to the possible rewards, wealth waiting for just the right prospector to come along. Always having an eye toward the setting sun, perhaps running away, since American authorities arrested Walker for violating United States neutrality laws, and fearing he might also be considered an outlaw, the rogue Frederick Ward drifted, while experimenting with being, "a speculator in land and scrap metal, a Texas Ranger, and a drillmaster in the Mexican army,"²³⁷ eventually joining the French Foreign legion.²³⁸ Participating in the Crimean War (1854-56), gave Frederick Ward exposure to new developments in Western warfare, including rifles and regiments as skirmishers.²³⁹

Frederick Ward gazed at the Crimean night sky, with the full moon giving his only light, and knowing it would give direction to distant sailors. Distraction was normal for a man crouching in a cold ditch, dodging bullets, with scarce rations to share, and being well aware he may meet his Maker at any moment. Days and nights were perhaps filled with reflection of safer days as a young lad at the academy. Lightheaded from lack of food and sleep, his mind would wander to a safe place, his favorite classical studies where he learned about descendents of Agamemnon, a world filled with adventure, where a man could become a hero if he slew a monster, or a dragon. Believing he could blame any misfortune of his cursed life on the *gods*, he

²³⁶ Smith, 27.

²³⁷ Ibid.

²³⁸ Ibid.

²³⁹ Ibid. 27.

felt a kinship to the wandering of Odysseus,²⁴⁰ recalling his teacher regaling the ancient poem from Homer:

*Mortals! They are always blaming the gods for their troubles,
When their own witlessness causes them more than they were destined for!*²⁴¹

The environment of the Crimean War was not for Frederick Ward, he could almost hear the cry of sandpipers, seagulls, and cormorants from the nature preserve formed by the Berda River. With a sailor's ideal environment of land spits and bays, the Sea of Azov to his North and the Black Sea to his South, his pulse beat as the ebb and flow of the tides.²⁴² Leaving was inevitable, after an argument with his commanding officer; he left the army before the war was over.²⁴³ With an unsettled heart, longing for the lazy days of rolling cigars on the thighs of virgin *mermaids*, remembering the spicy pint of rum, Frederick Ward cursed the *gods*, coiled the ropes, pulled the anchor, looked at his compass, and took to the sea. With the sun at his back "serving

²⁴⁰ Charles Segal, *Singers, Heroes, and Gods in the Odyssey*, (Ithaca, Cornell University Press, 1994), 3. [Odysseus was the wandering Greek hero in Greek mythology, he fought in the Trojan War, and major character in plays by Homer, such as *The Odyssey*; "For centuries after the time when the poem was first sung these places haunt our imagination still. This is in part because the *Odyssey* creates an imaginative landscape, a landscape of the imagination. Its world is populated, of course, by fabulous monsters, but its cities, harbors, oceans, and islands are also the setting for the familiar ways of men and women, as the opening lines tell us."] (Segal, 3.)

²⁴¹ Stanley Lombardo, *Odyssey, by Homer*, (Indianapolis: Hackett Publishing, 2000), ["*If you do this practice, you can lock eyebrows with the masters of old, seeing through their eyes and hearing with their ears. Wouldn't you like to do that?*" said Wu Men, the great Sung Dynasty Ch'an master. Thus, for the last decade, I, Stanley Lombardo, have attempted locking eyebrows with Homer, the great master of European poetry."] (Lombardo, 382). (Stanza 35-40)

²⁴² A.G. Kositianoy, Aleksey N. Kosarev; *The Black Sea Environment*, Vol 5. Of the Handbook of environmental chemistry: Water Pollution, (Berlin: Springer-Verlag, 2008), 65. [The Sea of Azov, a northern extension of the Black Sea, located on the southern coastline of Russian and Ukraine has a maximum depth of 46 feet making it the shallowest sea on the planet and a nature preserve containing ducks, geese, swans, sandpipers, seagulls, and cormorants; also more than 300 species of vegetation.]

²⁴³ ["Ward did not; however, remain until the end of the Crimean war. At some point he quarreled with his superior officer and was allowed to resign; this may have formed the basis for the belief shared by many Chinese in Shanghai that Ward was a 'cashiered military officer' in his own country."] (Smith, 27.)

as first mate on the small American coastal steamer *Antelope*, under Captain Lynch,”²⁴⁴ he left the harbor and tossed a gold coin to Poseidon for luck, setting some silver coins aside to be used in one of the many brothels of Shanghai. Fulfilling his dreams, or by the plan of the *gods*, he made just enough money from an American coastal steamer to make his way back to San Francisco, “where, in late November 1859, he cashed a ‘sight exchange draft’ on a New York bank at the banking house of Fretz and Ralston; returning to China on a trading expedition with his brother, Henry Ward.²⁴⁵ Like Odysseus, he would suffer as the “*ill-fated man*,”²⁴⁶ at the whim of the *gods*. Frederick Ward, with sights always set toward the next adventure, would never see the shoreline of his homeland again. While he was at sea, perhaps the Taiping leaders consulted their horoscopes, surmising the arrival of this *white devil* they would soon face.

Arriving in China with letters of recommendation from home, Frederick met some influential local businessmen, including Charles B. Hill.²⁴⁷ After hearing about the Taiping rebellions, Ward saw an opportunity to use all his past experiences, including filibustering, to make money. With Charles Hill’s connections, Frederick Ward gained an introduction to his future father-in-law, Yang Fang. Ward’s gregarious personality convinced *Old Fang* and his group that he was the best choice for leadership of a covert army; resulting in the concept of the

²⁴⁴ Smith, 28.

²⁴⁵ Ibid. [“In a memorial (for Frederick Ward) written by Hsüeh Huan in early 1862, Ward and his younger brother Henry came to China in 1860 for the purpose of trading. They might have come as representatives for their father. Before long, the two men went their separate ways: Henry entered the commission business trading as Ward and Company, while his brother found employment on Admiral Gough’s pirate-suppression steamer *Confucius*.”] (Smith, 28.)

²⁴⁶ Lombardo, [Homer’s *Odyssey*, stanza 54.]

²⁴⁷ Smith, 25.

Foreign-Arms Corps.²⁴⁸ Frederick Ward began organizing the Foreign-Arms Corps in the spring of 1860. Skeptical about their ability to fight effectively, with “neither the time nor the inclination to start training native troops in the use of Western tactics and weapons, he turned instantly to Shanghai’s burgeoning foreign population for mercenary power.”²⁴⁹ Men, comparatively well versed in the ways of Western warfare, were found in abundance among the discharged seamen, deserters and other drifters who made Shanghai their temporary home, tempted by the prospect of adventure, high pay and loot.²⁵⁰

Ward, surely a pawn in this game of chess, lacked a full scope of the situation. The endgame could have been predictable had he realized chess is a two player game, with the extra player unnecessary. Both the British and the Chinese were well aware of the board game. Chess originated in India before the sixth century AD during the Gupta Empire. The game spread to Persia and Buddhist pilgrims and *Silk Road* traders carried the game to the Far East, where it was transformed and assimilated into a game often played on the intersection of the lines, rather than within the squares. Further, Chinese records mention the introduction of chess from India as early as 220BC to 65 AD.²⁵¹

With complex machinations of the court, the prevailing unfavorable publicity of using outside military, foreign investors playing politics and risks of imprisonment for violating presumed British neutrality, nevertheless Frederick Ward proceeded to recruit with lofty

²⁴⁸ Ibid.

²⁴⁹ Smith, 29.

²⁵⁰ Ibid.

²⁵¹ Horst Remus, *The Origin of Chess and the Silk Road*, [The Silk Road Journal](#), Vol. I, (Saratoga California: The Silk Road Foundation, Editor Daniel C. Waugh, January 15, 2003), 1. (www.silk-road.com; accessed June 1, 2013).

promises of great reward; the best of the group were promoted to officer positions. Since the “the lower echelons of the force consisted of less capable and unreliable men, discipline had to be rigid, even harsh, recruits were beaten or imprisoned for relatively small offenses, capital punishment was used and deserters became frequent.”²⁵² While Frederick Ward recruited, organized, and trained the men, group administrative affairs “remained in the hands of Wu Hsu and Yang Fang, thereby assuring some control over the impetuous American.”²⁵³ The rogue group was supplied with Western cannon, muskets and the reliable Sharp’s repeating rifles and Colt revolvers.²⁵⁴ In time, Frederick Ward succeeded, by force of personality, energy, daring, and tact to win Yang’s confidence to the point when he eventually married *Old Fang’s* daughter.²⁵⁵ Frederick Ward’s short list of friends did not include the British, especially members of the consul concerned with this mercenary group being in violation of neutrality, quickly draining local manpower with his inflated promises to recruits, thereby a menace to foreign trade.²⁵⁶

In February 1861, Vice-Admiral James Hope, head of the British East Asian naval squadron, traveled up the river with a view toward establishing an understanding with the rebel leaders at Nanking. At the Taiping capital, Vice-Admiral Hope concluded an agreement, which permitted British vessels to pass through rebel held territory. While Britain maintained the rule

²⁵² Smith, 29.

²⁵³ Ibid, 30.

²⁵⁴ Ibid, 31.

²⁵⁵ Smith, 31.

²⁵⁶ Ibid, 32.

of no interference with the Taipings, they also wanted to protect Shanghai trade interests at all costs.²⁵⁷

In spite of obstacles, on April 24, 1861, British Captain Hire of H.M.S. *Urgent*,²⁵⁸ while recovering deserters from the Foreign Arms Corps, succeeded in arresting their leader.²⁵⁹

Frederick Ward claimed to be a Chinese subject, after claiming he was American, then Mexican, to buy time and possibly escape.²⁶⁰ The Chinese inner circle of the corps, “denied all knowledge of the fact of such men being in the Imperial service,”²⁶¹ however they acknowledged Frederick Ward, claiming he had just petitioned to become a Chinese national.²⁶² Avoiding prison, he had to wonder if he could be of value, and if his troops could be maintained without full support of the Imperial administration.²⁶³ A covert operation that would agree with the foreign neutrality, and save the face of the Imperial court, may have been a futile endeavor; however, he was too invested to turn back. The Imperial government “established a bureau, in the summer of 1861, to provide systematic training for various local forces ‘unskilled’ in the use of Western weapons, while assisting Frederick Ward to expand the force to over four hundred Chinese troops, apparently without the knowledge, or at least without the opposition, of foreign officials in

²⁵⁷ Smith, 24.

²⁵⁸ Smith, 34-35.

²⁵⁹ Ibid, 35.

²⁶⁰ Ibid.

²⁶¹ Smith, 35.

²⁶² Ibid.

²⁶³ Ibid, 37.

Shanghai;”²⁶⁴ he finally started to prove his worth by training “about one thousand well-trained Chinese soldiers under arms and ready for action”²⁶⁵ within a short amount of time.

Palace intrigue added to the instability of the situation. A “coup d etat in November 1861 brought Prince Kung and his associates to power under the rule of the shrewd Empress Dowager, Tz'u-his;”²⁶⁶ this emergence brought more capable and enlightened leadership in Peking, with more flexibility in regard to needing military assistance. The idea of a Westernized army came under discussion. Regardless of court decisions, Great Britain, ‘*the country where the sun never set*’²⁶⁷ was not about to relinquish power to a band of scoundrels, a group overseen by someone without proper credentials, including the sanction of the court under rule of Her Majesty, Queen Victoria. The Chinese court administrators and British legation decided to support the idea of assisting in the buildup of China's own military in order to eliminate the need for foreign intervention, hopefully assuring the stability and viability of the Ch'ing regime; allowing the rulers to save face in regard to their strength.²⁶⁸ Playing both sides of the chess board, the British “established a fruitful alliance with Frederick Ward,”²⁶⁹ and created their own training program at Tientsin.²⁷⁰ Both China and Great Britain, realizing the extensive cost of the operations,

²⁶⁴ Smith, 37.

²⁶⁵ Ibid, 38.

²⁶⁶ Ibid.

²⁶⁷ Smith, 41.

²⁶⁸ Ibid.

²⁶⁹ Ibid, 58.

²⁷⁰ Smith, 59.

agreed that eventual elimination of using foreign intervention against the Taipings would have to be understood by all parties involved.²⁷¹

The Empress Dowager received a lengthy, secret document from Prince Kung, the Zongli Yamen, and members of the court administration, outlining the objections to the use of foreigners, especially in areas of China where the court could not keep a watchful eye on their own investments, as they did with the foreign Ever-Victorious Army under Frederick Ward.²⁷² The Dowager's inner court did not agree; they were more concerned with limiting the use of Allied troops against the rebels than limiting the mercenary army, especially with needed security in the Shanghai area. The Yamen, never totally trusted by the ruling family, ordered additional recruiting for Frederick Ward and his Ever-Victorious Army; eventually promoting Ward to the status of colonel.²⁷³

While Frederick lay curled in a ball, his eye caught a cormorant flying overhead, stunned and in shock, thinking, for a moment, that he was back in the Crimean War; numbness set in as he felt the warmth and realized it came from within. Wincing in pain, he saw the tether around the bird's neck, finally realizing the Arabatskiy Bay was thousands of miles and a lifetime away. Sensing both were trapped, final thoughts raced to his *Red Blossom*; he wondered how she would survive without his protection, especially with her bound feet? She had begged him not to come

²⁷¹ Ibid, 72.

²⁷² Smith, 72-73. ["Some of the inner court concerns may have been warranted as reports showed during the second half of 1862, Henry Ward (Frederick Ward's brother) made a number of purchases on behalf of various individuals connected with the Chinese government. In England he spent about \$80,000 on 'war material' and other assorted items, including saddles for his brother and carpets for Yang Fang. During his stay in the United States, at least four new steamers intended for use by the Ever-Victorious Army were being outfitted: the *Donald*, *Chikiang*, *Kiangsoo*, and *Dai Ching*. Frederick died before any of these vessels started for Shanghai, however, and his brother, Henry, sold the boats to the United States government shortly thereafter for use in the Civil War."] (Smith, 91).

²⁷³ Smith, 76.

on this trip, perhaps she knew something, maybe *Old Fang* lied when he said he considered him a son. With *Old Fang's* ties to the government, she may have overheard a secret conversation, or merely examined her tea leaves and his horoscope, spitting doomed blood he hoped his wife remembered where he hid the gun, should she need it. Taking his last gasp of breath after someone yanked the chain on his neck, and stealing the pouch containing his last gold coin, he thought he heard someone say *checkmate*; recognizing the foreign accent, and his fate, Frederick Ward closed his eyes and bared his soul to his Maker.

Historians could question the reason behind Frederick Ward being transferred to the Chekiang front, where the American commander met his death on September 22, 1862. Perhaps the court felt he had usurped their power and this was one way to eliminate him; conceivably the British were bitter that Frederick Ward had been allowed to go free after originally arrested; now extra effort, at a time when they needed all resources, was spent on eliminating him.²⁷⁴

“Following the battle of Tz'u-ch'I, Frederick Ward's body arrived at Sung-chiang; where all the city's shops were closed, and the entire Ever-Victorious Army was in mourning for the next three months.”²⁷⁵ While certain members of the inner court may not have trusted Frederick Ward, he still received a respectful return by the citizens, leaving everyone to wonder who would take his place.

After trial and error of choosing a new leader for the army, “recognizing that foreigners would not submit solely to Chinese leadership, Li Hung-chang opted for a British officer to

²⁷⁴ Ibid,79.

²⁷⁵ Ibid.

command the Ever-Victorious Army,²⁷⁶ feeling that the vagabonds comprising the contingent's officer corps would at least fear the might of England"²⁷⁷ by showing respect to this powerful group. In 1862, British citizen, "Charles Gordon was named as commander, and with his assignment the Ever-Victorious Army witnessed the revival of strong leadership, coordination conspicuously absent since Frederick Ward's death."²⁷⁸ Commander Gordon turned out to be a good choice for the members of the army. When he took command he faced a multitude of problems, not the least of which was a mutinous force.²⁷⁹ Commander Gordon promised the men he had no intention of dismissing them and would uphold their rights, as long as they behaved and followed the rules.²⁸⁰ Word spread of his fairness and of the most distinctive feature of his administration was the large-scale enlistment of Taiping soldiers coming over to his army.²⁸¹ His tactics proved a positive result, both Chinese and Western accounts "give the Foreign Arms Corps a greater measure of credit, stressing the element of surprise, the speed of operations, and

²⁷⁶ ["This era was marked by rapidly increasing foreign participation in several key areas of Chinese civil and military administration, a phenomenon often described as "synarchy."] (Smith, xiv.)

²⁷⁷ Smith, 117. ["British supervision, the contingent's administration was changed to conform to the provisions of the Li-Staffey agreement, and spending was curtailed. From an estimated four to five thousand men under Ward and Burgevine, the Ever-Victorious Army was reduced to three thousand rank and file, three hundred coolie corps and a hundred boatmen, in addition to the force's foreign officers, hospital staff and others."] (Smith, 118).

²⁷⁸ Ibid, 123. ["Gordon envisioned the Ever-Victorious Army as the nucleus of a modern "Chinese Native Army" under central government sponsorship and direction. He believed that with a little incentive the Ch'ing authorities would incorporate Western organizational and training techniques, a view shared by Wade."] (Smith, 127.)

²⁷⁹ Smith, 131.

²⁸⁰ Smith, 128. ["Payment to the troops was made in Mexican dollars, in the presence of the commander, "whose aim," wrote one of Gordon's officers, "was to prevent, as far as possible, squeezing and the misappropriation of funds."] (Smith, 129.)

²⁸¹ Ibid, 131.

the contribution of Western weapons”²⁸² since, at that time, it was impossible to get repairs done on foreign equipment, and shipments for new supplies often took months.

Through 1863 several Taiping commanders were wounded or killed; morale diminished with lack of leadership. By 1864, the beleaguered Taipings finally succumbed to troops leaving and joining the other side, thereby strengthening the combined forces of the foreign powers and the Qing court.²⁸³ One reason the Taipings failed was several of the original brotherhood, over time, lost faith in Hong Xiuquan’s leadership. Xiuquan became corrupted by power and reverted to the ancient practice of taking concubines, thereby nullifying his ruling using Christian ideologies. Many of his followers grew tired of vague promises, leaving more discontent than when they joined the movement. Some of the brotherhood, or warlords, were killed, fragmenting their stronghold on the regions they had conquered.²⁸⁴ After the Taiping leader Hong Xiuquan’s²⁸⁵ death in July 1864, by suicide or illness, the Qing troops stormed Taiping camps in Nanjing. A Qing general wrote to the emperor: “Not one of the 100,000 rebels in Nanjing surrendered themselves when the city was taken but in many cases gathered together and burned themselves, passing away without repentance.”²⁸⁶ Such a formidable band of rebels has been rarely known from ancient times to modernity.

²⁸² Smith, 34.

²⁸³ Spence, 175. [“The Mandate of Heaven was conferred on the Manchus in 1644 after the suicide of the last Ming emperor, thus ushering in the final imperial dynasty to rule China. Ever mindful of the importance of a name, the Manchus at first considered naming their dynasty the “Second Gold (Jin) Dynasty” but decided it sounded too brassy, opting instead for *Qing*, meaning “Pure.”] (Evans, 95.)

²⁸⁴ Ibid, 176 - 177.

²⁸⁵ [Also spelled Hung Hsiu-ch’uan in some sources.]

²⁸⁶ Ibid, 180.

Once the Taiping rebels were conquered, the ruling elite did not excuse the female soldiers because of their gender. One official sent a letter of warning to his superiors advising them to kill the women, as they did the men. He stated they did not deserve any mercy as they had fought just as well as the men while defending their city. The female troops had frequently humiliated Qing forces using hatred, cruelty, torture, starvation, mutilation, and castration that horrified elite superiors.²⁸⁷ Both the Taipings, with their quasi-Christian beliefs and vision of a social overthrow, and the Emperor's Qing forces left the once prosperous region a virtual barren wasteland after stripping resources for food and supplies to maintain their huge armies.²⁸⁸ The result of all the violence, turmoil, and starvation left 20 million Chinese dead.²⁸⁹

With widespread devastation, many Chinese, especially of the older generation, bewildered by modern ways, regretted the passing of the indigenous system, which served their country for three millennia and more.²⁹⁰ Betrothal and marriage, which was no longer conventional union of two families, became entered into freely by individuals.²⁹¹ The passing of convention was inevitable and the old system was eventually condemned in an Imperial Edict issued on September, 1905.²⁹² Prior to this Imperial Edict, the law in regard to women was simple, she had no rights.²⁹³ Widows were not supposed to remarry.²⁹⁴ Horoscopes were no

²⁸⁷ Kazuko, 10.

²⁸⁸ Spence, 177-178.

²⁸⁹ Spence, 63.

²⁹⁰ Ayscough, 62.

²⁹¹ Ibid, 63.

²⁹² Ibid, 62.

²⁹³ Ayscough, 60.

longer compared before arranging marriages.²⁹⁵ Ladies of ancient China who had lived according to the *Record of Rites*,²⁹⁶ forming links between dead ancestors and unborn descendants, exemplifying the instincts and philosophy of their race, would not admit to outsiders those, including their own sisters, who had broken the mold or pattern in perceived dishonorable ways.²⁹⁷ Young women overcoming the aversion to wearing white for weddings started wearing dresses and veils in Western style.²⁹⁸ Chinese women started to demand equality in morals and laws. Since having a concubine was illegal, a wife could sue her husband for adultery.²⁹⁹ Tolerance for the double standard became old-fashioned; however, even with these changes, divorce in China was rare.³⁰⁰ Many modern couples decided to leave the traditional family household.³⁰¹ Positive avenues started opening up for women, especially with regard to their education. Crafts and agricultural practices still required some form of training. As the fighting waned, men and women began to live together, leaving the dormitories. Marriages became love

²⁹⁴ Ibid, 61.

²⁹⁵ Ibid, 20.

²⁹⁶ Patricia Buckley Ebrey, *Confucianism and the Family Rituals in Imperial China*, (New Jersey: Princeton University Press, 1991), 1-5. [The *Book of Rites*, or *Record of Rites*, was one of the Five Classics of the Confucian canon. It described social forms, governmental system, and ceremonial rites. Confucius described *Li* as all traditional forms requiring a standard of conduct, including “*Pattern of the Family*,” and “*Meaning of the Marriage Ceremony*.”] (Ebrey, 1-5.)

²⁹⁷ Ayscough, ix. [In the *Record of Rites*, it is expressly stated that men shall not concern themselves with matters behind the doors and that women shall not concern themselves with matters beyond the doors.] (Ayscough, ix-x.)

²⁹⁸ Ibid, 28. [Overcoming the aversion of white, the color of mourning for Chinese ancestors.] (Ayscough, x.) [“Traditionally brides wore red clothing and red veils for their marriage ceremonies. Red envelopes filled with money were given as presents, *red* means good luck.”] (Chai, 18).

²⁹⁹ Ayscough, 67.

³⁰⁰ Ibid, 58.

³⁰¹ Ibid, 66.

unions, not astrologically matched commodities.

Some scholars conclude the Taiping rebellion failed. According to historian Jen Yu-wen states it failed for the following reasons: “(1) The Empire was still in a state of turmoil. (2) There was no accurate census. (3) There were not enough trained men to carry on the routine duties of the state. (4) Nationalization of private property might antagonize the people. (5) The new land system was not in the interest of the Taiping government. (6) There was difficulty inherent in the very nature of the system which hindered its realization.”³⁰² Perhaps the broad scope of changing the ideologies of millions of people in such a large country would not happen, as some believed, with just one rebellion.

Quality as well as quantity spoke for the effectiveness of the ideology. The Taipings fought with courage understandable only on the assumption that forces inherent in their ideology drove them. Even their enemy had some good words for their fighting ability.³⁰³ Coercion alone could not possibly account for the courage and discipline, which enabled such a large group of new recruits to behave as they did under the decreasing number of the "old" and therefore dependable members of the original group.³⁰⁴ Western sources also give testimony to the spirit of discipline of the Taipings; they were also amazed by the complexity of the Chinese people. Missionaries from the West had great hopes that the Taipings would win China to Christianity, and some missionaries persisted in this hope to the end.³⁰⁵

³⁰² [Chien] Yu-wen, "T'ai-p'ing t'ien-kuo t'ien-cheng k'ao," *Journal of Oriental Studies*, Vol. I, No. 1 Stanford: Stanford University Press (Jan, 1954), (Yu-wen, 36-37.)

³⁰³ Shih, 488.

³⁰⁴ Ibid.

³⁰⁵ Ibid.

The matrix of their ideology was in formation; and many from distant shores were waking up to the possibilities of this vast empire. Consider the quote from Miss Torr, editor of Karl Marx's articles on China, as she relays his prediction: "When our European reactionaries have to take refuge in Asia and at last reach the Great Wall of China, guarding the very heart of reactionary conservatism, they may find inscribed above its gates: 'Chinese Republic: *Liberty, Equality, Fraternity*.'"³⁰⁶ Such expectation of the Taiping movement as a total success was certain to disappointment, but the movement did provide future reformers the needed inspiration for the people to seek a better life.³⁰⁷ According to author Paul A. Cohen,³⁰⁸ the Taipings launched what was very possibly the most destructive civil war in the history of the world. They posed by far the most serious threat to the survival of the last imperial dynasty in China (the Qing). Most historians view the Taiping uprising as an event of pivotal importance in the history of late imperial China.

Historians generally regard the failure of the Taipings to take Shanghai as one of the major strategic mistakes of the Rebellion believing "control of this great sea port would probably have brought enough revenue and sufficient access to material supplies to ensure a Taiping victory over the Manchu regime."³⁰⁹ Yet the insurgents left the city alone for at least ten years, allowing the foreigners enough time to build up their army. They may have had a chance if they

³⁰⁶ Shih, 492.

³⁰⁷ Ibid.

³⁰⁸ Paul A. Cohen, History in Three Keys: The Boxers as Event, Experience, and Myth, (New York: Columbia University Press, 1997), 17.

³⁰⁹ Smith, 4.

would have attacked earlier, especially with more recruits and better leadership in earlier years. The Taipings did not have the advantage of a port to receive goods, especially ammunition; and both sides had difficulties with repairing firearms and weapons. The tactical and strategic planning during future rebellions was changed because of the advancements in the military at this time. There have also been theories the Taiping ideology played a role in subsequent revolutionary movements. The scope of its influence is thought not to be limited to China.

Author Richard J. Smith, believes the Taiping Rebellion, by any standpoint, is one of the most significant events in modern Chinese history.³¹⁰ The “religious beliefs and social programs of the Taipings, radical in spirit if not always in practice, illustrate a unique blending of Chinese and Western influences in a massive movement for social change.”³¹¹ Even though the Taiping’s lost the rebellion, they gained strides in practical issues. With their population shifting toward the East, jobs and training were created, especially with trade investments, allowing the Taiping peasants to provide for themselves in a way previously not known. Seeds of patriotism, albeit in the form of anti-foreign nationalism and secularism, were planted for future generations to challenge religious leaders and dynastic rulers. Each generation would have to provide a pivotal stepping-stone.

The Taipings legacy could be found in steps taken toward the emancipation of women, especially with regard to the pain and confinement of foot binding.³¹² Thousands of tiny shoes,

³¹⁰ Smith, 4.

³¹¹ Ibid.

³¹² Christina Madden, *The Art of Confinement*, (London, The Independent Publication, March 24, 1996). [“It was the binding, not the shoes that did the damage. This process could take up to three years and often began when the victims were as young as two years old. The four little toes were bent under the foot and bound in place with bandages, leaving the big toe pointing forward. The bandage forced the toes and heel together, grossly exaggerating

since they no longer needed to bind their feet, were piled up and burned, while women, with screams of joy instead of pain, witnessed flame tinged ashes leaping in the air; sparing every drop of their tears from taming flames. Without prosthetics for missing or damaged limbs, and with deformed feet that would never heal, surely there were poor souls wishing they had been born at a different time. It is, however, significant that they survived long enough to be part of this change in disconcerting belief and customs, thus leaving a legacy of hope for future generations, eventually felt worldwide, by women struggling for basic human rights.

the arch, often breaking the toes and forcing the toenails to grow into the soles of the feet. By the end of it, the feet were irretrievably deformed. The gruesome task was usually undertaken by mothers, who ignored the girls' screams because they knew the alternative: no husband. By the end of the 19th century, there were around 100 million women in China whose feet had been bound. Foot-binding kept them in their place, literally. Unable to go outdoors unaided, they were in no danger of running away from their husbands. Instead, they languished at home, prevented from developing any skills apart from making the ornamental shoes which symbolized their mutilation.”] (Madden,

CHAPTER THREE

RED BLOSSOM LINKS ARMS WITH RED BOXERS

*What is wrong with China and will continue to be wrong with her, is that the Chinese are children that their world is a world of child's make believe.*³¹³

Rodney Gilbert

*They cursed God and their parents, the human race, and time and the seed of their sowing and their birth.*³¹⁴

Dante Alighieri

China was in grave danger of becoming a colony of the West during the late 1800's. The Japanese had defeated China in a war during July 1894 to April 1895; resulting with Formosa now belonging to Japan.³¹⁵ The Empress Dowager³¹⁶ used funds reserved for improving the Chinese navy to rebuild the Summer Palace.³¹⁷ Western powers, ready to take as much power as

1-2.)

³¹³John Fitzgerald, *Awakening China: Politics, Culture, and Class in the Nationalist Revolution*, (Stanford: Stanford University Press, 1996), 140. ["Gilbert drew freely from contemporary pseudoscientific theories of inherited racial characteristics, evolutionary theory, and '*Nietzchean militarism*' to expose the 'real problem of China' for the consideration of the English reading public."] (Fitzgerald, 140.)

³¹⁴ Dante, *Inferno*, Canto III: 103-105.

³¹⁵ Ayscough, 140.

³¹⁶ Poultney Bigelow, "A New View of the Empress Dowager of China: Tsu His, the little woman who rules the Celestial Empire and its three hundred millions of people," *New York Times*, June 26, 1904; SM1. ["One must have lived in China to appreciate the huge task that this little Empress has accomplished - the task of holding the country together, of holding at bay the nations of Europe who have been persistently urging upon her reforms that might endanger her throne by precipitating civil war."] (Bigelow, 1) ["Even as late as 1876, when I (Poultney Bigelow) applied for a pass to travel to the interior of China, I had to promise the Chinese authorities that I would have no dealings with the rebels (Taipings), and this is sixteen years after the outbreak of the rebellion!"] (Bigelow, 1.)

³¹⁷ Ayscough, 140. ["Rumor says that Prince Kung has undertaken to rebuild one of the palaces at his own expense, and that high mandarins are coming forward with their hoarded wealth, for which, of course, they expect to be paid in offices and honors. As a sign of the times the movement is worth noting as an indication that China feels herself recovering from the exhausting effects of her long conflicts with foreign and with internal foes."] (Written in 1873, before the Boxer Rebellion, by a New York Times correspondent and appeared in the article: "*China: The Ruined Summer Palace, the Coolie Trade-Commission of Inquiry-New Printing Office-Visit of Prince Kung.*" *New York Times*, (1857-1922); (February 2, 1874; 2.)

they could, “entered upon that phase of activity known as the *Battle of the Concessions*,³¹⁸ while China was still dazed by defeat.”³¹⁹ Westerners had initially shown neutrality with the Taiping rebellion, believing it was not a threat to them.³²⁰ Contrary to the Taiping’s, the xenophobic *Boxer’s*³²¹ targeted Westerners and their influence at the turn of the century.³²² Headlines of the world’s press detailed sensational and graphic stories of current events in China. How ironic that civilized British people, wearing Chinese silk robes, drinking their favorite Chinese tea, using Chinese porcelain cups, and using products produced by starving, tattered peasants. How would the foreigners find themselves now, while reading stories of barbarism in their morning newspapers, learning that some of their fellow citizens, including men, women and children had been tortured and killed,³²³ setting their investments and country into a discombobulating tailspin; all while shattering their naive views of the world? Perhaps some would set down their teacups and ponder why foreign presence in this strange and exotic country would come to such a horrific situation. Some might even question that the Western ways were, at least at the

³¹⁸ Ayscough, 140.

³¹⁹ Ibid.

³²⁰ Cohen, 15.

³²¹ Dr. Alan Axelrod, Charles Phillips, What Everyone Should Know About the 20th Century, (Holbrook: Adams Media Corporation, 1995), 8.

³²² Cohen, 15.

³²³ Henry Savage Landor, China and the Allies- Volume I, (New York, Charles Scribner and Sons, 1901), 260. [Sensational stories like this were read in the newspapers: “In their (missionaries) hasty departure they had left with no money, and what little they had was extorted from them under various pretexts by fierce natives, who followed them about like hungry hyenas, threatening at every moment to kill them unless they gave up all they possessed. Even for permission to walk along the high road, clothes and some valued personal jewelry were demanded of them. Stripped of everything, half-naked, worn, hungry, and terrified, this party of refugees tried to reach a safe place.”] (Landor, 260).

moment, too advanced for this presumed ignorant mass of people.³²⁴ A few may have re-evaluated the questionable progress of man; relishing by-gone days of a quiet country life recalling the ‘*Blue Dragon Inn*,’³²⁵ of Dickens’s *Martin Chuzzlewit*,³²⁶ with its ancient and faded sign, a clinging to the old, “*deploring steam and all new-fangled things.*”³²⁷ Perhaps questioning the advance of science, allowing a man to live longer: “Where’s his religion I should like to know, when he goes flying in the face of the Bible like that! Three-score-and-ten’s the mark; and no man with a conscience, and a proper sense of what is expected of him, has any business to live longer.”³²⁸ Actions became like a pebble thrown in a pond, reverberating across the foreign countries Westerners tried to dominate; the tragedies of British colonial rule in India³²⁹ were forgotten, or ignored. Traditional Chinese practices were being undermined by new technologies, like freight trains and steamboats. Christian missionaries were believed to have brought evil powers from foreign places. Peasants used a combination of mystical beliefs and lack of economic stability to justify terrorizing foreign communities. The dramatic human experience, known as the *Boxer* Rebellion, resulted in a two-month siege of Peking (now Beijing) and

³²⁴ Ibid.

³²⁵ Charles Dickens, author; Margaret Cardell, ed; *Martin Chuzzlewit*, (Oxford: Oxford University Press, 1998), 24-25.

³²⁶ Ibid.

³²⁷ Ibid. [“The spirit of romanticism brought more than a single attitude. There was a medieval revival as opposed to the neoclassical emphasis on Greco-Roman antiquity. There was also an emphasis on individualism and nationalism as well as the awakening to the exotic colors and fascinations of the Orient.”] (Fleming, 512).

³²⁸ Dickens, 24-25.

³²⁹ [The middle of the 19th century, with direct or indirect control over valuable provinces British India became known as the ‘*jewel in the British crown.*’ From its base in India, the East India Company began the profitable opium trade to China. Crop failures led to famine and over ten million people died.] (Lincoln Library, Vol. I, 454).

Tientsin (now Tianjin), precipitating the demise of the Dynasty. To the horror of the world, this rebellion left tens of thousands of Chinese dead, and the world had a strained relationship with China as a result.³³⁰

In response to expanding banditry in the Shandong-Jiangsu border area, imperial orders were given in the spring of 1895, mounting a forceful campaign against the peasants thought to be responsible. Members of the *Big Sword Society* were thought to be separate from bandits, so whenever an uprising occurred, the court only punished the peasants, and let the members of the society go free. The resourceful peasants, both men and women, became members of the society; and, in the initial phase, the organization helped protect people's lives and property.³³¹

Unfortunately, the arrangement did not last long; eventually they became involved in a dispute over land with a local Christian community resulting in attacks during the spring and summer of 1896. Authorities responded by finding *Big Swords* members guilty. The Shandong Governor, Yuxian, seeking good relations with the *White Devils*, or perhaps getting paybacks from wealthy foreign investors, had thirty members of the *Big Swords* arrested, tried, and executed.³³²

November 1, 1897, became known as the "*Juye incident*"³³³ and the match that created a firestorm after three missionaries were brutally murdered by a small-armed band. The precise

³³⁰ Diana Preston, *The Boxer Rebellion: The Dramatic Story of China's War on Foreigners That Shook the World in the Summer of 1900*, (New York: Walker and Company Press, 2000), 1. [Baker cited an earlier article by Gordon in a New York Times article, printed in 1933, discouraging Americans from donating wheat and cotton to China as "the bulk of wheat would be used to feed the two million men under arms in China, instead of being given to sufferers in Shensi and other provinces who are driven to cannibalism because of the failure of their own countrymen to provide for them."] (E. Carlton Baker, "*Chinese Blamed for Their Trials: They Are Considered Their Own Worst Enemies*," New York Times, June 25, 1933), 5.

³³¹ Cohen, 17-19.

³³² Cohen, 19-20.

³³³ Ibid.

causes were never established, even though most foreigners blamed the *Big Sword* members.³³⁴ Although the origins of the *Juye* incident were unclear, the consequences, including retaliation by the foreigners, which were enormous, became evident to all.³³⁵ With pressure from the German government, the Chinese agreed to build, at their expense, cathedrals in the village where the missionaries were killed.³³⁶ Signs posted at the cathedral entrances stated, "*CATHOLIC CHURCH CONSTRUCTED BY IMPERIAL ORDER*"³³⁷ meaning to send a message that damages would not be paid by foreigners.³³⁸ The Germans convinced the Chinese to impeach or transfer local officials. The Chinese were further weakened when the Germans seized the port of Jiaozhou. The other foreign governments, having the precedent of Germany taking command, could use this case as an example of how to handle a situation should the need arise.³³⁹

In April 1897, after a long, cold winter of confinement, a resurgence of activity was brought by the warm spring weather. Sometimes public exhibition was used to display physical skills, and after a three-day show of strength, a raucous crowd attacked a temple structure under renovation to become a church.³⁴⁰ The temple in the city of Liyantun had been dedicated to the

³³⁴ Ibid, 20-21.

³³⁵ Ibid.

³³⁶ Ibid.

³³⁷ Cohen, 21.

³³⁸ Ibid.

³³⁹ Ibid.

³⁴⁰ Ibid, 24.

Jade Emperor, so when the Christians started to convert it into a church, local resistance developed. One of the groups opposing the Christians took the name “*Boxers United*,”³⁴¹ using a slogan: “*Support the Qing, destroy the foreigner*,”³⁴² stimulating the citizens. During the next twenty years both peasants and gentry led resistance, at times becoming violent.³⁴³ Splinter groups with names like “*Plum Flower Boxers*,”³⁴⁴ and “*Red Boxers*,”³⁴⁵ combined into a group called “*Boxers United in Righteousness*,”³⁴⁶ carrying “*Boxer flags*,”³⁴⁷ held by the growing numbers of “rank-and-file”³⁴⁸ peasant membership.³⁴⁹ Another splinter group, the “*Spirit Boxers*,”³⁵⁰ started out respected by the community, in part because they had compassion for others, and “frequently engaged in healing,”³⁵¹ but became more radical as the groups expanded.

According to historian Jonathan Spence, during the years after the Sino-Japanese War, a

³⁴¹ Cohen, 22.

³⁴² Cohen, 22. [“An uprising spearheaded by militia units in the north called Yihe Quang (I-o Ch’uan), ‘*righteous harmony fists*’ yielded the name of *Boxer’s* in the foreign press.”] (Axelrod, Phillips; 8.)

³⁴³ Cohen, 23.

³⁴⁴ Ibid.

³⁴⁵ Cohen, 24.

³⁴⁶ Ibid.

³⁴⁷ Ibid.

³⁴⁸ Cohen, 26.

³⁴⁹ Cohen, 26-30.

³⁵⁰ Ibid, 30-31.

³⁵¹ Cohen, 30.

reform movement in 1898 gave way to a 'self-strengthening,'³⁵² whereby the Chinese would not only retain their own customs, saving face, but also use the Western ways for practical development.³⁵³ Reformers such as Zhang Zhidong and K'ang You-wei walked a fine line between expansive development and staying in the good graces of Empress Dowager Tz'u His and advisors, "by conservative pronouncements on the need for gradual reform and retention of essential values of the traditional Confucian system."³⁵⁴ They used conciliatory measures to retain peace and still gradually reform ideologies. Zhang, a scholar, used foreign loans to develop a railway line from Hankou to Peking. He also "built up China's first great coal, iron and steel complex."³⁵⁵ Further, K'ang You-wei saw himself "as a sage, capable of saving the Chinese people;"³⁵⁶ with a synthesis of Confucian ideals and knowledge he had attained by "his visits to Hong Kong and Shanghai, coupled with his readings on physics, electricity, and optics."³⁵⁷ Advancements could be made, both You-wei and Zhang believed, only if the government would follow their implicit instructions.

Many of the scholars believed China needed dramatic development, such as a modernized army, state banking system, railway network, modern postal system, and a commercial fleet. They also believed education would improve agriculture and industrial

³⁵² Spence, 224.

³⁵³ Ibid.

³⁵⁴ Spence, 224.

³⁵⁵ Ibid.

³⁵⁶ Spence, 225.

³⁵⁷ Ibid.

innovation, helping them keep pace with foreign advancements.³⁵⁸ Unlike the *Boxers*, educated reformers went through “accepted traditional channels,” although, unfortunately, their progressive ideas, with “models used by George Washington, Napoleon Bonaparte, and Peter the Great”³⁵⁹ were viewed as too radical, and unceremoniously placed in a drawer and ignored. It had not helped the reformers when newspaper articles held up negative “warning mirrors to China the examples of such countries as Poland, Turkey, and India, which had been respectively partitioned, economically ruined, and politically subjugated by foreign invasions,”³⁶⁰ resulting in court reformers motives being questioned.

For forty years, China had been dominated by the Empress Dowager Tz’u His, a clever woman, using servants and close advisors to her own benefit; she was corrupt enough to dominate her weak nephew as he ruled after the death of her son, once a favorite concubine of Emperor Hsien-feng, became known as “*Old Buddha*.”³⁶¹ Deterioration and corruption existed within ruling families for centuries, however the Dowager “accelerated the process by ruthlessly plundering the Treasury, large sums that had been allocated to defense”³⁶² leaving a permanent scar of instability on dynastic power. Her nephew saw the need for reforms and tried to save the dynasty; his forward thinking was formulated through edicts. For ‘*One Hundred Days*’ during the summer of 1898, Imperial Edicts commanding reform were written by Emperor (Guangzu),

³⁵⁸ Spence, 225.

³⁵⁹ Spence 227.

³⁶⁰ Ibid.

³⁶¹ Edwin T. Wheatly, Jr., Barry C. Weaver, Charles P. McDowell; *The Boxer Uprising, Campaigns, Medals, and Men*, (San Ramon: *Orders and Medals Society of America*, 2000), vii.

³⁶² Ibid. [Empress Dowager, Tz’u-hsi is often referred to as Empress Cixi]

Kwang Hsu.³⁶³ Reaction to this harsh decree “forced the Emperor into obscurity and his Imperial Aunt (Cixi), the Grand Dowager Tzu His, once more took power into her own hands.”³⁶⁴ A group of reformers, concerned there might be a coup against the emperor, had approached the leading generals, attempting to gain their support. Their action was misunderstood and considered a scheme against the ruling dynasty.³⁶⁵ An edict was issued falsely claiming Emperor Guangxu had asked the Empress Dowager to resume power. Emperor Guangxu was placed under detention and six of his advisors were arrested and executed, to the dismay of the reformers and foreigners attempting to develop China.³⁶⁶ K’ang You-wei, alerted that there was a price on his head, fled to Hong Kong and then Canada with the help of the British; his “dreams for a coherent program of reform, to be coordinated by the emperor in the name of a new China, had ended in disaster.”³⁶⁷ This exile alerted the other reformers to be more careful when dealing within court circles, and paranoia became prevalent on both sides.

One of the reformers, Dr. Sun Yat-sen, was a visionary who had “received an education in the missionary schools, which introduced him to ideas about democracy and republican government as well as Christianity.”³⁶⁸ Originally, “Dr. Sun Yat-sen offered his services to help

³⁶³ Ayscough, 140 - 141. [His name is spelled Kuang-hsu in The Boxer Uprising. “Kuang-hsu was weak and unable to deal effectively with his aunt; he died in 1908, a sad and disillusioned man.”] (Wheatly, vii).

³⁶⁴ Ayscough, 141.

³⁶⁵ Spence, 229.

³⁶⁶ Spence, 229.

³⁶⁷ Ibid.

³⁶⁸ Spence, 226.

with China's defense and development,"³⁶⁹ only to be ignored by officials. Disappointed, Dr. Yat-sen went to Hawaii and formed a secret society named "*Revive China Society*;"³⁷⁰ pledging itself to "overthrow the Manchu and establish a new, republican form of government."³⁷¹ The plan was discovered, local ringleaders executed, and Sun fled to Hong Kong, San Francisco, and finally London.³⁷² While in London attempts were made on his life from the London staff of the Qing legation,³⁷³ making Dr. Yat-sen "a famous figure when this dramatic story broke in Western press."³⁷⁴ In defiance, Dr. Yat-sen wrote a thank you to the editor of *The Times* (London):³⁷⁵

Knowing and feeling more keenly than ever what a constitutional Government and enlightened people mean, I am prompted still more actively to pursue the cause of advancement, education, and civilization in my own well-beloved but oppressed country.³⁷⁶

Dr. Yat-sen shrewdly expressed defiance to the Chinese and his appreciation to the British Government for effectively obtaining his release from the Chinese Legation. The incident set off a firestorm of letters sent to the editor over the following weeks. Debate ensued, including historical information, regarding legality and involvement of foreign governments in similar

³⁶⁹ Ibid.

³⁷⁰ Ibid.

³⁷¹ Spence, 226.

³⁷² Ibid.

³⁷³ Ibid. [Dr. Sun Yat-sen was purportedly kidnapped off a street and taken to a hotel where the Chinese Legation was staying.]

³⁷⁴ Spence, 226-227.

³⁷⁵ Editor, "*To the Editor of The Times*," The Times, (London), (October 26 1896), 8.

³⁷⁶ Ibid.

situations. With renewed determination, Dr. Yat-sen continued to work with “secret societies set up in bases in Southeast China and Japan, working to achieve a coup against the Qing.”³⁷⁷ Dr. Yat-sen would later leave an indelible mark in the lives of his fellow countrymen, both men and women, in the varied and intricate tapestry of the country he loved.

For the moment, the Imperial forces were putting all their resources into surviving armed clashes with *Spirit Boxers*. Instead of controlling matters, the Qing would punish the leaders and instruct the destitute, for the most part young farm boys, to return to their homes.³⁷⁸

Unfortunately, they were not always able to return to their homes. All too often, their homes had been destroyed by local skirmishes and, according to their beliefs, by the evil forces of *yin*.

Natural disasters, such as the “catastrophic flooding of the Yellow River in 1898-1899,”³⁷⁹ had occurred. The flood covered “2,500 square miles of country, destroying 1,500 villages,”³⁸⁰

thereby creating a large, desperate, refugee population. This situation dramatically transformed the “*Spirit Boxers*” and late in 1898, they took the name “*Big Sword Society*”³⁸¹ and “began to engage in anti-Christian activities, brandishing anti-foreign slogans.”³⁸² In ancient times,

disasters would have been blamed on the female forces of *yin*; now women could be free of blame; both *yin* and *yang* could point as a collective group to the unwelcome foreign presence

³⁷⁷ Spence, 226.

³⁷⁸ Cohen, 33.

³⁷⁹ Cohen, 31.

³⁸⁰ Preston, 24.

³⁸¹ Cohen, 31.

³⁸² Ibid.

bringing evil forces, resulting in disasters.

Memberships in the rebellious groups grew dramatically when workers were displaced from their farms by the Yellow River flood and a drought during the winter of 1898-1899 in North China.³⁸³ The weak and hungry peasants were driven by mob rule psychology, and by late 1899, suffering with rampant famine, “some missionaries claimed to have seen human flesh for sale in the markets,” at the same time, there was little foreign awareness of the *Boxers*. By early October 1899, the situation changed and articles about the *Boxers* began to appear in foreign newspapers.³⁸⁴ The *Boxers* looted the Christians for food and carried posters claiming, “*When the foreigners are wiped out, rain will fall, and visitations will disappear;*”³⁸⁵ blaming the “*Primary Devils*”³⁸⁶ or “*Christian converts*”³⁸⁷ for alienating China’s traditional gods and causing them to punish the land and its people.

According to historian Paul Cohen, in the early stages of the movement a separate organization of female *Boxers*, called “*Red Lanterns*,”³⁸⁸ was started most conspicuously (but not exclusively) in the area in and around Tianjin. Clad entirely in red and armed with red handkerchiefs and red lanterns, the members of this organization were, for the most part, teenage

³⁸³ Ibid.

³⁸⁴ Cohen, 44.

³⁸⁵ Ibid.

³⁸⁶ Preston, 25.

³⁸⁷ Ibid, 24.

³⁸⁸ Cohen, 38-39.

girls and young unmarried women.³⁸⁹ The Empress Dowager, being profoundly superstitious, listened to accounts of how the *Boxers* practiced ritual exercises to induce their gods to possess them.³⁹⁰ She was also intrigued by tales of the *Boxers'* female wing, the "*Red Lanterns*,"³⁹¹ whose name derived from the red lights they carried to help the *Boxers* burn down missionary buildings. Rumors claimed the girls carried strange, magical powers, including the ability to fly, mysteriously "*the red lantern girls could pull down high-storied houses with thin cotton strings, and set fire to the house simply by moving a fan.*"³⁹² Not since the Taiping Rebellion had women received respect as a force to be reckoned with, able to fight when necessary. Outsiders considered the women as equals of male *Boxers*; however, they did believe the *yin* of female powers contained impurities rendering their spells useless.³⁹³ The leadership of individual "*Red Lantern*"³⁹⁴ units paralleled exactly that of the *Boxer* units, and the top leader being referred to as Senior Sister-Disciple (*da shijie*), the second-in-command as Second Sister-Disciple (*er shifie*), and so on.³⁹⁵ The female powers, illogically believed to erode the strength of the *Boxer* men, were now used to fight the supposed superstitious pollution of the Chinese Christian women.³⁹⁶

³⁸⁹ Ibid, 39.

³⁹⁰ Preston, 31.

³⁹¹ Cohen, 39.

³⁹² Preston, 31.

³⁹³ Ibid.

³⁹⁴ Cohen, 39.

³⁹⁵ Ibid.

³⁹⁶ Spence, 231.

The rebellious “*Red Lantern*”³⁹⁷ women set aside self-doubt and criticism, gaining strength from each other, to continue fighting for their cause. Men and women during this time usually did not venture far from home, quite content to marauder their own local population, finding a modicum of power in their own backyards. Banditry spread and increased, opium growing continued, widespread salt smuggling growing, and the gentry’s class not especially strong,³⁹⁸ this “outlaw society, sought as much as possible to live without interference from the state,”³⁹⁹ preferring to govern their own territory. The “*Secondary Devils*,”⁴⁰⁰ or Chinese Christian converts, were believed to be plotting in “political cahoots with their government,”⁴⁰¹ so the *Boxers* would “send yellow cards inviting them to a meeting,”⁴⁰² then “forcing them to recant and pay protection money.”⁴⁰³ If the peasants “refused, or could not find the money, they were auctioned off and driven from their village.”⁴⁰⁴ *Boxer* units initially practiced their anti-Christian activities by burning churches and looting convert homes in rural areas.⁴⁰⁵ Exceptions to this pattern began to emerge, as the expanded *Boxer* movement became increasingly active in larger population centers. These *Boxer* activities became less exclusively anti-Christian and more broadly anti-

³⁹⁷ Cohen, 38.

³⁹⁸ Cohen, 17.

³⁹⁹ Ibid.

⁴⁰⁰ Ibid, 24-25.

⁴⁰¹ Preston, 25.

⁴⁰² Ibid.

⁴⁰³ Ibid, 25.

⁴⁰⁴ Ibid.

⁴⁰⁵ Cohen, 41.

foreign; this was, in part, because the missionaries would give the peasants food and clothing while foreigners seemed to strip the land for selfish purposes.⁴⁰⁶

As long as the *Boxers* confined their activities outside the cities, far away from offices of diplomats and foreign investors, they remained an essentially local phenomenon. Expansion and subsequent movement to the cities elicited a growing response from an increasingly nervous foreign community, concerned about their lucrative investments. The escalating situation eventually forced the Chinese court, which had vacillated for months in its policy, to adopt a clearer and more explicit response to the *Boxers*.⁴⁰⁷ The rebels had nothing to lose; they believed their lives were already a doomed struggle against the never ending cycles of flood, drought, and famine. This obscure, ill-organized sect, claiming to possess supernatural powers, drawing its members mainly from the poor, were about to have past resentments come to a boiling point. Increasing numbers of foreigners exasperated the peasants, since some were in pursuit of commerce, bringing new technologies, such as steamboats, locomotives, telegraph systems and mining equipment with them.⁴⁰⁸ The peasants really despised the railways, believing the “iron centipedes, or fire carts, were desecrating the land and disturbing the graves of their ancestors.”⁴⁰⁹ Superstitious Chinese claimed the “trains pressed heavily on the head of the *Dragon*, and *spirits* in torment were brought forth with moaning wind that could be heard through the telegraph poles; therefore concluding all the beneficial spirits of the earth were

⁴⁰⁶ Ibid, 42.

⁴⁰⁷ Cohen, 43.

⁴⁰⁸ Preston, x.

⁴⁰⁹ Preston, 30.

disturbed by the western technologies.”⁴¹⁰ They believed these evils not only offended the spirits of earth, water, and air, but in reality, they resulted in the loss of livelihood, especially for the thousands of coolies used as carriers of goods.⁴¹¹

The hatred for Christianity and western modern technologies⁴¹² could have traced its roots to the founder of the Yuan dynasty, Kubilai Khan,⁴¹³ better known as Qubilai. At this time Marco Polo had been sent on a mission to the Pope, bearing a letter from Qubilai requesting the Catholic leader send him “some hundred wise men, learned in the law of Christ, conversant in the ‘*Seven Arts*,’ capable of proving their laws are divinely inspired.”⁴¹⁴ It is thought, according to Boyle, that the Qubilai really wished for the missionaries, wise men versed in the ‘*Seven Arts*,’ not so he could convert to Christianity, “rather to avail himself of the technological skills of the Christian West,”⁴¹⁵ showing, at the least, a desire to advance his people. Christians were not able to prove, at least to the Yuan dynasty, that they were “divinely inspired, and all the idols the Chinese kept in their houses, were things of the devil.”⁴¹⁶ As a result, during the next five

⁴¹⁰ Ibid.

⁴¹¹ Preston, x.

⁴¹² Robert E. Egner, Lester E. Denonn, Editors; The Basic Writings of Bertrand Russell 1903-1959, (New York: Simon and Schuster, 1961), 95. [Russell visited China in 1921 and would have agreed with the peasants that the modern technologies were not a way to promote humanity, he also stated: “Mahatma Gandhi deplored railways and steamboats and machinery; he would have liked to undo the whole of the Industrial Revolution.”] (Egner, Denonn; 95.)

⁴¹³ Stern, 1. [Khubilai Khan (1215-1294), grandson of Genghis Khan (1162-1227)] (Stern, 1.).

⁴¹⁴ Boyle, 2.

⁴¹⁵ Ibid.

⁴¹⁶ Boyle, 2.

hundred years, the rulers retreated from a desire for Western knowledge.⁴¹⁷

While the rest of the world had gone through many years of transformation, China experienced a shock when foreigners brought such a plethora of new technology all at once; a form of post traumatic shock that soldiers frequently experienced after being absent from home for several years. While the Chinese did not experience the Renaissance or the Industrial Revolution, they certainly heard stories about the fall of man from the missionaries, including the story of Adam and Eve, who were warned by God not to take fruit to eat from the *Tree of Knowledge*.⁴¹⁸ Because, with knowledge came the loss of innocence, the ignorance of the peasants could be interpreted, by some, as bliss. According to Alasdair Clayre,⁴¹⁹ the Chinese form of religion was a melting pot of Buddhism, Confucian, and Daoist beliefs; adding Christianity did not create conflict. However, the Jesuits were interested in God, while the Chinese were interested in man. The Jesuits talked about rewards in the hereafter and punishment for sin. In contrast, the Chinese thought about crime and did not even have a separate word for sin.⁴²⁰ Modern Europeans, practicing Christianity for centuries, now debated ancient creeds of the church; authority, heaven, hell and sin, all questioned in a rational way.

European romantics “felt the need for the artist to transcend the boundaries of logical

⁴¹⁷ Ibid.

⁴¹⁸ The Bible, *Genesis*, 2:17. [In Christianity consuming any fruit from the *Tree of Knowledge* that held the secrets of good and evil became known as the original sin. The fruit called apple originated in Asia. *Genesis* just says fruit; later Hebrews used grapes, figs, citron, pomegranates and other fruits as the forbidden fruit. *Song of Solomon* portrays the apple as an erotic symbol indicating sweetness, and desire.]

⁴¹⁹ Alasdair Clayre, *The Heart of the Dragon*, (Boston, Houghton Mifflin Company, 1985), 35.

⁴²⁰ Ibid.

thought and rise above the limitations imposed by reason,”⁴²¹ using a vantage point of intolerance during the early days of the French Revolution, crimes committed in the name of liberty.⁴²² The universe seemed to become more mysterious and less predictable as science progressed; while many around the world were trying to understand man’s purpose through science. Artists, philosophers, and writers expressed intellectual thought regarding organic versus mechanical existence. The Age of Reason and Enlightenment had revealed Descartes declaration: “I *think*; therefore, I am.”⁴²³ During the Age of Romanticism the dictum became “I *feel*, therefore I am.”⁴²⁴ Certainly the Chinese *think* and *feel*, regardless of their politics or religion. Peasants could argue that they had a right to be here as much as anyone; it was not by their choosing to be on earth in the first place. As reflected in the epic verse from *Paradise Lost*⁴²⁵ could have reverberated with these people, surely wondering, at times, the true purpose they were put on earth:

Did I request thee, Maker, from my clay to mould me man?
Did I solicit thee from darkness to promote me?⁴²⁶

Casper David Friedrich’s painting: “*The Wanderer above the Mist*,”⁴²⁷ likewise depicts the

⁴²¹ Fleming, 511.

⁴²² Fleming, 511.

⁴²³ Fleming, 511.

⁴²⁴ Ibid.

⁴²⁵ John Milton, *The Poetical Works of John Milton, Paradise Lost - Vol I*; Helen Darbishire, Ed. (Oxford: Clarendon Press, 2000), 232.

⁴²⁶ Ibid.

⁴²⁷ Fleming, 546.

image of man, alone amid the awesome expanse guided only by *his* inner light”⁴²⁸ and expressing the belief that God revealed himself in nature, there was no need to spread the gospel, when the mysteries of the world could be explained by the beauty outside your window.⁴²⁹ The romantic period became the “emancipation of the individual,” an era of great hero’s eventually becoming “a positive assertion of the diminishing self in the face of a growing organization of society under collective control.”⁴³⁰ In addition, art was no longer thought of as just an attractive object, a greater meaning of the item and the “personality of a distinctive individual”⁴³¹ was associated with each work of art.

Christian missionaries, young, idealistic men and women from the American Midwest, and bearded priests from Europe, were sent in search of collective souls, not new ideas, or trade. With activity and zeal, while perpetuating tradition, they sang hymns with verses: “*Onward Christian soldiers! Marching as to war, crowns and thrones may perish, Kingdoms rise and wane, but the Church of Jesus Christ, constant will remain.*”⁴³² Some of the missionaries forgot to read the Preface of the *Methodist Hymnal*: “Let the word of Christ dwell in *you* richly in all wisdom, teaching and *admonishing one another* in psalms and hymns and spiritual songs,

⁴²⁸ Ibid.

⁴²⁹ Fleming, 531.

⁴³⁰ Ibid. [The place of the artist in society had been a matter of vital concern to such artists as David and Beethoven, who combined the moralistic fervor of revolutionary thought with a sense of social responsibility. The great individual could no longer exist in a social or political vacuum.] (Fleming 531-532.)

⁴³¹ Ibid. [The artist had also to be a great personality, a prophet, a leader; living a life worthy of recording, an obligation to leave a mark on historical records.] (Fleming, 531.)

⁴³² The Methodist Hymnal, (New York: The Methodist Publishing House (Founded 1789), 1932), 280.

singing *with grace in your hearts* to the Lord.”⁴³³ Often ignorant, dismissive or contemptuous of the native culture, they and their aggressive proselytizing group threatened the very fabric of Chinese family and village life.⁴³⁴ The *Boxers* despised their Chinese converts as traitors, “*Rice Christians*” who had sold themselves for a square meal.⁴³⁵ As a result, claims were made the “children taken into Christian orphanages were mutilated and their hearts gouged out to provide body parts to make medicine.”⁴³⁶ Sensible and educated foreigners would scoff at these tales, yet notions of a modern *Prometheus*, man circumventing the *gods*, putting parts of one man into another, could also be found in Mary Shelly’s epic tale about *Frankenstein*.⁴³⁷

New *Boxer* manifestos declared, “*When we have slaughtered them all, we shall tear up the railways, cut down the telegraphs, and then finish them off by burning their steamboats.*”⁴³⁸

The British, some of the very people bringing the inventions, would *see*

Joseph Mallord William Turner’s painting: “*Rain, Steam, and Speed: The Great Western Railway*”⁴³⁹ with a rabbit racing ahead of the new invention, and the train, symbolizing both speed and the romantic’s vision of modern technology as a threat to nature and the organic

⁴³³ Ibid, Preface.

⁴³⁴ Preston, x.

⁴³⁵ Ibid.

⁴³⁶ Preston, 28.

⁴³⁷ Mary Shelley, *Frankenstein*, (London: Luckington, Hughes, et al Publishers, 1818).

⁴³⁸ Ibid, 30.

⁴³⁹ Fleming, 540.

fundamentals of life.⁴⁴⁰ Some would read Lord Alfred Tennyson's, '*Locksley Hall*,' coupling the railway with the steamship as evidence of the contemporary '*march of mind*,' with:

Youth, has grown old, and has changed his mind about many things. He is now personally hopeful but disillusioned about progress. The doctrine of evolution, which at first had seemed an ally of progress, now appeared to imply such a gradual change that improvement was almost imperceptible.⁴⁴¹

Rage and revolution, well known in the villages, and cities of Europe; became retaliation for doctrines and ideologies, so authoritarian that a common man could not understand, and did not want to accept. Man could only be pushed so far and he sought revenge; bringing innocent lives to the crossroads of tumultuous events.

Revenge in China came to a head on a snowy winter day during the end of 1899. Two years had passed since the '*Juye incident*,'⁴⁴² a killing of missionaries by the *Big Swords*, a group scarcely known at the time.⁴⁴³ Now the *Boxers* claimed their first missionary victim, Reverend Sidney Brooks, an Englishman, returning home after spending Christmas with his sister; he was only about ten miles from home when he was attacked by a band of about thirty armed ruffians. Sidney struggled, receiving many wounds from swords, begging for mercy, even offering large sums of silver in exchange for freedom did not save him. No mercy was shown, after hours of torture his decapitated head and body were thrown into a gully.⁴⁴⁴ News of the gruesome murder

⁴⁴⁰ Ibid.

⁴⁴¹ George O. Marshall, Jr., *A Tennyson Handbook*, (New York: Twayne Publishers, Inc. 1963), 222.

⁴⁴² Preston, 30.

⁴⁴³ Ibid.

⁴⁴⁴ Preston, 32.

reached the foreign compounds in Peking on January 2, 1900.⁴⁴⁵

Mobs of *Boxers*, chanting their resentments, surrounded mission stations in the Northern provinces and dragged out their terrorized victims. Some were killed on the spot; others were tortured, skinned alive, set on fire, buried while still living, or taken to temples to be sacrificed.⁴⁴⁶ The American and British diplomats discussed the implications of reported killings. At the same time, the diplomats received secret, sensitive documents warning of the turning tide in the Chinese government, foretelling they might not receive any support against the *Boxers*. The first secret document showed an Imperial decree ordering all Chinese officials in the maritime and Yangtze provinces to be on their guard against foreign aggressors and sanctioning them to declare war without reference to Peking. The second was the indignant and heartfelt complaint of November, 1899, about the ‘tiger-like’ appetites of the foreign powers as they hustled one another to seize China's territories. In addition, it urged the mandarins to defend their homeland against the ruthless hands of the invader.⁴⁴⁷ When the foreign diplomats approached the imperial court to clarify documents and seek assistance, the result was “a disconcerting blend of childish folly, and abysmal diplomacy, resulting in whatever the foreigners asked for being politely and obliquely blocked;”⁴⁴⁸ Washington was alerted, but no alarms were raised.⁴⁴⁹

In early 1900, British Methodist missionary Frederick Brown stated in an article in the

⁴⁴⁵ Ibid, 33.

⁴⁴⁶ bid.

⁴⁴⁷ Ibid.

⁴⁴⁸ Ibid, 35-36.

⁴⁴⁹ Preston, 33-34.

New York Christian Advocate that his district around Tientsin was being overrun with *Boxers* and the preachers were in grave danger.⁴⁵⁰ A reply from the Imperial Court, in mid-January, declared the murderer of Sidney Brook's would be captured and punished; however, it continued to state *all* the *Boxers* were not evil. It further stated although cases against missionaries were rising, and law abiding Chinese citizens were expressing their rights to preserve their families, even though they were sometimes disorderly, and at times with bad local administration. This edict stunned the diplomatic community as they previously presumed the government would protect them.⁴⁵¹

On January 27, 1900, American, French, German, and Italian legations sent a protest demanding the suppression of the *Boxers*. They received no reply for a month because the court was preoccupied with choosing the next successor to the imperial throne.⁴⁵² Soon afterward, "Pu Chun, the spoiled adolescent son of the obsessively anti-foreign Prince Tuan, was chosen. It was an ominous sign."⁴⁵³ Over the next few weeks, the foreign ministers again demanded strong measures against the *Boxers*. The Empress Dowager leaned "toward the advantages of having all the country's ills blamed on foreign devils, rather than laid at the door of an inert and corrupt Manchu administration."⁴⁵⁴ A handful of ships was sent "to lie off the mud bar outside the Taku

⁴⁵⁰ Preston, 42.

⁴⁵¹ Ibid, 36-38.

⁴⁵² Ibid.

⁴⁵³ Preston, 38

⁴⁵⁴ Ibid, 39.

forts at the mouth of the Peiho River,⁴⁵⁵ implementing a show of naval force, after the demands of the foreign ministers were disregarded. *Boxer* placards posted in public places could be seen in late April “exhorting the people to rise.”⁴⁵⁶ Weeks passed before the foreigners were given an explanation or a hint of possible support from the government.⁴⁵⁷ Initially, deciding a solution could be reached, “British warships *Hermione* and *Brisk* were withdrawn.”⁴⁵⁸ In a “web of evasion and apology,”⁴⁵⁹ bringing to mind Sir Walter Scott’s: “*Oh! What a web we weave, when first we practice to deceive!*”⁴⁶⁰ The Imperial Court, with many labyrinthine intrigues, had trapped the foreigners.

In May, the foreigners were alerted, by secret documents, that the *Boxers* might become official militia. No major announcements were made to the community, trying to keep everyone calm. Whether in ignorance, or denial, a display of courage was shown by the diplomatic communities. Indulgence was prevalent in much the same way as Marie Antoinette and Louis XIV had shown to their starving country. Lives filled “with fresh green trees, lilacs, and yellow China roses”⁴⁶¹ continued as social calendars were filled with pleasant events and little regard to their outside surroundings. The “little community vigorously pursued a round of amateur

⁴⁵⁵ Preston, 38-39.

⁴⁵⁶ *Ibid.*, 47.

⁴⁵⁷ *Ibid.*, 38-39.

⁴⁵⁸ Preston, 39.

⁴⁵⁹ *Ibid.*

⁴⁶⁰ Sir Walter Scott, *Marmion*, (London, Archibald Constable Publisher, 1808), Canto VI, Stanza 17. [Scott was the first English-language author to have a truly international career in his lifetime.]

⁴⁶¹ *Ibid.*

dramatics, picnics, dinners, receptions, pony-back paper chases, and excursions to the Great Wall or the Ming Tombs.”⁴⁶² Even then grand dinners were held, beautiful tables laden with enough food to feed many peasant families, with flowers, linen, and fine china, who all enjoyed robust patriotic discussions about “Queen Victoria’s longevity,”⁴⁶³ Britain’s destiny, its expanding empire, and Kipling’s⁴⁶⁴ immortal “*Jungle Books*,”⁴⁶⁵ regaling exotic travels.⁴⁶⁶ After dinner, cocktails were then served as discussions about news from home were savored. Long evenings were followed by theatrical performances, finishing with dances on the tennis courts under the soft glow of the Chinese paper lamps. The most serious discussions were about buying porcelain china by the trainload to ship home, or escaping the city heat by going to the cottages at the

⁴⁶² Preston, 39.

⁴⁶³ Preston, 53.

⁴⁶⁴ Vasant A. Shahane, *Rudyard Kipling: Activist and Artist*, (Carbondale: Southern Illinois University Press, 1973), 22. [“The core of Kipling’s complexity as an artist lies in his alienated activism. Kipling is essentially a spokesman of activism which is a significant strand of Victorian thought. In its simple form ‘activism’ may be described as “the doctrine or policy of being active or doing things with energy and decision.” It postulates a life of vigorous, dynamic action committed to the belief in man’s ability to transform society through this action. Though activism as a doctrine can be traced to the adventurous spirit of the Victorian age, it was also embodied, earlier, in the Faustian motif of the endless quest for experience and action. In this regard, the spirit of *Faust*, immortalized by Goethe, is symbolic of the growth of European civilization with its irrepressible longing for action, adventure, and knowledge.”] (Shahane, 22.)

⁴⁶⁵ Shahane, 83. [The “sweep of his imagination is so wide that it extends over not only varieties of men but also lands as far apart as England, Europe, Asia, and Africa, which become the living organisms of his art.”] (Shahane, 83.)

⁴⁶⁶ [“At the turn of the century, when the Great Powers had entered the final stages of their last major scramble for colonial territory, exotic tales of adventure in far away places were immensely popular. Joseph Conrad’s publication of *Heart of Darkness* (1902) brought a major indictment of colonial imperialism. His genius was to turn the popular form on its head, to make of the adventure story a profound meditation about self-deception and destructiveness of the colonial enterprise. An artist in exile, he had felt the grip of imperial hands at this throat, at a time when Europeans were wont to boast about their empires and justify their colonialism with tales of bringing civilization to savage lands, the book brought out the darkness that lurks in the human heart and made not the colonial native but the colonizing imperialist the true ‘savage.’ The quote ‘*The Horror! The Horror!*’ could be heard in the jungles of Africa and echoed in the streets of China.”] (Axelrod, 23-34).

seashore, or lakesides brimming with lotus flowers.⁴⁶⁷ This merry month of May was followed by a summer of death and destruction that would shock the world.

Delusion married denial, indulging in continuance of a grand life, especially considering disturbing reports from remote missions were increasing in numbers, yet the reports did little to frighten the foreign community. Even the diplomats “failed to appreciate the true significance of these reports, in fact, many were wary of the missionaries, holding *them* responsible for provoking unrest.”⁴⁶⁸ Missionaries tried to keep calm by clothing and feeding their future converts.

If the foreigners read the Chinese newspapers, they may have had a better grasp of the local interpretation of the situation. In February, an editorial in the local *North China Herald* stated, “It is morally certain the opening spring will witness a rising, such as foreigners in China have never seen before. The whole country from the Yellow River to the Great Wall will be a blaze of insurrection which will drive every foreigner out of Peking and Tientsin.”⁴⁶⁹ The threats of the pending revolution were not veiled in total secrecy, one just had to be alert enough to find them and the diplomatic community tried to deny pending doom.

Some of the converted Christian servants tried to warn their masters. One houseboy regaled his employer with “tales of how 8 million spirit soldiers would soon be descending from heaven to exterminate the foreigners.”⁴⁷⁰ Telephones had not yet been invented and limited communication took place through telegraph lines that would be eventually cut by the *Boxers*;

⁴⁶⁷ Ibid, 40-41.

⁴⁶⁸ Preston, 42.

⁴⁶⁹ Ibid, 44.

⁴⁷⁰ Preston, 48.

reports from far away missions or posts could take days to ask for help. This may be true, in part, because the foreigners had always viewed China as a hostile country, as utterances of disdain from peasants was viewed, in some form, as a constant occurrence, so a lack of gravity of the situation, to some point, was understandable. Some, lucky enough to be warned ahead of time, still decided to stay.

Not just husband and wife, Herbert and Lou Hoover were partners from the beginning; keenly interested in Asian cultures, gifted in Asian languages, and skilled in the geological sciences; Lou Henry Hoover was unlike any other Western woman in China.⁴⁷¹ After their wedding, on February 10, 1889, they set sail for China and worked together on surveys of the Chinese mining industry, where Herbert was employed as a mining engineer. With a salary of \$15,000 a year, plus expenses was attractive but even that was not the main point to Herbert Hoover. China, it seemed, stood on the threshold of wide railway, mining, and metallurgical development.⁴⁷² Under modern methods, it might advance to a great industrial state, honoring him as a founding pioneer. The trip originally seemed like the opportunity of ten lifetimes. No one knew, as yet, the Empress Dowager had already made changes to her administration; the emperor, under polite appearance of royal forms, yet a prisoner in his own palace. The ancient bureaucracy and fanatics of the populace were biding their time to light, until they could start a

⁴⁷¹ Timothy Walch, Uncommon Americans: The Lives and Legacies of Herbert and Lou Hoover, (Westport: Praeger Press, 2003), 2.

⁴⁷² Will Irwin, Herbert Hoover. A Reminiscent Biography, (London, The Century Company, 1928), 81. ["They wanted a young, progressive, and able engineer, both scientifically educated and practically experienced, for expert and chief duty. None would do except an American; first, because they admired our methods and machinery, and second, because no European could fit into the political pattern. For over the face of all China sprawled diplomatic spheres of influence."] (Irwin, 81.)

dramatic fire of violent reaction.⁴⁷³ Herbert Hoover, having completed his engineering requirements, and preparing to get the mill ready for production, with necessary equipment ordered, the mine now stood ready to feed the mills; there really was no obligation to stay. Even people with financial means would find themselves in a dangerous situation with few choices for departure. Herbert Hoover finally realized the dangers so great “he recalled his geological expedition employees from the interior.”⁴⁷⁴ Herbert Hoover and his wife, Lou,⁴⁷⁵ decided it was their duty to stay on in Tientsin through the coming trouble to protect their Chinese staff, rather than leave as they had the opportunity to do.⁴⁷⁶ Revering life above material possessions was a Christian act of decency shown by the couple, reiterating the maxim that action speaks louder than just proselytizing; revealing a kindness not always shown to all the peasants by foreigners.

In mid-May, “reports reached the French Legation that some sixty Chinese Catholic men, women, and children had been slaughtered at Kaolo, a village some ninety miles from Peking. The bodies had been thrown down a well and the whole village destroyed.”⁴⁷⁷ Any prior doubts about the imperial government supporting the *Boxers* were forgotten by the end of May.⁴⁷⁸ A

⁴⁷³ Irwin, 82. [“The giant China was stirring, as though to wake at last. Under tutelage of European advisers and of the inspired and inspiring Sun Yat-sen, that absolute young monarch Kwang-su prepared to build a modern industrial state. Among the new government bureaus which the reformers created was a department of mines and railways under Chinese direction.”] (Irwin, 81.)

⁴⁷⁴ Irwin, 81.

⁴⁷⁵ Walch, 20. [“Letters to her parents from China included wonderful descriptions of her new surroundings, but they also conveyed a youthful playfulness. Furthermore, her concern for fashion was exemplified by her requests for new clothes, as she abhorred the garments produced by tailors in China.”] (Walch, 20).

⁴⁷⁶ Preston, 48.

⁴⁷⁷ Preston, 49.

⁴⁷⁸ E.G. Ruoff, Death Throes of a Dynasty: Letters and Diaries of Charles and Bessie Ewing, Missionaries to China, (Kent: Kent State University Press, 1990), 41. [“The new world power had arrived at China's doorstep in the

diplomat wrote in his diary: “*Boxers* had the cognizance and approval of the Government, as shown by them (marching) drilling in the grounds of Imperial barracks.”⁴⁷⁹ In just a few weeks, foreigners woke up to reality and were afraid to go out their front doors, and the lavish dinners under the paper lanterns ceased, fearing they would “be inviting death to venture onto the tennis courts.”⁴⁸⁰ Servants, already easily frightened, were terrified when “little black and red cards”⁴⁸¹ appeared in their rooms, “warning that those who served the foreign devils would be exterminated.”⁴⁸² Since it was becoming unsafe to work for foreigners, their maids, servants, “gardeners and washer men”⁴⁸³ left employers and went into hiding. Catholic cathedrals were now filled with “terrified Christian convert refugees, some badly wounded and burned.”⁴⁸⁴ Some Chinese, employed by foreigners, risked their lives escaping construction sites. One such man arrived, exhausted after miles of travel, and told horrified listeners, “*railway lines were being torn up, telegraph lines severed, and railway stations were ablaze.*”⁴⁸⁵ It seemed there was no safe place to wait until help would arrive.

summer of 1898. That summer the United States had, in just a few months, defeated the Spanish in the Philippines and the island archipelago was about to be militarily subjugated. America, occupied with its new imperial possession had not engaged in the China land grab of 1898. In September 1899, Secretary of State John Hay circulated diplomatic notes to the various nations involved in China. These notes called for the safeguarding of the ‘*Open Door*’ in China.”] (Ruoff, 41.)

⁴⁷⁹ Preston, 52.

⁴⁸⁰ Preston, 53.

⁴⁸¹ Ibid.

⁴⁸² Preston, 53.

⁴⁸³ Ibid.

⁴⁸⁴ Ibid.

⁴⁸⁵ Preston, 54.

Foreigners, as tradition had dictated, had gone to the country to “escape the heat, smells, and dust of the city.”⁴⁸⁶ Diplomat’s wives, normally used to extreme comfort, were now fleeing their posh surroundings early in the morning, returning to presumed safety in near diplomatic offices and churches. A caravan of “Chinese carts, ponies, mules, donkeys, and forty servants, grimly determined not to be left behind, took five hours to travel just fifteen miles.”⁴⁸⁷ Any mode of travel at this point was quite dangerous; caravans were a disaster in the making. Fearing the rail lines from the coast to Peking would be cut; the diplomats and ministers met “requesting the foreign fleets should send guards to the legations.”⁴⁸⁸ Protocol demanded that the Imperial Administration, known as the Zongli Yamen, should be asked for formal agreement. However, allowing foreign troops to march into the capital was a deeply sensitive issue for the Chinese; they positively refused to grant this request. Britain’s Sir Claude MacDonald,⁴⁸⁹ told the imperial administration to “inform Emperor Kuang-Hsu”⁴⁹⁰ that “the troops are coming tomorrow, and if [there is] any obstruction, they will come in ten times greater force.”⁴⁹¹ The diplomatic community debated on the next steps to take for their protection, fearing they may add fuel to the

⁴⁸⁶ Ibid, 55.

⁴⁸⁷ Ibid, 57.

⁴⁸⁸ Preston, 59.

⁴⁸⁹ Wendy Palace, The British Empire & Tibet 1900-1922, (New York: Rutledge Publishing, 2004), 161. [“The British legation in Peking was not an embassy and the British minister not an ambassador. Despite pressure to upgrade the legation permission was not granted, probably because its primary function was simply to organize the conduct of Britain's trade and commerce inside China. Sir Claude Macdonald held the post in 1900. He was an ex-military man who distinguished himself during the *Boxer* crisis of that year.”] (Palace, 161.)

⁴⁹⁰ Wheatly, Jr., 27.

⁴⁹¹ Preston, 59.

fire by their decisions. The myopic and weak Imperial court was “by now so riven by infighting it was unable to control the *Boxers*, even if it wanted to.”⁴⁹² Insulting Imperial edicts suggested, “*The really guilty must be distinguished from those merely led by the excitement of the moment.*”⁴⁹³ Foreigners being stoned by angry crowds prompted Sir Claude MacDonald to telegraph the Foreign Office in London: “*The situation is one of extreme gravity, people very excited, troops mutinous; without doubt it is now a question of life and property being in danger here.*”⁴⁹⁴ The British compound and foreign community in general felt like “*rats in a trap*”⁴⁹⁵ even with high, strong walls and the Jade River on one side.

No longer hiding behind the elegant silk robes of the Imperial administration, the *Boxers* carried flags with the inscription, “*WE FIGHT BY ORDER OF THE EMPEROR AND FOR THE SALVATION OF THE DYNASTY!*”⁴⁹⁶ They wore the color red with scarves around their heads, wrists, and ankles; perhaps to conjure images of blood that was about to flow from the veins of the western *white devils*.⁴⁹⁷ Christians were advised to dress in Chinese clothes and leave their homes at the first sign of danger, “mingle with the crowd and gradually drop out into quiet streets and wait for a day.”⁴⁹⁸ Women who were advised to dress differently, like “Manchu

⁴⁹² Ibid.

⁴⁹³ Preston, 59-60.

⁴⁹⁴ Ibid.

⁴⁹⁵ Ibid, 60.

⁴⁹⁶ Preston, 60.

⁴⁹⁷ Ibid, 61.

⁴⁹⁸ Ibid, 62.

women, since they did not bind their feet,”⁴⁹⁹ stood a better chance of getting away.

Foreign guards, bringing a temporary sense of calm, finally marched into Peking, and trains bearing troops from Europe and Russia, all with only a “few hundred rounds of ammunition per man, but there was no reserve ammunition, or heavy weapons.”⁵⁰⁰ The meager military support was supposed to go up against “tens of thousands of Chinese soldiers.”⁵⁰¹ The deceptive calm was short lived. Stories started to pour in that Christians were murdered in more “violent and systematic”⁵⁰² ways and of property being destroyed, including “railway lines being ripped up by the *Boxers*.”⁵⁰³ Showing the true intent of the dynasty, “an Imperial edict exonerated the *Boxers* from any responsibility for current troubles and pointed the finger of blame squarely at the Christians.”⁵⁰⁴ In addition advice to those intending to make the journey to the cities no longer mattered; there were no more trains to Tientsin. A Chinese guard helped the group of missionaries leave Peking, and would become the last foreigners to get out. With the cloud of delusion finally dissipated, even some of the women started to carry revolvers.⁵⁰⁵

⁴⁹⁹ Preston, 62-63.

⁵⁰⁰ Ibid, 64.

⁵⁰¹ Ibid; 65.

⁵⁰² Preston; 66.

⁵⁰³ Ibid.

⁵⁰⁴ Preston, 67.

⁵⁰⁵ Preston, 67. [“Lou Henry was fearless. Herbert and Lou Henry Hoover stood at the ramparts during the Boxer Rebellion. For four weeks during June and July 1900, these newlyweds gathered supplies, tended to the sick, and stood night watches. Most of the women cowered in fear, but not Lou Henry Hoover, she carried a Mouser automatic .38 caliber pistol.”] (Walch, 2.)

President McKinley was wired that the situation was “*practically hopeless*,”⁵⁰⁶ at the same time the grandstand at the Peking Race Course near the city gates was burned.⁵⁰⁷ As panic set in some of the “young student interpreters went out to take a look.”⁵⁰⁸ Surrounded and frightened by a huge crowd, “one took out a revolver and shot a Chinese in the stomach; the first Chinaman to be killed.”⁵⁰⁹ Disturbing news came as swiftly as the hour hand on the clock swallows the seconds. *Boxer* warriors had escorted the Empress Dowager from the Summer Palace to the Forbidden City, eventually camping right in front of the Temple of Heaven.⁵¹⁰ In addition, Vice-Admiral Seymour received a telegram advising him to “make an advance on Peking at once.”⁵¹¹ After several hours a return telegram was received, advising forces were on their way, when communication ceased after “the telegraph line to Tientsin was cut.”⁵¹² Hundreds of carts, full to the brim with household goods and servants, headed toward the railway station.⁵¹³ After hours had passed, with no trains in sight, nervous tension rose.⁵¹⁴ Even though

⁵⁰⁶ Preston, 68.

⁵⁰⁷ Ibid.

⁵⁰⁸ Ibid.

⁵⁰⁹ Preston, 68-69.

⁵¹⁰ Ibid.

⁵¹¹ Preston, 69.

⁵¹² Ibid.

⁵¹³ Ruoff, 45. [“The telegraph line cut, the communication back to Tientsin was precarious; to Peking it was nonexistent. On June 14 the *Boxers* attacked the trains as the marines tried to repair the tracks. Although the *Boxers* sustained heavy casualties, they impressed the foreign marines with their courage and willingness to die. Admiral Seymour soon realized his supplies were running short, and he could not possibly fight through to Peking. He had to retreat to Tientsin before his force was trapped and annihilated.”] (Ruoff, 45).

⁵¹⁴ Preston, 69-70.

most of the foreigners wisely returned to their legations, a Japanese Chancellor, “neatly dressed in tailcoat and bowler hat,”⁵¹⁵ foolishly decided to try again. He never made it to the train station, since the *Boxers* “dragged him out of his cart, disemboweled and cut him to pieces.”⁵¹⁶ As shopkeepers and servants were vanishing, delegations could not even let the outside world know what was going on; the last “remaining telegraph line, running north to Russian territory via Kiatka⁵¹⁷ had been cut”⁵¹⁸ leaving the foreigners without options, all they could do was hope and pray that help was on the way. Hymns were sung and prayers were said with fervor.

The night sky was as if it was high noon, as bright fires blazed across the city.⁵¹⁹ *Boxers* placed a “red or bleeding hand on the doors of Christian households.”⁵²⁰ Some were seen openly sharpening carving knives.⁵²¹ A frustrated German, Baron von Ketteler, “rushed into the street and started to beat a *Boxer*.”⁵²² He also “took a boy prisoner; thrashing him publicly.”⁵²³ This

⁵¹⁵ Ibid.

⁵¹⁶ Ibid; 70.

⁵¹⁷ The Lincoln Library of Essential Information - Volume I, (Buffalo: The Frontier Press, 1924) [“Alaska had been purchased from Russian Emperor, Alexander II in 1867 for \$7.2 million (2 cents per acre) by America . Financially strapped Russia feared Britain would seize Alaska. As they had in China, missionaries were sent to Alaska to convert native Alaskans, forced to hunt for furs for Russia, to convert to Christianity; perhaps planting the same seeds of secularism as they had with the Taipings. Originally known as Seward’s folly, the mineral rich territory eventually more than paid back the extravagant purchase.”] (Lincoln Library, 393).

⁵¹⁸ Preston, 71. [The outcome may have been different if the rebellion took place just a few years later when communication by radio started; “On December 12, 1901 a young Italian engineer named Guglielmo Marconi used a balloon lofted antenna to broadcast radio waves from the southeastern tip of England to Newfoundland, the first directed radio signal across the Atlantic Ocean.”] (Axelrod, 9).

⁵¹⁹ Ibid, 74.

⁵²⁰ Ibid.

⁵²¹ Preston, 74.

⁵²² Ibid.

started a major riot, and later that evening thousands of *Boxers* entered the city, “slashing and stabbing with swords and spears;”⁵²⁴ looking for all on their blacklists. Converts “not burned alive, were cut to pieces.”⁵²⁵ On June 20, together with his interpreter, von Ketteler started off in sedan chairs for the two-mile trip to contact the Zongli Yamen for help;⁵²⁶ they never reached their destination, as the German minister was shot and killed, and the interpreter severely wounded.⁵²⁷ The apparently premeditated attack was instrumental in bringing on a siege that was to last fifty-five days.⁵²⁸ Watch was kept all night as cries could be heard in the distance.⁵²⁹ Panic stricken, distraught and exhausted foreigners heard the cry, “**KILL! KILL!**”⁵³⁰ All Peking

⁵²³ Ibid.

⁵²⁴ Ibid.

⁵²⁵ Preston, 75.

⁵²⁶ Keay, 485. [“As for the Zongli Yamen (Tsunqli Yamen), a newly created agency for foreign affairs, according to the foreigners it was but a run-down office full of experts in the art of frustration. Through the devastating crises that were about to expose China’s international weakness, Li Hongzhang’s most useful associate would prove to be an Irishman, the estimable Robert Hart, who served as the Beijing-based Inspector General of Maritime Customs.”] (Keay, 485.).

⁵²⁷ Ruoff, 48. [“With the death of Baron von Ketteler, the possibility of withdrawal under Chinese auspices had ended. In Peking, after June 20, there were two besieged locations approximately two miles apart. In the Legation Quarter there were 362 marines; 473 other foreigners, including 149 women and 79 children; and approximately 2,400 Chinese Christians. The majority of the Chinese were women and children. At the Peitang cathedral there were 45 French and Italian marines; 100 other armed men, including Monsignor Favier and his priests; and over 3,300 converts, including 850 orphans and schoolgirls.”] (Ruoff, 48.)

⁵²⁸ Ruoff, 48.

⁵²⁹ Preston, 74.

⁵³⁰ Ibid, 75. [Axelrod tells of Joseph Conrad’s *Heart of Darkness* where a good example of ideologies pushed by desperation, insanity, and corruption taking over futile struggles. “When Marlow at length reaches Kurtz’s distant outpost, he finds an ailing and insane man, driven to despair by his own corruption. He had become a tyrannical chieftain (like the radical Taiping leader, Hung Hsiu-chuan) decorating his hut with the skulls of his victims and punctuated his diary with the command, “*Exterminate the brutes!*”] (Axelrod, 24). [“In Conrad problems of belief have a way of becoming problems of faith. Hostile toward organized religion, especially Christianity, Conrad shows himself in his writing to be neither a serene fideist (reliance on faith for religious knowledge), nor a peaceful skeptic.

missions were burned, “except the Methodist mission where marines stood guard.”⁵³¹ Scenes of “women and children hacked to pieces, men trussed like fowls, with noses and ears cut off and eyes gouged out”⁵³² shocking the rescuers. Some poor souls were found “roasted alive, so massacred and cut up as to be unrecognizable, the stench of human blood in the hot summer air was sickening; putrid bodies heaped together, some still moving, others quite motionless.”⁵³³ According to diaries and documents of missionaries in Tientsin, the Chinese army provided artillery fire while the *Boxers* assumed the task of trying to overrun the besieged concessions. Reinforcements for the missionaries were sent toward Tientsin in an altogether unmilitary and piecemeal manner. After fighting units of the Chinese army, and struggling through a North China dust storm, an international relief column of 3,000 men entered the Tientsin concessions on June 23.⁵³⁴ On July 9, thirty-eight Protestant and Catholic missionaries and ten Chinese converts had been beheaded, despite the fact that they had supposedly been under the protection of the governor, a bitterly anti-Western Manchu nobleman, named Hsien.⁵³⁵ Stories with

The ancient skeptic aimed for a state of tranquility or "freedom from disturbance" called *ataraxia*.”] Mark Wollaeger, *Joseph Conrad and the Fictions of Skepticism*, (Stanford: Stanford University Press, 1990), 29. (Wollaeger, 29).

⁵³¹ Ibid, 75. [E. Carlton Baker, “*Chinese Blamed for Their Trials: They Are Considered Their Own Worst Enemies*,” *New York Times*, June 25, 1933; 5.

⁵³² Preston; 76. [“Cannibalism in China is nothing new. Gordon, whose army suppressed the Taiping rebels in the sixties, wrote of this barbarism in a very graphic way. The following is taken from one of his most interesting letters in this regard: *It is horrible to relate: it is more horrible to witness. To read that people are eating human flesh is one thing; it is another to see the bodies from which the flesh has been cut. No one can eat a meal here without loathing.*”] (Baker, 5.)

⁵³³ Ibid.

⁵³⁴ Ruoff, 48-49. [“By early July over 14,000 foreign soldiers and marines were in the Tientsin concessions.”] (Ruoff, 48.)

⁵³⁵ Ruoff, 50 [“Notwithstanding the moderates concerns, Li Ping-heng, who was a close colleague of Shansi's governor Yu Hsien, had been called to Peking to provide guidance and inspiration to Prince Tuan and the

shocking atrocities were read by people in America, Great Britain, Russia, Japan, and Europe; some of those killed were family members, friends or fellow citizens, and making the situation all the more personal. It was as if the whole world was turning against the Chinese.⁵³⁶ U. S. Secretary Hay, “fearing that the foreign powers would use the uprising as a pretext to abrogate the *Open Door Policy*⁵³⁷ and carve up China, issued a circular letter on July 3. It stated, “It is the policy of the United States to seek a solution, which may bring about permanent safety and peace to China, and safeguard for the world the principle of equal and impartial trade with all parts of the Chinese Empire.”⁵³⁸ Upon reflection Herbert Hoover recalled years later that the U.S. Marine

reactionary faction at the court. With Li's arrival a prior truce came to an end on July 27. Artillery and small-arms fire was renewed, and the Chinese barricades were pressed further into the Legation Quarter. During the truce, however, the besieged not only had obtained a respite, but the ministers had been able to send and receive messages from the outside world. They now were aware that a rescue operation would soon be mounted and in time the siege broken.”] (Ruoff, 50.)

⁵³⁶ Ruoff, 52. [“August 4 the International Relief Force marched out of Tientsin, headed for Peking. It was to take ten days to march and fight the way to the Imperial city, roughly one hundred miles. The international army followed the Pei Ho River to Tungchow and then went overland to Peking was a polyglot army that left Tientsin under the agreed-to, but not always adhered-to, overall command of General Gaselee. As the campaign progressed, various national units operated more or less on their own initiative. The old Indian fighter and cavalryman, General Chaffee, seemed to enjoy that arrangement. The largest contingent, and about half of the entire Relief Force, was that from Japan. It numbered approximately 10,000 men and contained units who had fought the Chinese in the 1894-1895 war. Next in number, 4,000, white-uniformed Russians came from Port Arthur. Gaselee's British and Indians totaled some 3,000 and contained such varied units as Welsh Fusiliers, Sikhs, Bengal Lancers, Rajputs, Punjabis, and the Hong Kong Regiment. The American regiments, containing two armies and one marine, under Chaffee contained about 2,000 men and had come from the Philippines. The French unit, made up of almost entirely of Indochinese troops under General Henri Victor Frey, numbered 800. A small detachment of German and Italian marines made up the final unit. Each of the large national forces had their own artillery, which together totaled seventy pieces. The total strength of the International Relief Force was about 20,000.”] (Ruoff, 52.)

⁵³⁷ Lincoln Library, 572. [“The *Open Door Policy* was the arrangement with respect to Chinese commerce, supported by general consent rather than by special treaties of the nations, under which all nations shall be allowed to trade in China on equal terms. The policy is opposed to that of special ‘spheres of influence;’ the United States did not claim any land as their own; unlike the *Treaty of Nanking* after the *Opium War* (1840-42) between China and Great Britain, precipitated by the attempt of the Chinese government to stop the importation of opium, being smuggled into China by British merchants; ending in Hong Kong ceded to Great Britain, while Canton, Amoy, Foochow, Nangpo, and Shanghai were opened as treaty ports; thus giving even further free hand to the illegal drug traffic.”] (Lincoln Library, 572.)

⁵³⁸ Axelrod, 9.

buglers were playing: "*There'll Be a Hot Time in the Old Town Tonight*" as they marched down Victoria Boulevard in the British concession. Originally, 2,100 soldiers headed toward Tientsin by train; now fourteen days later, 62 were dead and 238 were wounded. Between June 20 and July 17, artillery and rifle fire fell almost continuously upon the Legation Quarter while the Chinese barricades drew an ever-tightening ring around it. Women missionary doctors were treating patients using rudimentary means.⁵³⁹

By the time the international forces entered Peking in August 1900;⁵⁴⁰ the Chinese had lost their spirit to fight, but since all Chinese were believed to be potential *Boxers*, there was a great deal of indiscriminate killing by the men of the international army. Discipline broke down in the extreme heat, and there were more stragglers eating watermelons than there were advancing infantrymen.⁵⁴¹ By August 15, 1900, the Dowager Empress "exchanged her court finery for peasant dress, rearranged her hairstyle, and escaped to Sian,"⁵⁴² cowering during the next year while in exile.

As the Empress Dowager fled Peking, the Chinese central government followed her to the countryside. Anarchy reigned within the Chinese City and the provinces of Northern China. Fearing torture and death at the hands of the foreigners, many of the wealthy families in Peking fled during the last week of the siege, taking what riches they were able to carry. Entire

⁵³⁹ Ruoff, 49-50. ["By July 14 the defenders had lost fifty-seven men killed and eighty-seven wounded. The Chinese attackers, who had sustained heavy casualties, had pushed the legation guards out of most of the neutral zone and were at the walls of the legation compounds. On July 17, the Manchu authorities allowed a truce at the Legation Quarter. They offered a second chance for the besieged to leave Peking, but the foreigners refused, fearing treachery."] (Ruoff, 50).

⁵⁴⁰ Axelrod, 9.

⁵⁴¹ Ruoff, 52.

households of men, women and children killed themselves, mostly by hanging.⁵⁴³ Another account of the siege put it, "The Manchu Court had fled, the Chinese Government had disintegrated, the Imperial armies were melting away, and the streets were littered with scarlet trappings discarded by the *Boxers*."⁵⁴⁴ Although most of the *Boxers* escaped to the countryside, remaining "males of fighting age were rounded up, quickly tried, and sent to the execution grounds where they were beheaded."⁵⁴⁵ The International Relief Force was totally unprepared to be an occupying army;⁵⁴⁶ nonetheless, various national contingents divided Peking into sections and governed as best they could.⁵⁴⁷

According to author Diana Preston, the anti-foreign dimension of the *Boxer* phenomenon, expressed most dramatically in the attacks on native Christians and foreign missionaries, created a profound crisis in foreign relations. After the siege of legations was stopped, the Imperial court, including the Dowager Empress and her prisoner, the Emperor Kuang Hsu sought refuge in Sian. With Beijing occupied by 40,000 foreign troops, a dramatic shift in the desire to establish reforms was undertaken by the Qing.⁵⁴⁸ As the international response became more powerful, the

⁵⁴² Wheatly, Jr., 28. [Xian, 700 miles west of Beijing].

⁵⁴³ Ibid, 45.

⁵⁴⁴ Ruoff, 53.

⁵⁴⁵ Wheatly, Jr. 45.

⁵⁴⁶ Ruoff, 53-54. ["The Americans and British became 'Temple Soldiers' as they occupied the buildings and grounds of the Temples of Heaven and Agriculture. The great city was a mess, several of its major parts were badly damaged, and corpses still littered the streets and compounds. Much of the population had fled, and extensive looting had taken place. What the *Boxers* and Chinese soldiers did not confiscate, the Relief Force did."] (Ruoff, 53-54.)

⁵⁴⁷ Ruoff, 53-54.

⁵⁴⁸ Preston, 1-5.

railway between Peking and the sea was repaired and reopened safely under the control of the occupying armies. In addition, the railway from Tientsin north to Manchuria was being run by the British and Russians. Chinwangtao, the ice-free port north of Tientsin, was administered by the British navy. The coal mines of Kaiping had also been taken. Manchuria was now occupied by the Russian army.⁵⁴⁹ Chinese relations with the rest of the world would be tainted for future generations. However, criticism was also directed toward the foreign response to the rebellion. One such negative criticism came from Mark Twain arguing the missionaries were tools of commercial imperialism.⁵⁵⁰ Superstition, natural disasters, famine, and greed stood side by side to witness an ailing *dragon* and thousands of dead Chinese. On “September 7, 1901, a peace treaty was signed⁵⁵¹ by Viceroy Li and the ministers of the foreign legations. Its main features were the payment by China of an indemnity of about \$333 million.”⁵⁵² Perhaps this tragedy could have been avoided if some of that money had originally been spent on the starving citizens. The *Boxer* affair ended the Qing, or Manchu dynasty, which was founded in 1644. This

⁵⁴⁹ Ruoff, 54.

⁵⁵⁰ Ruoff, 54. [“American missionaries were active participants in collecting indemnity payments for Boxer outrages on behalf of Chinese converts. Those missionaries were taken to task by Mark Twain in a series of magazine articles that appeared in the *North American Review* in the winter of 1900-1901. The missionaries criticized by Twain were William Ament and E. G. Tewksbury. Both men had been through the siege of Peking. The anti-imperialist and anti-religious Twain argued that the missionaries were tools of commercial imperialism.”] (Ruoff, 54.)

⁵⁵¹ Ruoff, 55. [“In order to partially extricate itself from the embarrassment of these occupying armies, the Manchu government ordered plenipotentiaries, including the elderly and ailing Viceroy Li Hung-chang, to North China to negotiate with the foreign powers. A protocol was agreed to that contained articles for peace and the return of normal relations. While negotiations continued for a final treaty, the foreign powers demanded that the court take action against those officials who had supported or encouraged the Boxers. While still in Xian, the Dowager Empress ordered that Prince Tuan be exiled to Turkistan and that a number of his collaborators commit suicide. Governor Yu Hsien of Shansi was ordered beheaded, and Li Ping-heng was posthumously degraded. Governor Yu Lu of Chihli committed suicide.”] (Ruoff, 55.)

⁵⁵² Ruoff, 55. [“\$24.5 million was to go to the United States.”] (Axelrod, 9.)

group of proud people from the ancient world of the *Middle Kingdom* became a republic. Their fragility⁵⁵³ left the world's most populous nation ripe for an even more significant revolution, that of Communism.⁵⁵⁴ Ancient stone walls could mark their territory, but the pen, perhaps mightier than the sword, held by worldwide revolutionaries, writing about nationalism as the new religion, would bring the Chinese into the world of modernity. For the moment, with the plight of the Chinese on the brink of implosion, rights of citizens, both men and women seemed a distant mountain, perhaps too costly to climb.

⁵⁵³ R. Keith Schoppa, *The Columbia Guide to Modern Chinese History*, (New York: Columbia University Press, 2000), 51.

⁵⁵⁴ Axelrod, 9. ["Nationalism as resistance to foreign powers perhaps reached its high point in the 1905–7 boycott against the United States for its immigration restrictions and mistreatment of Chinese attending the 1904 World's Fair in St. Louis."] (Schoppa, 51.).

CHAPTER FOUR

RED BLOSSOM DREAMS ABOUT PARADISE

*In nineteenth-century China, government grew weaker and more myopic just when its strength and foresight were needed.*⁵⁵⁵

John King Fairbank

*O you who honor knowledge and art, who are these who receive so much privilege as to be separated from the manner of the others?*⁵⁵⁶

Dante Alighieri

According to author John Fitzgerald, around 1911, the country cried out to be awakened by reformers and revolutionaries possessing an intense sense of purpose, a keen commitment to the dictates of reason,⁵⁵⁷ similar to the European Enlightenment⁵⁵⁸ and other revolutions around the world. Finding their “*strength in dreams*,”⁵⁵⁹ Nationalists were reluctant to let the nation awaken of its own accord. The majority of Chinese citizens, without access to education, were probably not aware of their own government or history, let alone any knowledge of foreign governments. However, it must be stated, there was a common thread in all the revolutions, regardless of location starving peasants, with no rights, who were seeking basic freedoms, and

⁵⁵⁵ Fairbank, 187.

⁵⁵⁶ Dante, *Inferno*, Canto IV: 73-75.

⁵⁵⁷ Fitzgerald, 3.

⁵⁵⁸ Samia I. Spencer, *French Women and the Age of Enlightenment*, (Bloomington: Indiana University Press, 1984) [“The *Age of Enlightenment* was a cultural movement of intellectuals in 18th century Europe and the American colonies. Its purpose was to reform society using reason, rather than tradition, faith and revelation and advance knowledge through science. It opposed superstition, something pervasive in the Chinese culture. “In its encounter with political realities, was bearing strange fruits, unforeseen by its then departed fathers. Among the first casualties, in addition to the ancient régime, were the high expectations of a number of women for whom, in its early stages, the Revolution had seemed a propitious moment for initiating changes in their legal, social, political, and intellectual status.”] (Spencer, xi).

⁵⁵⁹ Fitzgerald, 140.

carrying a torch for human rights once held by French activists. In reflection, the *Common Sense* passage from Thomas Paine could have galvanized China: “*Let it be told to the future world...that in the depth of winter, when nothing but hope and virtue could survive... that the city and the country alarmed at one common danger, came forth to meet (that danger).*”⁵⁶⁰

Further, the French Revolution started with a financial crisis, “caused in part by France's support for the American forces fighting for independence from Britain in the 1770s.”⁵⁶¹ Louis XIV sought help to raise taxes from a group called “*The Three Estates*; aristocrats, clergy, and a third, less easily defined group of well-to-do men.”⁵⁶² This group insisted changes be made, with more power to the people. With any major cultural shifts, this crisis did not happen overnight.

The next decade saw the execution of Marie Antoinette and Louis XIV, the election of a National Assembly and the rise to power of Napoleon, who later proclaimed himself emperor.⁵⁶³ An important document came out of this revolution: “*The Declaration of the Rights of Man and the Citizen*,”⁵⁶⁴ with the first preamble stating:

*Men are born, and always continue, free and equal in respect of their rights.
Civil distinctions, therefore, can be founded only on public utility.*⁵⁶⁵

The declaration stipulated, “equal political status for all adult male residents of the republic

⁵⁶⁰ David Nash, *The Gain from Paine*, (London: History Today Ltd., Vol. 59-6, June 2009), 12.

⁵⁶¹ Choi Chatterjee, Jeffrey L. Gould, Phyllis M. Martin, James C. Riley, and Jeffrey N. Wasserstrom, *The 20th Century: A Retrospective*, (Boulder: Westview Press, 2002), 82.

⁵⁶² Ibid.

⁵⁶³ Ibid.

⁵⁶⁴ Thomas Paine, *The Rights of Man*, (New York: E.P. Dutton, 1951), 94-97. [“Paine was in Paris at the time of the king's flight. On that occasion, he is said to have remarked to a friend: “*You see the absurdity of monarchical governments. Here will be a whole nation disturbed by the folly of one man.*”] (Paine, vii.).

⁵⁶⁵ Paine, 94.

deemed worthy of citizenship.”⁵⁶⁶ Debates were held on the inclusion of women into this declaration of basic rights.⁵⁶⁷ The French Revolution started the lighting of torches for freedom around the world, even slaves in Haiti rallied to the “cry that was raised in Paris, “*Liberty, Equality, Fraternity*.”⁵⁶⁸ French activists, inspired by their first revolution and the fear they could not defend their city against rival forces, led a second upheaval in Paris filled with socialist ideas, calling for equality in economics. A second revolution, named “*The Commune*,”⁵⁶⁹ exposed the corrupt government even further.⁵⁷⁰

Industrialization created a widening gulf between rich and poor. Despite its short life and unsuccessful conclusion, “*The Commune*”⁵⁷¹ stands out as a turning point in the history of revolutions calling for economic and political equality and inspiring later socialists.⁵⁷² Dr. Yat-sen would later claim his own, “*Three People’s Principles*, a unique combination of nationalist and socialist ideas,⁵⁷³ was a variation on the call for *Liberty, Equality, and Fraternity*”⁵⁷⁴ that

⁵⁶⁶ Chatterjee, 82-83.

⁵⁶⁷ Ibid.

⁵⁶⁸ Chatterjee, 82-83.

⁵⁶⁹ Ibid.

⁵⁷⁰ Ibid.

⁵⁷¹ Ibid.

⁵⁷² Chatterjee, 83. [“The main anthem of the worldwide socialist movement was *The Internationale*, a hymn to the Paris Commune. Chinese Communist leader Mao Zedong, fearing that his country’s revolution had become ossified, held up the Paris Commune as a symbol of socialism in its purest form.”] (Chatterjee, 83.)

⁵⁷³ Ibid, 83. [“Among these was Karl Marx, who had written passionately about the lessons of 1789 and now began to celebrate 1871 as a more fully developed articulation of the revolutionary impulse that, he claimed, drove history forward by advancing the struggle between socioeconomic classes.”] (Chatterjee, 83.)

⁵⁷⁴ Chatterjee, 83.

was first heard in France.

The modern world system started with the French Revolution, a transformation of the capitalist system by its cultural impact:

The most significant lasting consequence of the revolutionary turmoil and its Napoleonic aftermath of two basic themes associated with it: the normality of political change and hence its fundamental legitimating; and the view that a state's sovereignty was incarnated not in the person of a ruler or in the legislature but rather in the people, and hence the denial of moral legitimacy to no democratic regimes.⁵⁷⁵

According to the Bible, God placed Adam and Eve in a garden,⁵⁷⁶ not a desert.

God wanted man's life in paradise, with no suffering. Thomas Paine eloquently wrote:

Every individual, high or low, is interested in the fruits of the Earth; men, women, and children, of all ages and degrees, will turn out to assist the farmer, rather than a harvest should not be got in; and they will not act thus by any other property. It is the only one for which the common prayer of mankind is put up, and the only one that can never fail from the want of means. It is the interest, not of the policy, but of the existence of man, and when it ceases he must cease to be.⁵⁷⁷

Over centuries, the roots of revolutions worldwide found groundwork in the lack of

⁵⁷⁵ Immanuel Wallerstein, *The End of the World As We Know It, Social Science for the Twenty-first Century*, (Minneapolis: University of Minnesota Press, 1999), 38. ["From 1994 to 1998, (Immanuel) served as president of the International Sociological Association. Concerned about where we are heading, he urged this group to place at the center of its concerns the need to reassess the collective social knowledge of social science in the light of what he argued would be a quite transformed world in the twenty-first century. He broke his essays for discussion into two groups, 'The World of Capitalism' and the 'World of Knowledge' the world we have known in the sense it framed our reality, with a singular debate to include morality and politics."] (Wallerstein, ix.)

⁵⁷⁶ The Bible, *Genesis*. 2:7-2:25.

⁵⁷⁷ Paine, 231. ["No other interest in a nation stands on the same united support. Commerce, manufactures, arts, sciences, and everything else, compared with this, are supported but in parts. Their prosperity or their decay has not the same universal influence. When the vallies laugh and sing it is not the farmer only but all creation that rejoices. It is a prosperity that excludes all envy; and this cannot be said of anything else."] (Paine, 231.) [David Nash, *The Gain from Paine*, (*History Today*, Vol. 59 (6), June 2009.), 12. ["Unique among radicals, the 200th anniversary of the death of Thomas Paine (was marked on June 2009) in England, France, and across the Atlantic. This is a measure of the impact of Paine's ideas both in his own country and in parts of the world that became the centre of revolutionary political change at the end of the 18th century. What is remarkable is that his message has been capable of speaking with immediacy to each successive generation, providing radical inspiration and comfort in troubled times."] (Nash, 13.).

opportunity to provide the basics for their families to live.

The Mexican Revolution of 1910 “was one of the great agrarian revolutions of the twentieth century, inspiring peasants and intellectuals throughout Latin America.”⁵⁷⁸ The poor peasants wanted land to grow crops, using land once owned, but had been pushed off illegally by a group of wealthy nationals and foreign investors.⁵⁷⁹ There were no investments in health or education during this time; in fact, in 1900 one-third of the “children died before their first birthday, and 84 percent remained illiterate.”⁵⁸⁰ The combination of a large portion of the rural population being landless and the high price of export commodities led to food shortages, “leading to food riots that played a part in destabilizing the regime.”⁵⁸¹ Some revolutionaries were violently put down, and “exiled to the sisal plantations of the Yucatan, condemning them to virtual slavery.”⁵⁸² Many heroes to the peasants, like Emiliano Zapata and Pancho Villa were ambushed and killed. The “Partido Liberal Mexicano”⁵⁸³ eventually “came to see the necessity to end dictatorial rule and to stop the exploitation of workers and peasants, turning over the factories and mines to the workers and the lands to the peasants.”⁵⁸⁴ Although the “roots of the

⁵⁷⁸ Chatterjee, 89.

⁵⁷⁹ Ibid, 89-90.

⁵⁸⁰ Ibid. [Emiliano Zapata, dead at the age of 39, gave the world a potent symbol of revolutionary heroism.] (Chatterjee, 85.) [Marlon Brando was nominated for an Oscar award for playing the part of Zapata in the 1952 black and white movie ‘*Viva Zapata.*’]

⁵⁸¹ Ibid, 90.

⁵⁸² Chatterjee, 91.

⁵⁸³ Ibid.

⁵⁸⁴ Chatterjee, 91. [“Flores Magon first joined liberal protests in 1892 against Diaz, later he founded the PLM, a Mexican Liberal Party, and his radical politics led to repression and political marginalization on both sides of the

revolution were complex, they had less to do with ideology than with regional, class, and cultural backgrounds.”⁵⁸⁵ Nevertheless, the “Revolutionary Mexican Constitution of 1917 guaranteed land rights to peasants, and union rights to workers; and at this time was the most radical legal statement of social rights in the world.”⁵⁸⁶ This revolution also “provoked significant shift in intellectual and popular mentalities; the greatest example of this *indigenismo*,⁵⁸⁷ as this ideological formulation is known, is depicted in the murals by the artist, Diego Rivera.⁵⁸⁸ The paintings became synonymous with the revolutionary view previously extolled only with European ideologies.⁵⁸⁹

The Chinese could relate to the various crises and occurrences of the French and Mexican people. Throughout the years, the stoic Chinese peasants had lived a meager life, barely surviving. Every revolution has its own cast of characters, its own intricacies, and very often starting with one single act, one light of a match and in the end, the poor suffer the most. However, one requires a stack of kindling to have a fire and, at times, it seemed to the Chinese their whole forest was being destroyed at the very roots and foundations, with intent to burn their aspirations to live.

U.S.-Mexican border; he ended up in Leavenworth Federal Penitentiary, a victim of political repression and died in jail in 1922.”] (Chatterjee, 91.)

⁵⁸⁵ Ibid, 92.

⁵⁸⁶ Ibid, 92.

⁵⁸⁷[Indigenismo is a social movement that originated in Latin America advocating a dominant social and political role for Indians in countries where they constitute a majority of the population.]

⁵⁸⁸ Bertram D. Wolfe, The Fabulous Life of Diego Rivera, (New York: Stein and Day Publishers, 1963), 416. [“The first sketch Diego Rivera did on his return to Mexico in 1921 was a sketch for an intended painting, with color notations still written in French, Diego entitled “*Zapatistas*.”] (Wolfe, 416).

⁵⁸⁹ Chatterjee, 93.

The fighting between the Manchus and the Hans seemed a forever battle, leaving their country in a state of vulnerability. During the Qing Dynasty (1644-1911) a variety of upheavals included the “onslaught of Western imperialism, which began with the Opium War of 1839-1842, and a population explosion that strained the government's resources.”⁵⁹⁰ The *Boxer* Rebellion was directed more toward foreign ideas and practices. Perhaps the peasants would have been spared destruction if some of their demands had been met; reforms some Chinese were trying to achieve. The dilemma was foreign influence, although considered negative on the part of most Chinese, but prevalent in every corner of the country, leaving a perception of squelching their national identity.⁵⁹¹

In retrospect, there was a commonality to the worldwide revolutions; “an insistence that oppressed people have the right to take the law into their own hands and remake the political order.”⁵⁹² Pocket uprisings of heroic proportions, such as the one spearheaded by groups associated with reformers, like Dr. Sun Yat-sen,⁵⁹³ led to massive movements with a “juxtaposition of nationalism and cultural self-analysis,”⁵⁹⁴ changing the political landscape in China forever.

⁵⁹⁰ Chatterjee, 93

⁵⁹¹ Lois Wheeler Snow, *Edgar Snow's China*, (New York: Random House, Inc., 1981), 7. [“When, in 1912, China became a republic, it was in name only. There is something profoundly charming, in retrospect, about the whimsical audacity with which the young revolutionaries proclaimed the end of an ancient theocracy. Long after Emperor Pu Yi abdicated, a certain vagueness concerning the term prevailed in the mass mind of China.” Most of the villagers, when lectured on “nationalism and the principles of statehood advanced by Dr. Sun Yat-sen had never heard of him; that is “comparable to an American asking “Who is George Washington?”] (Snow, Lois; 7).

⁵⁹² *Ibid*, 96.

⁵⁹³ Chatterjee, 95-96. [“Sun Yat-sen was elected president of the Chinese Republic in 1911; later serving as director of the Kuomintang (‘National People’s Party’) until his death in 1925.”] (Snow, Lois; 7.)

⁵⁹⁴ Spence, 289.

CHAPTER FIVE

RED BLOSSOM TEA POT BOILS

*In a primordial, ideal human society, the ruler, here the Sage, does not intercede; natural law operates spontaneously and without impediments so that order is established harmoniously among human beings as well as between humans and Nature and humans and Heaven.*⁵⁹⁵

Robinet and Brooks

A variety of distinctive cultural ideals converged when the National Revolution took place in China during 1915-1921. Ethics and gender equality, the center of a cultural storm that emanated, in part, from the Taiping women and missionaries, found a new home with the *New Culture Movement, or May 4th Movement*.⁵⁹⁶ The movement began, as one participant recalled, as an awakening of individuality⁵⁹⁷ among youths and intellectuals.

Jonathan D. Spence allows that the term, *May 4th Movement*, was limited.⁵⁹⁸ It was not just the restrictions placed on China after the Versailles Conference, but the growing discussion of evolution. “Social Darwinist⁵⁹⁹ ideas and the rise of interest in Communist ideology,⁶⁰⁰

⁵⁹⁵ Isabelle Robinet, Phyllis Brooks, *Taoism: Growth of a Religion*, (Stanford: Stanford University Press, 1997), 28. [“The theoretical substrate and language of *Taoism* derive from the principles of the *Yin-Yang* School. The definitive formulation took place under the Han, on the basis of more ancient elements. The theories of *Taoism* later became most highly developed and applied in the fields of Chinese medicine.”] (Robinet, Brooks, 7.)

⁵⁹⁶ Fitzgerald, 4. [“A new generation of Chinese activists was henceforth to direct probing questions at the nature of Western moral values, disgusted as much by the bloodshed of which Western nations had proved capable as by their duplicity. And the date of *May 4, 1919* on which the citizens and students of Peking protested publicly in the streets against the Versailles treaty, was to give its name to a new movement in China, one in which the juxtaposition of nationalism and cultural self-analysis took the Chinese people in yet another direction.”] (Spence, 289.)

⁵⁹⁷ Ibid.

⁵⁹⁸ Spence, 299.

⁵⁹⁹ Lincoln Library, 1781. [“Charles Robert Darwin (1809-1882) English naturalist and biologist, traveled with Captain Fitzroy on the surveying voyage (1831-1836) of the *Beagle*, to the Southern islands and South America. During this time he obtained detailed information about flora, fauna, and geology. In 1859 he published On the

created a culture ripe for upheaval. According to Arif Dirlik, during the early phase of the movement there was a mass collection of inspiration, starting with philosophies regarding individualism, later denounced as excessively Western. The arising society “derived its name from the aspiration of its members to achieve, in their own punning expression, "*self-awakening*" (*zijue*) and "*self-determination*" (*zijue*) through the spirit of "*renovation*" (*gexin*) and "*mental transformation*" (*gexin*).”⁶⁰¹ In the spirit of rebuilding their entire country, “members sought to combine mental and manual labor.”⁶⁰² Women expressed a form of transformation, a sincere need for equality as members gave up their surnames.⁶⁰³

On May 4, 1919, Peking students from area colleges drew up five resolutions.⁶⁰⁴

Triumphant parades were held in Peking after the first resolution protested the Shandong settlement⁶⁰⁵ was reached at the Versailles Conference.⁶⁰⁶ A second sought to awaken ‘the masses

Origin of Species by Means of Natural Selection; creating a sensation in both the scientific and non-scientific world. ‘Natural selection,’ or ‘survival of the fittest’ became known as Darwinism.”] (Lincoln Library, 1781.)

⁶⁰⁰ Ibid. [“Communism is a system of social and economic organization in which property is owned by the state or group, to be shared in common or to be distributed among members of the community equally, there is practically a complete abolition of the notion of private property. Communism goes much further than either collectivism, or socialism, which proposes to bring all productive capital under public ownership.”] (Lincoln Library, 1471.)

⁶⁰¹ Arif Dirlik, The Origins of Chinese Communism, (New York: Oxford University Press, 1989), 182.

⁶⁰² Dirlik, 182 - 183.

⁶⁰³ Ibid, 182.

⁶⁰⁴ [“The Treaty of Versailles left the Chinese disillusioned, these included many youths who had volunteered for service in Europe and had gone there as leaders of China’s Labor Corps, rather than as soldiers, as they were considered unfit for battle. One of these students was Chou En-lai. Mao Tse-tung had helped recruit worker students but at the last moment he chose to stay in China. “By exposing the hypocrisy and cynicism of the Versailles powers, the movement opened all China to the inflow of revolutionary ideas stemming from the anti-imperialist Russian Revolution. Since Europe and the United States would not help Dr. Sun Yat-sen, and the Bolsheviks had made generous overtures toward China, including the renunciation of the unequal treaties, the return of territorial concessions, and offer of joint operation of the Manchurian railway, Sun turned to Lenin for help, and got it.”] (Snow, Lois W.; 7-9.)

⁶⁰⁵ Spence, 288-289. [“After the armistice ended the war with Germany’s defeat, anticipation in China ran high.

all over the country' to an awareness of China's plight. A third proposed holding a mass meeting of the people of Peking. A fourth the formation of a Peking student union; and a fifth called for a demonstration in protest of the Versailles treaty terms.⁶⁰⁷

Acting on the fifth resolution, students demonstrated the same afternoon, along with their leader, Dr. Sun Yat-sen,⁶⁰⁸ in Tiananmen Square.⁶⁰⁹ The protests "marked the upsurge of Chinese

There were triumphant parades in Peking (Beijing), and an exuberant crowd demolished the memorial that the Qing had been forced to rise in honor of the Germans killed by the *Boxers*. The sixty-two Chinese delegation to the postwar treaty negotiations at Versailles was headed by five capable diplomats who had never been briefed on what to expect. Greeted by the chief Japanese delegate that early in 1917, in return for Japanese naval assistance against the Germans; Great Britain, France and Italy had signed a secret treaty ensuring support of Japan's claims to the disposal of Germany's rights in Shandong after the war. These agreements granted the Japanese the right establish military garrisons in Jinan and Qingdao. The Chinese delegates seem to have been genuinely unaware of these humiliating secret agreements. President Woodrow Wilson, who had earlier been sympathetic to China's desire to recover its Shandong rights, now felt that Japan staked out a firm claim to them on the basis of international law; it was agreed to transfer all rights to Japan. Urgent telegrams went between Paris and Peking, and the Chinese public was aroused as rarely before. China's delegates at Versailles were bombarded by petitions and protests from political and commercial groups, from overseas Chinese communities, and from Chinese university students abroad. When the Chinese government finally telegraphed their delegates not to sign the treaty. Chinese students and demonstrators, by surrounding their nation's delegation in their Paris hotel, had forcibly prevented the delegates from attending the signing ceremony. The Versailles treaty ended up without China's acceptance." (Spence, 288-289)

⁶⁰⁶ Lincoln Library, 532-533. ["At the end of WWI Germany stood alone, facing a world of enemies. On October 4, 1919 Prince Maximilian of Baden sent a request for an armistice to President Wilson. Revisions went on for a month; with a mutiny in the German army occurring at the end of the month. Emperor William and the Crown Prince fled to Holland. On November 8, in a railway car, German and Allied representative met to sign an armistice. One of the covenants was freedom of the seas and reduction of armaments; and the formation of an association of nations to safeguard the independence and territorial integrity of both great and small states. The opening session of the Peace Conference was held at Versailles, near Paris, on January 18, 1919; representatives of all countries were present, but decisions were made by the leaders of the five chief powers. The actual signing took place on June 28, 1919; on the fifth anniversary of the assassination of the Archduke Ferdinand. A bitter political struggle developed over the treaty, with the Republican majority Senate objecting to the League of Nations. While traveling across the nation trying to get public support for the treaty, President Wilson suffered an apoplectic stroke; forced to return to Washington and confined for months. The Senators refused to agree to be bound to assisting France in case of unprovoked attack by Germany. A joint resolution was passed by both houses, but President Wilson vetoed it in May 27, 1920. Under President Harding's administration the terms of the Versailles Treaty, omitting the League of Nations Covenant was negotiated with Germany and finally passed on November 11, 1921, three years after the close of hostilities."] (Lincoln Library, 532-533).

⁶⁰⁷ Dirlik, 182.

⁶⁰⁸ ["Sun Yat-sen lacked armed forces and was obliged to defer to the former chief of the imperial troops, Yan Shih-kai. When Yuan subsequently proclaimed himself emperor he was quickly overthrown by rival militarists. Disunity and chaos reigned as provincial satraps struggled for supremacy and the foreign powers vied with each other to

nationalism, a shift toward political mobilization and away from cultural activities toward a populist base rather than intellectual elites.”⁶¹⁰ The “anarchist premise, which individual and collective goals could be mutually reinforcing within the context of small associations had enormous appeal among a youth that sought individual identity in collective forms of organization based on voluntary association.”⁶¹¹ The excitement of the time could be understood by the “names of the *May Fourth* journals: *The Dawn, Young China, New Society, the New Woman, Plain People, Upward, and Strife*.”⁶¹² No longer would the youth be naïve to dictates from the government.

Although powerful imperial rule had been overthrown, warlords concerned about their own private armies and interests.⁶¹³ China, fragmented with suppressing imperial rule, did little to counter the influence by imperialist foreign powers that had ignored the contributions of China to the Allies’ victory. President Woodrow Wilson⁶¹⁴ had originally promoted ideals of self-determination at the Versailles Conference, ideals attractive to the Chinese intellectuals. Wilson abandoned most of these ideals after stubborn resistance from American financiers and the U.S. Senate. The failure of ideals to be upheld by the European allies was perceived by the Chinese as

control them. Meanwhile, Sun Yat-sen and the Guomindang, or Nationalist Party, made alliances with various warlords. Repeatedly he failed to establish a stable basis for a successor to the weak, corrupt, semi-puppet and largely impotent warlord-dominated government of Peking.”] (Snow, Lois W. 7.)

⁶⁰⁹ Spence, 299-300.

⁶¹⁰ Ibid.

⁶¹¹ Dirlik, 181.

⁶¹² Spence, 301.

⁶¹³ Ibid.

⁶¹⁴ The Lincoln Library of Essential Information - Volume I, (Buffalo: The Frontier Press, 1924), 388. [Woodrow

a betrayal by the American government.⁶¹⁵ When the Chinese delegation to the Versailles Conference in Paris was prevented from signing the peace treaty in late June 1919 attraction to socialism gained intensity.⁶¹⁶ Chiang Kai-Shek's Nationalist Party opposed the challenge to traditional Chinese values.⁶¹⁷ The Communist Party, however, favored the emphasis on direct political actions and radical attitudes. Dr. Sun Yat-sen had a vision; the emancipated workers and peasants were the pillars on which he meant to build a new and free China. In addition, Dr. Yat-sen's travels to Western countries allowed him to gain insight into other ideologies; he clearly recognized these two groups, workers and peasants, were the basis of strength in the gigantic struggle to overthrow imperialism and effectively unify the country.⁶¹⁸ Each party denounced the Western values of individualism, materialism, and utilitarianism as avenues for China's development.⁶¹⁹ Intellectuals created "important cultural results, a reform in the written language and rejection of many remaining influences of Confucianism, as well as an awakening patriotism of the nation to resist and finally defeat Japan's effort to reduce China to an outright colony,"⁶²⁰

Wilson, 28th President of the United States of America from 1913-1921.] (Lincoln Library, 388).

⁶¹⁵ Dirlik, 2.

⁶¹⁶ Ibid, 183. ["Dr. Sun Yat-sen was spurned by all the foreign powers until after WWI, in which the Peking government had, as a result of great pressure from the United States in particular, joined the Allies. China has expected that the defeat of Germany would result in the rendition to her of Germany's colonial holdings in Shantung; at Versailles the Allied Powers revealed that they had (except for the United States) signed secret treaties awarding the Shantung concessions to Japan. All Chinese patriots were bitterly disillusioned."] (Snow, Lois W. 7.)

⁶¹⁷ Spence, 299-300.

⁶¹⁸ Snow, Lois W; 8.

⁶¹⁹ Spence, 299-300.

⁶²⁰ Snow, Lois W; 9.

creating a Chinese Renaissance.⁶²¹

Traditional Chinese would have questioned Dr. Sun Yat-sen's own morals, he had married a girl from his local village and the marriage bore one son and two daughters; later leaving his family for personal gain.⁶²² Missionaries would accuse him of a crime against the Bible; revolutionaries would accuse him of violating one of the conventions and laws of the revolution.⁶²³ Dr. Yat-sen abandoned Lu Muzhen to marry Soong Ching-ling.⁶²⁴ Divorces in China were considered rare, even with old traditions being frowned upon.⁶²⁵ While Dr. Yat-sen was in exile in Tokyo, Ching-ling went there to volunteer her services. He soon sent word that he needed her, not in Shanghai, but in Japan; they were married the day after her arrival.⁶²⁶ Soong Ching-ling became Madame Sun Yat-sen on October 25, 1914 and their marriage was kept secret

⁶²¹ Spence, 299-300.

⁶²² Chen, 144. [He never answered these accusations. He had married a younger woman at a time when he desperately needed her help, and he continued to respect and love the first wife who could no longer accompany him during the arduous tasks ahead.] (Chen, 144.)

⁶²³ Ibid. ["Marriage with his former wife had been ideally happy, though there were long periods when they saw each other rarely. During the eight years following the marriage, his wife lived in his mother's gray-brick house and saw him only on his rare holidays from Hong Kong and Canton. But during the spring of 1913 an event occurred in the family which plunged Sun Yat-sen into the forebodings of grief. His eldest daughter, Sun Yen, returned from America seriously ill, and in July, when the second revolution was at its height, Madame Sun Yat-sen (his first wife) accompanied the sick daughter to Macao. Here, a few weeks later, Sun Yen died; and in this city, filled with the brown monuments of a decaying empire, Mme. Sun Yat-sen remained, to become famous in the local community of the colony for her charity, her deeply religious nature, and a life of complete self-denial."] (Chen, 144-145).

⁶²⁴ Barbara W. Tuchman, *Stillwell and the American Experience in China, 1911-1945*, (New York: The Macmillan Company, 1970), 115. ["The Soongs were a Shanghai Christian family of wealth, Western education and hallowed affiliations with Dr. Sun Yat-sen. The mother's side had been Christian for 300 years dating back to the earliest conversions by Jesuits. The father, C.J. or Charlie Soong, a friend and supporter of Sun Yat-sen, had been brought up and educated in the United States. He returned to China to work for a missionary but enlarged the family's fortunes instead, built a handsome foreign-style home with formal gardens and a tennis court in the French Concession and fathered six children, all of whom were educated in mission schools and American colleges."] (Tuchman, 115.)

⁶²⁵ Aysgough, 58.

⁶²⁶ Snow, Lois W; 8.

for several months.⁶²⁷ Their union, a woman at the mere age of twenty and one of China's most significant political figures during the 20th century at the age of forty-eight became controversial.⁶²⁸ They planned everything together, becoming his private secretary. She did all his secret coding and worked with him in all the arduous tasks for betterment of the masses.⁶²⁹ If the women of China needed a female to exemplify, Ching-ling was attractive, intelligent and politically shrewd.⁶³⁰ Yet, "when she first appeared publicly in Canton, she was greeted with an outcry from the missionaries and even from some of the revolutionaries, who regarded her appearance as a direct assault upon the Chinese conception of the family."⁶³¹ Even though Peking University first accepted female students in 1920 and other Chinese universities followed their lead, most Chinese frowned upon Western ways.⁶³²

Ching-ling broke the traditional mold at "a time when the daughters of rich merchants were expected to know little more than the art of embroidery; she had seen revolutionaries

⁶²⁷ Chen, 143.

⁶²⁸ Snow, 8.

⁶²⁹ Ibid.

⁶³⁰ ["She could read French; her English was perfect; she was possessed with an ardent and revolutionary temperament. She agreed with everything her husband did and said, and was as hopelessly in love with him as he was in love with her, knowing perfectly well that their motives would be misunderstood but conscious that history would forgive and understand them."] (Chen, 145).

⁶³¹ Chen, 145. ["That Sun Yat-sen should marry again was not in dispute. What was a dispute was his evident desire to give the second wife the same status as the first; and though the quarrel continued until his death, history has already given its verdict, for both wives are now deeply respected by the Chinese and offered the peculiar veneration which is offered only to the humble and the blessed."] (Chen, 145-146).

⁶³² Spence, 300.

entering her father's house”⁶³³ and had the good fortune to experience Western culture firsthand while attending Wesleyan College.⁶³⁴ While in America, she, in part, wrote:

Five months ago our wildest dreams could not have been for a Republic. Revolution has established in China, *Liberty* and *Equality*, those two inalienable rights of the individual which have caused the loss of so many noble and heroic nations, to point the way to this fraternity. For centuries the Chinese have been against war, worshipped the scholar and slighted the soldier. It cannot but be instrumental in bringing about that humanitarian movement, Universal Peace, when Rights need not be backed by armies and 'dreadnoughts,' and all political disagreements will be, at last, settled by the Hague Tribunal.⁶³⁵

Ching-ling's life defied odds then and now. She was able to understand the significance of the revolution, and with youth and international experience, which gave her freedom from the prejudices of an older generation of Chinese women; thereby giving her authority to speak for the renascent China now coming to birth.”⁶³⁶ Always a political foe of her family, she was outspoken in criticism, radically agreeing with newspaper reporters calling for reforms.⁶³⁷ Becoming a member of the Central Executive Committee of the Kuomintang, Ching-ling continued to uphold the pro-Communist ideals, which Dr. Sun Yat-sen and Lenin agreed upon,

⁶³³ Chen, 143.

⁶³⁴ [One of the largest endowments ever received at Wesleyan College was a six million cash gift from an anonymous Hong Kong donor to honor the three Soong sisters of China.] *Family ties boost Macon's Wesleyan College*, < <http://www.lexisnexis.com.ezproxy.rollins.edu> > [Accessed July 6, 2011] [“Ching-ling spent four years at the Wesleyan College, Macon, Georgia, leaving with a B.A. in June, 1913. In America she had been distinguished by her beauty and by her deep love for English literature and revolutionary idealism; and when, after the revolution, her father sent her the new flag of the Republic, she pulled the Dragon Banner from the wall and stamped on it crying: “*Down with the Dragon! Up with the flag of the Republic!*”] (Chen, 143).

⁶³⁵ Chen, 142-143 [“Ching-ling Soong, who wrote this essay, was a daughter of Charles Soong and a sister of Sun Yat-sen's secretary, Ai-ling Soong.”] (Chen, 143.)

⁶³⁶ *Ibid*, 145.

⁶³⁷ Tuchman, 456-457. [“Foreign correspondents addressed a joint protest to Chiang Kai-shek stating that although permitted to send stories that created an idealized portrait of China, they were prevented from writing anything that implied criticism of the Government, or that disclosed the full gravity of China's economic situation. Chiang's answer was merely that reports that were not detrimental to China's resistance would be given every

including the leftist interpretation and her husband's principles. Eventually expelled by the Kuomintang, she became "the conscience and heart of a still unfinished revolution"⁶³⁸ and exiled herself to Moscow. During an interview by Lois Wheeler Snow, Ching-ling admitted she "didn't fall in love, rather, it was hero worship from afar. I wanted to help save China, and Dr. Yat-sen was the one man who could do it, so I wanted to help him."⁶³⁹ Lois Snow added: "Knowing Ching-ling early made me comprehend that the Chinese people were capable of radically changing their country and quickly lifting it from the bottom place to rank its history and multitudes merited in the world."⁶⁴⁰ Ching-ling later returned from Moscow and became the Vice-Chairman of the People's Republic of China, eventually briefly becoming the first non-royal woman head of state.⁶⁴¹ She was the founder of a magazine, *China Reconstructs*, and a committee on women and children's healthcare organization, the *China Defense League*, similar to the Red Cross organizations, which are still in existence in China.⁶⁴²

Ching-ling's older sister, Ei-ling, "married H.H. Kung, a banker and Oberlin alumnus, who came from the substantial Shansi family which claimed direct descent from Confucius."⁶⁴³

consideration."] (Tuchman, 456-457).

⁶³⁸ Snow, Lois W; 8.

⁶³⁹ Snow, Lois W; 8. ["In his last days, Dr. Sun said of the principle of livelihood, 'It is socialism and it is communism.' Chiang Kai-shek, a Japanese educated officer and one of Sun Yat-sen's young followers, was sent to Moscow and received special training there. Following Sun's death in 1925, Chiang was groomed for Commander in Chief, as Sun's successor by the Russian advisors."] (Snow, Lois W; 9-10.)

⁶⁴⁰ Ibid.

⁶⁴¹ Tuchman, 457.

⁶⁴² Ibid, 2. ["Madame Sun Yat-sen's *China Defense League* had formerly sent supplies from Hong Kong to the International Peace Hospitals in the guerilla-liberated areas through the Chinese Red Cross."] (Epstein, 133).

⁶⁴³ Tuchman, 115-116.

Mieling, the youngest, attended Wellesley College and later married Chiang Kai-shek, but only after he “converted to Christianity”⁶⁴⁴ at her mother’s insistence.⁶⁴⁵ Time magazine, reporting on the wedding, stated:

Two thousand pompously arrayed Chinese witnessed the marriage in Shanghai last week; of the defeated but honorably esteemed Marshall Chiang Kaishek, resigned generalissimo of the now scattered Nationalist armies which, under his leadership, once conquered half of holy China.⁶⁴⁶

The three sisters, all married to leaders and influential men in power, became known as “*A royal flush.*”⁶⁴⁷ Citizens called those in power the “*Soong Dynasty.*”⁶⁴⁸ In truth, Ching-ling “never forgave Chiang’s ‘betrayal of the revolution’ in 1927, and her sister’s ‘betrayal’ in lending the Soong family name to it.”⁶⁴⁹ Although they disagreed about politics and experienced the power struggles of their husbands, the sisters appeared together in public many times throughout the years, especially at hospitals and charitable events.

⁶⁴⁴ Ibid.

⁶⁴⁵ Ibid. [“Chiang Kai-shek reportedly proposed marriage through a middleman to Mme. Sun Yat-sen after she became a widow. On rejection he turned his attention to Mieling, after he disposed of two earlier wives.”] (Tuchman, 116).

⁶⁴⁶ *China, Soong Sisters*, Time Magazine, December 12, 1927.

⁶⁴⁷ Snow, Lois W; 12.

⁶⁴⁸ Ibid. [“The palace clique included Chiang Kaishek and his wife, Soong Mei-ling; their brother-in-law, H.H. Kung; Sun Fo, the only son of Dr. Sun Yat-sen, who was older than his step-mother (Soong Ching-ling); T.V. Soong, the younger brother of Madame Chiang; and Soong Ai-ling (Madame Kung). Each member of the ‘dynasty’ had his or her own ‘sub-court’ of near and distant cousins, aunts, uncles, friends and assorted acolytes and parasites. As far as is publicly known, no member of the Chiang-Kung-Soong family ever filed a tax report.”] (Snow, Lois W; 12.)

⁶⁴⁹ Snow, 12. [“It is not unfitting that his name, Kai-shek, means ‘*boundary stone*,’ a fixed image indeed. In a time of utmost chaos he was often concerned with form, convention, and propriety, and inwardly concerned with prevention of change. He was not a great tyrant, only a petty one; he failed not because he was Caesar or killed too many people, but because he killed too few of the right people; he never understood that his worst enemies were inside his own camp.”] (Snow, Lois W; 12.).

There was a proliferation of citizen's groups advocating self-government and birth control in Beijing. In the face of battles and devastation, citizens set up soup kitchens. This moral community was inherited from Confucianism, combining righteousness with subservience to authority, especially military authority.⁶⁵⁰ China was searching for a new state power, desiring unity, social order, wealth and control of the masses.⁶⁵¹ Eventually two groups were formed, the academics and the political activists. Chinese students in Paris and Tokyo were attracted to anarchists interested in rejecting all authority, including governments, nations, militarism and the family.⁶⁵² Anarchist writers quoted Kropotkin's⁶⁵³ dictum that "the state had become the God of the present day."⁶⁵⁴ The socialists read and distributed Kropotkin's pamphlets on *The State* and *Anarchist Morality*, which represented important short writings during the period before 1917.⁶⁵⁵

For some, especially the Russian communists, the family could be used to promote their values.⁶⁵⁶ According to Bhikhu Parekh, socialists spent time criticizing traditional family life

⁶⁵⁰ Fairbank, 274.

⁶⁵¹ Ibid, 275.

⁶⁵² Ibid.

⁶⁵³ Woodcock, Avakumovic, 47. ["Prince (Peter) Pyotr Alexeyevich Kropotkin was a Russian zoologist, evolutionary theorist, philosopher, scientist, revolutionary, economist, activist, geographer, writer, and one of the world's foremost anarcho-communists. He advocated a communist society free from central government and based on voluntary associations between workers. His father was a prince with 1,200 male serfs in three provinces. Prince Kropotkin enrolled in the Corps of Pages for Tsar Alexander at St. Petersburg; children of nobility were educated in this combination military school and court institution. His memoirs detail the hazing and other abuse of pages for which the Corps became notorious; as a result, he denounced his princely title."] (Woodcock, Avakumovic, 47-52.)

⁶⁵⁴ Fairbank, 275.

⁶⁵⁵ Woodcock, Avakumovic, 305.

⁶⁵⁶ Ibid.

with “bourgeois views on love and marriage.”⁶⁵⁷ The first person to call himself an “anarchist”⁶⁵⁸ was Pierre-Joseph Proudhon; while most of the socialists advocated for gender equality, he was a “notorious antifeminist.”⁶⁵⁹ Proudhon believed women were on a scale “between the animal and the male.”⁶⁶⁰ In the early stages of socialism, the family was attacked as “breeding selfishness, individualism, and exclusiveness.”⁶⁶¹ Some socialists, like Engels, “rejected it altogether and advocated a communist household.”⁶⁶²

The leaders of the socialist movement in Europe and Russia were looking for a “radical transformation”⁶⁶³ of governments. Struggles and revolutions were not only for monetary gain, but also for the objective “through which man affirms his own freedom and comes to self-consciousness.”⁶⁶⁴ They all agreed with the radical philosophy of Moses Hess: “The value of anarchy consists in the fact that the individual must once again rely upon himself and proceed from himself.”⁶⁶⁵ Moses Hess, author of *The Philosophy of the Act*, fused German romanticism

⁶⁵⁷ Parekh, 8.

⁶⁵⁸ Ibid.

⁶⁵⁹ Parekh, 8.

⁶⁶⁰ Ibid.

⁶⁶¹ Ibid.

⁶⁶² Parekh, 8.

⁶⁶³ Ibid, 206.

⁶⁶⁴ Ibid.

⁶⁶⁵ Ibid; 206. [“Moses Hess insists that the goals of freedom and equality loudly proclaimed by the French Revolution and refined through the prism of German thought cannot be realized by further refinements in the realm of thought and consciousness but only by resolute action.”] (Parekh, 205).

and French socialism into thoughts of *action* not just speculative reading.⁶⁶⁶ Many socialists, like Mikhail Alexandrovich Bakunin, had the same ideals as Hess, believing the poor would eventually retaliate against the corrupt governments. After Bakunin read Hess, he responded by writing: “*Do you not know and feel that these words intimate the complete annihilation of the present political and social world?*”⁶⁶⁷ Bakunin agreed with Hess, believing historical progress was only found throughout the ages by man asserting his “*free creative being*”⁶⁶⁸ and revolting, when authority, whether secular or religious, became outmoded.⁶⁶⁹

According to Ginger Frost, author of anarchist studies during the nineteenth-century in Edwardian England, “anarchists benefited from the rise of syndicalism in the years before World War I, and worked in conjunction with other radical organizations.”⁶⁷⁰ Uncompromising “rhetoric about marriage, considered legalized prostitution, unworthy of truly free individuals,”⁶⁷¹ occurred. Ginger Frost argues that anarchists, more than other groups, such as socialists, “faced up squarely to the issues of freedom and responsibility in private life, and, rather than simply theorize how life ought to be, they attempted to work out how they might build ideal relationships in less than ideal settings.”⁶⁷² Ginger Frost mentions Tolstoyan style

⁶⁶⁶ Ibid.

⁶⁶⁷ Ibid.

⁶⁶⁸ Parekh, 207.

⁶⁶⁹ Ibid.

⁶⁷⁰ Ginger Frost, *Love Is Always Free: Anarchism, Free Unions, and Utopianism in Edwardian England*, (Anarchist Studies, January 1, 2009), 1.

⁶⁷¹ Ibid.

⁶⁷² Frost, 1.

communities⁶⁷³ began to form, where living off the land, and surviving by their collective labor, gained in popularity.⁶⁷⁴

Fringe socialism and subsequent movements were making their way throughout Europe. Writers “returned again and again to the dichotomous nature of social types: organic versus mechanical, barbarian versus civilized, simple versus complex, traditional community, based on kinship ties and common ownership, versus modern society;”⁶⁷⁵ the eternal battle to find balance with *yin/yang* continued. One example of communal living, where social orders could be discussed, was found in England with the William Morris’s *Socialist League*.⁶⁷⁶

⁶⁷³ A.N. Wilson, Tolstoy, (New York: Norton Press, 1988), 152. [“Tolstoy was under the tutelage of P.D. Kiselyov. Kiselyov made provision for peasants who were not 'gentry serfs' (i.e. privately owned) to form themselves into communes, to colonize sparsely populated regions, to make use of state forests, even to borrow capital from the state, all done with self-administration.”] (Wilson, 152.)

⁶⁷⁴ Wilson, 1.

⁶⁷⁵ Anna Vaninskaya, William Morris and the Idea of Community: Romance, History and Propaganda, 1880-1914, (Edinburgh, Edinburgh University Press, 1950). (Vaninskaya, 1).

⁶⁷⁶ Vaninskaya, 1-5. [“Every period is characterized by certain widespread *idées fixes*, by favored models or paradigms that migrate from field to field, sparking the most varied debates in the process. Eighteenth-century theories of development took on a new life in nineteenth-century evolutionism, concepts from biology structured thinking in anthropology, sociology and philosophy, categories from philology entered historiography and the comparative study of myth and religion. Inseparable from all of these was the Victorian obsession with setting up contrasts between different types of social organization. viewed the history of Western civilization in terms of a linear progression or decline, a movement from intuitive and organic kinds of association to the rational and instrumental. They traced the shift from the local village or town community to the large-scale national and international society, from the agricultural or handicraft-based family or clan governed by custom, to the industrial and commercial metropolis full of unconnected individuals ruled by state-legislation and interacting through self-interest in the market. They observed how capitalist production and the interchange of independent contracting parties had superseded community folk life, how individuals and the authoritative state had taken the place of fellowships and commonwealths held, with the anarchist Prince Peter Kropotkin, that ‘throughout the history of our civilization, two traditions, two opposing tendencies have confronted each other: the Roman and the popular traditions; the Imperial and the Federalist; the Authoritarian and the Libertarian. Of the most famous theorists of the disenchantment of modern society and some of the fiercest advocates of the idea of community, forever past or only just slipping away; Carlyle and Ruskin in England, Weber and Tönnies in Germany, Durkheim in France, appeared in the aftermath of the Industrial Revolution, in a Europe of globalizing capitalism and centralizing states. Not all late-Victorian and early-twentieth-century observers were interested in or aware of the thriving associations. Instead of seeing the period as one of unprecedented flowering of conscious communal life, they mourned the inevitable passing of traditional ties. ‘Contrasting the old and new social orders, [they] feared that the disintegrating force of ‘individualism’ had ‘destroyed’ the stability of social conditions. Restoring the ideal of community became ‘the

China was a century behind other countries in accepting modern capitalism and they reluctantly accepted the superiority of science and mechanized industry.⁶⁷⁷ Western colonialism, destroyed forever, made it possible for Mao Tse-tung to lead “the massive peasant fist of the renewed Taiping Rebellion, only this time led by Marxists, not Christians.”⁶⁷⁸ Societies and movements became part of the Chinese mantra; finding strength, like the Taipings, combining efforts of men and women from all social backgrounds.⁶⁷⁹

most important task’ of ‘*fin de siècle* social and political debate’. Everyone, from the philosophic Idealists to the Positivists, from Neo-feudalist social critics to the founders of the Settlement and Ethical movements, was preoccupied with communal values and identities believed that in the future ‘the society of so called free contract’ ‘enforced by the State’ would yield ‘to that of communal organization.’ Scholars interested in Morris have long known about the paradoxical relationship between communist ideology and capitalist enterprise in his arts and crafts projects and the design movement he helped found. But few have linked this dilemma to the more general arguments about community and modernity that agitated nineteenth-century culture.”] (Vaninskaya, 1-5).

⁶⁷⁷ Snow, Lois; 13. [“It was not the Communists, but the Japanese imperialism whose deep penetration and occupation of urban China (1937-1945) crippled the bourgeoisie and destroyed the Guomintang morale. In doing so, it opened the countryside to the proselytizing and organization of the peasantry by the Communists.”] (Snow, Lois; 13.)

⁶⁷⁸ Snow, Lois W., 13. [“Mao said that imperialism had prepared the material as well as the moral conditions for Communist victory in China.”] (Snow, Lois W; 13.)

⁶⁷⁹ Fairbank, 275.

CHAPTER SIX

RED BLOSSOM REINTERPRETED

Women hold up half the sky.

Mao Zedong

*The utopian mentality . . . is withering away. Its intellectual status has sunk to the level of a pathetic adolescent gibberish surviving in leftist sects; in the established communist ideologies the utopian language and utopian imagery have been less and less noticeable throughout the last decades.*⁶⁸⁰

-- Leszek Kolakowski, *Modernity on Endless Trial*

By 1919, Chinese women were starting to break away from traditional molds. During this time, rather than enter into an arranged marriage, a young Miss Zhao committed suicide.⁶⁸¹ Mao Zedong seized on this unfortunate woman, exclaiming he could identify with her, since he had escaped an arranged marriage. Blaming society for this tragedy, he wrote an article stating Miss Zhao had died “because of the darkness of the social system.”⁶⁸² Seeking liberation from the feudal system, Mao Zedong found a safe political haven in his expression of the need to change marriage laws and treatment of women.

⁶⁸⁰ Stanley Pierson, *Leaving Marxism: Studies in the Dissolution of an Ideology*, (Stanford: Stanford University Press, 2001), 130. [“Like most Marxists, Kolakowski deplored the traditional domination of the Polish people by the Catholic Church, seeing it as a force for obscurantism and conservatism, standing in the way of a socialist society. During the early 1950s Kolakowski followed the political line laid down in Moscow; he was, in his own words, a Stalinist of the ‘purest water.’ Later, however, he recalled stirrings of doubt, citing a trip to Russia in 1951 when he was sent, with a group of Polish intellectuals, for indoctrination in Marxism. He was dismayed by the low level of intellectual and cultural life evident among his hosts. And when, after the death of Stalin, the communist order in eastern Europe experienced a “thaw,” a loosening of Russian domination, Kolakowski began to re-examine his Marxist *faith*.”] (Pierson, 130).

⁶⁸¹ Spence, *The Search for Modern China*, 564.

⁶⁸² Jonathan D. Spence, *The Gate of Heavenly Peace: The Chinese and Their Revolution 1895-1980*, (New York: Penguin Books, 1981), 168.

Breaking away from Confucianism and patriarchal tyranny was introduced originally by hundreds of missionaries, educating children from the new middle class in the port cities. Since the teachers were paid by mission boards in America, accompanied with Protestant and Catholic ethics, such as helping the sick and poor, could be incorporated into Chinese institutions.⁶⁸³

Mao's philosophy was shaped, in part, by Tao Yi, one of the best students at the Hunan Normal School and one of the first female members of the New People's Student society. The two developed a romantic relationship, although she opposed Communism. Although they parted ways over ideological differences, Tao Yi and Mao remained on friendly terms.⁶⁸⁴ During the course of their involvement, Mao became an advocate of women's rights. He called for the formation of a women's army and advocated practical, functional, and generic women's clothing, suited for a militant life.⁶⁸⁵

China's modern nationalism was heightened once Japan's aggressive reform leadership and was rejected during World War I.⁶⁸⁶ This thunder of revolutions brought the collapse of Europe's arrogant civilization. The empires of the Russian tsars, Germany, Ottoman and Austria-Hungary collapsed. Woodrow Wilson,⁶⁸⁷ who proclaimed the great principles of self-determination of all people, showed sympathy to the peasants of the world. Several kinds of

⁶⁸³ John King Fairbank, 265.

⁶⁸⁴ Lee Feigon, *Mao, A Reinterpretation*, (Chicago, Ivan R. Dee Publisher, 2002), 23.

⁶⁸⁵ Ibid.

⁶⁸⁶ Fairbank, 266.

⁶⁸⁷ Samuel C. Shephard, *The President and His Biographer: Woodrow Wilson and Ray Stannard Baker*, (Academic journal from *The Virginia Magazine of History and Biography*, Vol. 117, No. 4) [Woodrow Wilson, 28th President of the United States of America from 1913-1921; "A familiar narrative emerges of the academician turned politician and activist-yet-pragmatic president who became the embattled champion of the League of Nations."] (Shephard, 1.)

socialism, with ideologies promoting the emancipation of women, and the rights of labor versus capitalists swept around the globe and flooded into Republican China.”⁶⁸⁸ The scholars of China, especially those returning from elite universities in Europe, “instinctively took on the task of understanding and evaluating this revolutionary outside world.”⁶⁸⁹ Young revolutionaries struggled to re-evaluate their inherited culture. Embracing this new ideology, they expressed their commitment to change during the *May Fourth Movement* of 1919.⁶⁹⁰

After the war, more territory, especially in rural areas, was placed under Communist control. The first writings of Lenin appeared in Chinese in late 1919, and the first complete translation of the *Communist Manifesto* in 1920. Mao became the founder of the Chinese Communist Party in 1921.⁶⁹¹ Mao would put together socialist egalitarianism and Marxist theory. In the Marxist theory, women’s subjugation was based on class, not on culture. According to this

⁶⁸⁸ Fairbank, 267. [“At this very time scholars in the *New Learning* asserted a new role for themselves -- to stay out of government service and eschew politics, toward which their forebears had been oriented, in order to scrutinize the old Confucian values and institutions, reject what had held China back, and find in China’s past the elements of a new culture.”] (Fairbank, 267.)

⁶⁸⁹ Fairbank, 267-268 [“The milieu of intellectual quest was stimulated during these years by lecture tours of foreigners of various intellectual persuasions. Hu Shi’s teacher John Dewey spent 1919 and 1920 living and lecturing in China, spreading his message of pragmatism. In 1921 and 1922, philosopher Bertrand Russell lectured widely not only on his intellectual interest of mathematical logic but also on pacifism, a subject that in the violent warlord period must have struck many chords. Margaret Sanger, feminist and birth-control advocate, lectured in China in 1922, her ideas harmonizing with the period’s emphasis on women. The visit of Nobel laureate Rabindranath Tagore, of India, in 1924, touched off a heated debate over Tagore’s message extolling Asian cultures and warning about the importation of too much Western civilization. Such foreign lectures served as validation for some of the new ideas emerging in the intellectual debates, even as they prodded and stimulated more thought and involved more and more people in the debates.”] (Schoppa, 66.)

⁶⁹⁰ Ibid. [“At Shanghai especially, patriotic sentiment spread among businessmen, merchants, and laborers, culminating in a general strike beginning on June 5. Its goal: to try to force the Chinese delegation at Versailles to refuse to sign the peace treaty. Its trump card was that Shanghai was the economic heart of the Republic of China and that a long general strike could bring an already weak economy to its knees.”] (Schoppa, 67.)

⁶⁹¹ Snow, Lois W; 9. [“Following the entente between Dr. Sun and the Bolsheviks, represented by Adolf Joffe In 1923, the Nationalist and Communist parties formed a united front. Its platform was Dr. Sun’s ‘*Three Principles of the People*,’ known as ‘*nationalism, livelihood, and democracy*.’ In brief, somewhat oversimplified terms, they meant national liberation and unification; restoration of China’s economic independence and the regeneration of rural life; and universal education and enlightenment of the whole nation in preparation for a modern, popular

theory, women were unequal and dependent, because they did not engage in productive labor outside the home. The revolutionaries believed once women went to work that their new economic status would actually liberate them.⁶⁹² Women who had been sold as child brides or as prostitutes, young girls sold into marriages with old men, wives horrifically abused by husbands, girls starved and beaten by their own family members or females unschooled, illiterate prisoners were unable to run away, especially if their feet were bound, and could only find escape through suicide, until China started to reconstruct and women were needed for tasks, including construction.⁶⁹³ Just as American slaves had been freed of their bondage, suddenly Chinese women were becoming free of their oppression.

Emancipation of women was inextricably bound up in the redistribution of property under land reform. Mao followed Marxist theory that peasants could only be equal if they owned property. Since this included women, who generally worked in the fields, it was necessary that they gain property rights and equal pay. As women gained rights over time, and sequentially men lost their subjugation of them. While victories for women would be tempered by continued social conflict, “periodizing Chinese history by dynasties”⁶⁹⁴ was outdated. The female element, *yin*, which had been linked to the chaos of the dynasties, was forgotten. Now, both men *and* women would help overcome the paradox of growth and this set the stage for the awakening *dragon*.⁶⁹⁵ Chairman Mao immersed himself in the government rules and regulations directing the changing

government.”] (Snow, Lois W; 9.).

⁶⁹² Christina Kelley Gilmartin, Engendering the Chinese Revolution: Radical Women, Communist Politics, and Mass Movements in the 1920's, (Berkeley: University of California Press, 1995), 2-3.

⁶⁹³ Gilmartin, 3-4.

⁶⁹⁴ Fairbank, 47.

⁶⁹⁵ Ibid, 183.

of laws, including writing a marriage law, granting women, except those married to soldiers, complete freedom to divorce. Mao objected to the prevailing policy of local elections, insisting that a portion of offices be given to working women; remaining concerned about improving education and developing the economy, thus advancing women in the workplace.⁶⁹⁶

Western interpretation of Chinese history has painted the Cultural Revolution as totalitarian. Yet, a spark of individualism can be found with the *Mao badge*. These emblems were crafted by neighborhood individuals, not manufactured at the local factory. It was one of the few ways that women could express creativity in their appearance.⁶⁹⁷ Despite the broad cultural guidelines, people found a way to express individuality through cultural forms, sponsored by the government. Even Mao's wife promoted music that synthesized Western sounds and traditional Chinese ideas.⁶⁹⁸

Jiang Qing used the theater for challenging the portrayal of women and the social sex-gender system. Women characters had equal roles, with absolute equal power, free from traditional roles as mothers, or subordinate to men.⁶⁹⁹ Using stage comedy and drama was a clever way of expressing concerns about the government, rather than demonstrating in the street and being killed.

According to author Lee Feigon's version of history, Mao did more than bring young Chinese political awareness; he gave them an explicit sense of Chinese identity and accomplishment. This is especially true for Chinese women, since Mao had been an advocate of

⁶⁹⁶ Lee Feigon, Mao, A Reinterpretation, (Chicago, Ivan R. Dee Publisher, 2002), 55.

⁶⁹⁷ Ibid, 152.

⁶⁹⁸ Ibid.

women's rights from his early political career. Even though women's issues were mostly pushed aside during the Stalinist phase of the party in the 1940's and 1950's, during the Cultural Revolution, Mao succeeded in helping imbue women with a positive sense of self-worth that exceeded even his own expectations.⁷⁰⁰

Mao did more than improve the material life of the Chinese people. He radically changed the culture of China, exposing millions of Chinese to new thoughts and possibilities. Mao's views on learning appeared in a published conversation with a niece, who complained to him about a fellow student who wasted time reading the old novel, *Story of the Stone*.⁷⁰¹ According to historian Jonathan Spence, *Story of the Stone* presents a 120 chapter long description of a fictional wealthy Chinese family, named Jias. The family experienced a favored relationship with the Emperor while their daughter is a secondary consort. The stone is a miraculous artifact and has a magical life of its own, living out its existence through the religious mediation of a Buddhist and a Daoist priest. Jia Baoyu is tricked by his parents to marry a wealthier woman, rather than the one he loves. After hearing about the death of his rejected lover, he leaves his wealthy wife and estate to seek a religious path.⁷⁰² More than a romantic love story, the novel shows the quest for understanding of the human moral purpose on earth. It explores the elements of success and failure within the framework of family structure, politics, economics, religion,

⁶⁹⁹ Feigon, 153.

⁷⁰⁰ Ibid, 173.

⁷⁰¹ Spence, 106. [*The Dream of the Red Chamber*; often known by its alternate title, *The Story of the Stone*.].

⁷⁰² Spence, 106 - 107.

aesthetics, and sexuality layered with allegorical overtones.⁷⁰³ The average Chinese reader would have been intrigued with the novel because it expresses the notion that real power is local. Behind all the grandeur and elaborate lifestyle lies imperfection. The judicial system could be altered to protect those without wealth by using prestige in the community; no local magistrate would harm the well-known Jia family; and developing corruption knew no bounds and grew exponentially.⁷⁰⁴ Although there is no proof, Mao supposedly assured his niece that she should read the *Bible*, and old novels like *Story of the Stone* and Buddhist sutras, so she could broaden her understanding of the world.⁷⁰⁵

Although Mao ruled with an iron fist, it is believed by his followers that he was interested in history and the philosophy of other cultures. Some of his leaders took use of their own power to extreme. Militant officials during the Cultural Revolution went to the Yunnan Province and ordered members of the minority to stop using their native language, told women to cut their long hair and abandon traditional dress; because believing their practices were backward and interfered with Communist goals.⁷⁰⁶ Rather than succumb to this authoritarian rule, entire villages of the Yao people escaped this oppression by hiding in the forests.⁷⁰⁷

⁷⁰³ Ibid.

⁷⁰⁴ Ibid, 108.

⁷⁰⁵ Feigon, 181.

⁷⁰⁶ Fox Butterfield, "China Trying to Help Its Minorities," New York Times, March 4, 1980; A10.

⁷⁰⁷ Ibid. [During the 1980's "The Chinese Government said it would announce a new law to guarantee what it called greater regional autonomy for the minority people. According to Ma Ying, deputy director of the cultural department of the Nationality Affairs Commission, the new law is intended to insure that more members of minorities are selected to head local governments, that minority languages are used in court proceedings and on street signs, and that the customs of minorities are respected. This practice means that the minority people will not be subjected to the new program to limit families to one or two children."'] (Butterfield, 10).

Nien Cheng suffered, as a mother and a woman, during this ideological nightmare. According to Edwin McDowell,⁷⁰⁸ Ms. Cheng, at the age of 71, wrote in her memoir “*Life and Death in Shanghai*,”⁷⁰⁹ that she suffered solitary confinement at the Number One Detention House in Shanghai, accused of being a spy for Imperialists and treated to harsh psychological and physical treatment for over six years.⁷¹⁰ Her book contains accounts of:

Fanatical Red Guards, who, waving the *Little Red Book* of Mao Zedong’s quotations, went on a nationwide rampage. Looting smashing and ransacking, they burned books, cowed and humiliated intellectuals and set children against parents.⁷¹¹

Forgiving those responsible for her ordeal, Ms. Nien Cheng learned, after her release from prison, that her daughter, Meiping, had been beaten to death; a tragedy her mother could never forgive.⁷¹² How ironic that this vibrant woman, showing a tremendous courage, would be found in the “literature of the individual versus the state”⁷¹³ with a human spirit similar to women in the annals of worldwide revolutions throughout history.

The legacy of the Cultural Revolution and leadership of Mao will be debated as history

⁷⁰⁸ Edwin McDowell, “*Memoirs of a Chinese, 71*” New York Times, December 16, 1986; C24.

⁷⁰⁹ Ibid.

⁷¹⁰ McDowell, 24. [“While Nien Cheng and her husband had never been Communists, neither were they enemies of the Government, Ms. Cheng said. Her husband, whom she met at the London School of Economics, had been the adviser to the Mayor of Shanghai under the Communists. In 1950 Mr. Cheng was given permission to leave the government and become the general manager of the Shanghai office of Shell, which as the only remaining major oil company was treated well by the Government. When her husband died of cancer in 1957, Mrs. Cheng was asked by Shell to become the assistant to the British general manager. She was till working for Shell in 1966 when the agents of the Cultural Revolution imprisoned her, signaling the start of her nightmare.”] (McDowell, 24).

⁷¹¹ Ibid.

⁷¹² McDowell, 24. [“After leaving China in 1980, Mrs. Cheng visited her sister in California, before settling in Canada; later attending the London School of Economics and planning on applying for American citizenship as of July, 1988.”] (McDowell, 24).

unfolds and the Chinese become more willing to speak about their experiences.

Some citizens, like popular author, Anchee Min, have written books about their ordeals, finding her voice by fleeing to the United States. To Anchee Min:

History is the key to understanding the present. She is stunned by her Chinese friends' unwillingness to look back at the political upheaval that has scarred all of their lives. *'The whole nation is in self-denial,'* says Ms. Min. The government's pat explanation for the Cultural Revolution, that [Jiang Qing] and a group of Maoist sycophants known as the *Gang of Four* spun it out of control, doesn't explain why all of China went virtually mad. In Anchee Min's opinion, self-censorship will exacerbate the cynicism among China's youth.⁷¹⁴

Anchee Min had every right to be cynical, as a young woman, she was considered a movie star, having played the lead part, Madame Mao, in a film called *'Red Azalea.'* She plunged from stardom to janitor during the Cultural Revolution.⁷¹⁵ Even though Anchee Min suffered in this “ideological typhoon,”⁷¹⁶ she also feels sympathy with Mao's wife, Jiang:

Mao shut Jiang out of his bedroom and political meetings after 1949 and started sleeping with a parade of young women. Then Jiang

⁷¹³ Ibid.

⁷¹⁴ Barbara Koh, *“Too Hot to Publish; In her newest book, ‘Becoming Madame Mao,’ writer Anchee Min manages to humanize Jiang Qing. No wonder it won’t likely appear in China,”* Newsweek, International Edition, (Aug. 28, 2000), 40. [“A few years ago, a Shanghai publisher rejected “Red Azalea” as “too controversial,” and this work probably won’t be published in China either. [Anchee Min], now back in Shanghai with her 8-year-old American daughter, is delving once again into controversial history. She’s researching a book about the empress dowager, who was blamed for letting foreign powers grab pieces of China in the late 19th century--another woman Min thinks is unjustly maligned.”] (Koh, 40.) [“While in Shanghai, Anchee Min grabs the opportunity to relive her past and takes her daughter to see a rare performance of a revolutionary opera she grew up singing. ‘Sha Jia Pond,’ about the communist guerrillas fighting the Japanese in the 1930s, is one of the only eight operas Mao's wife permitted during the Cultural Revolution. *‘The red sun will break through the clouds!’* the Commander cries onstage. An elderly man sitting nearby, tapping his foot to the beat, admits that he feels guilty for never daring to challenge the government, even when he knew officials were lying. *‘Everybody knows about these things inside,’* he says. *‘We just don't want to speak about it.’* That's exactly what Ms. Min worries about. As the opera draws to a close, her daughter leans over and asks, *‘Is this a true story?’* *‘Yes,’* says Ms. Min. At the end, a soldier waves a huge red flag. The audience jumps up, applauding. Later, no doubt, Ms. Min will tell her daughter about the uglier side of the revolution.”] (Koh, 40.)

⁷¹⁵ Ibid.

⁷¹⁶ Ibid.

choreographed the Cultural Revolution propaganda to win back Mao's love and respect. She *was* human, says Ms. Min. Unloved and ambitious, Jiang *morphed* into a monster.⁷¹⁷

Anchee Min describes her as a feminist, believing the coldhearted politics of Mao corrupted Jiang's soul.⁷¹⁸ Min describes her own demoralizing indoctrination:

As head of her school's *Little Red Guards*, she denounced her favorite teacher before a mob of 2,000. At 17, Ms. Min volunteered to work on a remote farm, where she participated in a nighttime manhunt in the fields to nail a friend having sex with her boyfriend. The man was executed for alleged rape; Anchee Min's friend committed suicide. On the farm, she tumbled into an illicit homosexual affair with her team leader, Yan.⁷¹⁹

With such cruel surroundings, "*love surpassed gender*"⁷²⁰ Ms. Min laments, admitting many people had homosexual love affairs.⁷²¹

While these women did not have the pain, or wounds, of foot binding as their female ancestors experienced, the Long March and Cultural Revolution would leave psychological scars marring the cultural tapestry for future generations.

⁷¹⁷ Koh, 40.

⁷¹⁸ Ibid.

⁷¹⁹ Koh, 40.

⁷²⁰ Ibid.

⁷²¹ Koh, 40. [In her old Shanghai neighborhood, Anchee Min is a celebrity, even though nobody has read her books. People know her for the fact that she is a friend of Joan Chen, the Shanghai-born American movie star. Joan Chen, who was one of Ms. Min's friends in acting class, helped her leave China. Landing in Chicago in 1984, Ms. Min learned English from '*Sesame Street*.' Inspired by the confessions she saw on '*Oprah*,' Anchee Min started writing. She got married, divorced and remarried, and now lives near Los Angeles with her husband and daughter. She still searches for her former lover, Yan, who now has a son. Two years ago Yan visited Ms. Min's parents, and left a Shanghai address; Min wrote but never got a response. '*It breaks my heart*,' she says. '*She doesn't want to see me. Maybe it's too painful.*'] (Koh, 40).

CHAPTER SEVEN

RED BLOSSOMS TAKE A GREAT LEAP

*The state was the central power in Chinese society from the start, and exemplary behavior, rites, morality and indoctrinations have always been considered in China as a means of government.*⁷²²

Stuart Schram

Gender influence and empowerment are not unique to the modern age; certainly not to Western thought. Women in China have a long history of pursuing righteous ideologies, hoping to please their ancestors. There are traditions and beliefs in the Taoist religion that are beyond biology; men and women possess essentially different capacities and functions.⁷²³ The male/female aspect of the *yin/yang* in Taoist ideology is one example of gender difference in Chinese thought. The dark, feminine *yin* represents the passive and yielding principles, unlike the light swirl, *yang*, indicating the active and aggressive male.⁷²⁴

With the prolific life of the *Silk Road*, ideas were exchanged, as well as items to be sold in the markets. The *Silk Road* connected India and China's province of Xinjiang, then it spread to the ancient capital of Changan (Xian), during the Han dynasty and during the Sui dynasty (581-618 CE) with Buddhism becoming the state religion of China at that time.⁷²⁵ Throughout

⁷²² John King Fairbank, China, A New History, (London: The Belknap Press, 1992), 45.

⁷²³ Ayscough, 14-15.

⁷²⁴ Ibid. 35 ["Generating the assumption that the feminine *yin* represented dark principles helped make sense of the perpetuation and even institutionalization of male/female difference with regard to behavior expectations, position within the family, legal rights, public status, education, and types of work."] (Ayscough, 35.)

⁷²⁵ May-lee Chai, Winberg Chai, China A to Z, (London: Penguin Books Ltd., 2007), 21. ["*Buddhism* was founded by an Indian prince, Siddhartha Gautama (around 566-486 BCE), after he became enlightened, discovering the 'truth' that human existence is based on suffering because of our desires. To free ourselves we must follow the

history Buddhism tried to blend with folk religious practices as well as Daoism and Confucianism; at times these practices found themselves in opposition especially with regard to the roles of women. Buddhism allowed women to go on pilgrimages to temples where they gave public lectures and led temple groups. During several dynasties, including the Tang, women enjoyed high status and freedom, a “modern openness of the period.”⁷²⁶ Confucianism, on the other hand, emphasized submission to authority using five Confucian principal relationships, believing society should use as their foundation male hierarchical rule at the top of the system.⁷²⁷

Surprisingly, women’s independence became increasingly limited during subsequent centuries in China. The use of often quoted Samurai (1600-1868) *Three Obediences*⁷²⁸ dictated women’s lives: “When she is young, she obeys her father; when she is married, she obeys her husband; when she is widowed, she obeys her son.”⁷²⁹ This dictate brought concerns about women’s positions, not just in their lives at home, particularly in the reform and revolutionary movements. By the late nineteenth and early twentieth centuries, a core of educated women expressed a need for better treatment through speaking and writing in public for the first time. Long campaigns from conservative and traditional nationalists were waged against any change in

eightfold path: right view, right resolve, right speech, right livelihood, right effort, right mindfulness, right concentration, and right action; be kind to all in word, action, and thought.”] (Chai, 21)

⁷²⁶ Fairbank, 2-5.

⁷²⁷ Chai, 41. [“According to Confucius, the ‘five principals’ are: filial piety between father and son, loyalty between ruler and subject, harmony between husband and wife, precedence of the elder over the younger in family relations, and trust between friends. These principals also stated that the obedience of the subject should be reciprocated with the ruler being fair to his people.”] (Chai, 41.)

⁷²⁸ Ibid.

⁷²⁹ Margery Wolf, *Revolution Postponed, Women in Contemporary China*, (Stanford: Stanford University Press, 1985), 3.

gender roles. Female activists were labeled unfeminine, too Western.⁷³⁰

The *May Fourth Movement*⁷³¹ in 1919 drew rebellious women, already struggling with imperialism and traditional government, to express a need for emancipation, condemning the traditional authoritarian family system. This led to conflicts being raged during the 1920's and 1930's over freedom in love and marriage and coeducation.⁷³² While there was partial success removing negative traditional Confucian culture during the *May Fourth Movement*, debates continued regarding national essence, national character, and modern relevance of Confucianism.⁷³³ Just as the ancient Greeks had struggled with the principle of reasoning, the modern Chinese struggled with Western values of individualism, materialism, and secularism.

The “*National Essence*”⁷³⁴ school sought to serve the national development of China by preserving traditional culture. Such traditional aspects consisted of various philosophical and religious practices that emerged parallel with Confucianism. Since Buddhism originated in India and therefore foreign, the school advocated targeting anything that did not agree with their traditional values, especially the male hierarchical system.⁷³⁵ Believing that Western counterparts

⁷³⁰ Fairbank, 2-5.

⁷³¹ Fairbank, 2. [“Chinese traditions were now seen as obstacles to China's advance into this modern world. Importantly, the reformers with the *May Fourth Movement* saw the need to shift the rationale of the state towards the Chinese people themselves. While this national project was never completed under the auspices of the Movement, the attempts in the wake of the movement provided useful groundwork for the efforts that followed.”] (Leong H. Liew, Shaoguang Wang, Nationalism, Democracy and National Integration in China, (New York: Routledge and Curzon Publishers, 2004), 4.

⁷³² Ibid, 4.

⁷³³ Fairbank, 4.

⁷³⁴ Fairbank, 4. [“An evaluation that aims to retain or maintain *national autonomy, unity and identity*, was promoted with the *National Essence School*.”] (Liew, Wang; 24.)

⁷³⁵ Fairbank, 4.

were shells without morals, the “national character”⁷³⁶ advocates made them a primary target, as an enemy of the traditional family as they understood it to be by the teachings of Confucius.⁷³⁷ “Most importantly, the neo-traditionalist thoughts gave no consideration to the individual, especially independent thinking women, so the struggle for individualism became one of the main themes of the *May Fourth Movement*.”⁷³⁸ Some of the struggles for women in modernity were just as brutal as in ancient times. The Nationalist’s Party, known as the Guomindang’s⁷³⁹ counter revolution, was severe and has been called the *White Terror* (1927-1928), and was accusing women seeking legal rights by causing “societal chaos.”⁷⁴⁰ During the relentless hunt for Communists by Chiang Kai-shek, thousands of women were raped and murdered, including women who could only be charged with the fact they had changed their hair from the traditional braid to a modern bobbed style, yet were seen as subversive.⁷⁴¹ Instead of supporting women, the Communists went against the feminist reform activism,⁷⁴² attacking socioeconomic conditions

⁷³⁶ Fairbank, 2-5.

⁷³⁷ Ibid.

⁷³⁸ Ibid.

⁷³⁹ Chae-Jin Lee, *Zhou Enlai: The Early Years*, (Stanford: Stanford University Press, 1994), 163. [“The Third National Congress of the Chinese Communist Party in June 1923 accepted the Comintern’s instructions to form a united front with the Guomindang led by Sun Yat-sen and to let its individual members join the Guomindang, Zhou Enlai negotiated with Wang Jingqi for the purpose of uniting Communist and Nationalist forces in Europe.”] (Lee, 163.)

⁷⁴⁰ Fairbank, 3.

⁷⁴¹ Ibid.

⁷⁴² David W. Del Testa, *Government Leaders, Military Rulers, and Political Activists*, (Westport: Oryx Press, 2001), 48-49. [Feminist reforms that were taking place worldwide. “In the late 1930s Simone de Beauvoir (1908-1986) began to work on the place of women in society, culminating in her masterwork, *The Second Sex* (1949), an analysis of the status of women. This book revolutionized and reanimated Western feminism by questioning women’s inferior position in society and by encouraging women to develop intellectually and politically. “*One is not born,*” she wrote, “*but rather becomes, a woman.*” Gifted with a superior intellect, Simone de Beauvoir gradually emerged from the shadow of her life-long companion, the existentialist philosopher Jean-Paul Sartre, to

they perceived as the source of all female oppressions. Their idea was to erase old ideas, including gender difference, so the new society could be built as a singular, generic tool to serve their purposes.⁷⁴³

The People's Republic, after 1949, was not formed without great hardship on the entire populace. The great famine, which started in 1959, took up to an estimated 30 million lives.⁷⁴⁴ Reformers, including Mao, wanted women to get out of the home and into the workforce. Leading the lowest in society, the female peasant, to turn against the feudal thinking and male oppressors, resulted in criticism. Mao literally turned thousands of years of tradition upside down. It is of little wonder Mao's picture ended up in a large scale portrait looking over Tiananmen Square and on all bank notes.⁷⁴⁵ Mao, well aware of history and the use of feminine symbols, such as the *red lanterns* once used during the *Boxer Rebellion*, again used the color *red* as a sign of respect to women and a method of political propaganda when he produced the '*Little Red Book*.'⁷⁴⁶ Female heroines became icons when the Red Guards, under Mao, were formed, adding to the perception that the revolution was a collective effort of all citizens.⁷⁴⁷ Just as the

become, by the 1960s, the world's foremost feminist theorist and an inspiration to millions of women around the world, including Indian Prime Minister Indira Gandhi; and Betty Friedan, author of *The Feminine Mystique* (1963).] (Del Testa, 48-49).

⁷⁴³ Ibid, 3.

⁷⁴⁴ Jonathan Fenby, "*China's Interesting Times*," (*History Today*, Vol. 59; June 2009), 22.

⁷⁴⁵ Ibid.3.

⁷⁴⁶ Fenby, 4. [China, since ancient times, used numbers and symbols, such as the color *red*, in their culture. Similar symbolism can be found in Western culture, the color red (representing the blood of Christ), was found in the shape of a cross on clothing worn by Templar Knights; also seen with the logo for the International Red Cross; although they may have different meanings, deep feelings for the symbols of each abide in the respective cultures; perhaps acting as a base line for overcoming ideological barriers.]

⁷⁴⁷ Ibid.

black and white colors representing the ancient symbol of ‘*yin/yang*’ were perceived to carry power, now one unifying color, *red*, was perceived to carry strength as it represented all citizens, both male and female making the “*Great Leap Forward*”⁷⁴⁸ with the intended generic label. Although they believed there was strength in numbers, “the failure of Mao’s industrialization effort, known as the *Great Leap Forward*, in the late 1950’s, and the experience that followed, gave evidence that China could not go on along the old collectivist, stand-alone path.”⁷⁴⁹ Later it became more difficult for Mao to claim success, as the Chinese economy pushed the populace into anarchy.⁷⁵⁰

Population explosions were making China the largest third world country. The Great Wall, not the Manchus, had kept out enemies of the past. Now the invisible wall, created since the Opium Wars in 1839, needed to be removed. By expanding their manufacturing and industry they could become a rich, modern nation; however, this could only happen by having business relations with descendants of *White Devils*. This began, not with the head of Wal-Mart, an American business, visiting Beijing in 2004, but from another American source in prior years. In 1972, U.S. President Richard Nixon made an unpredicted visit to meet Mao and help establish diplomatic relations.⁷⁵¹ One could realistically wonder if the dignity of a proud people could be retained, or would they step back into old habits, ignoring the blood stained rights of all citizens, including women.

⁷⁴⁸ Fenby, 25.

⁷⁴⁹ Fenby, 23-25.

⁷⁵⁰ Ibid.

⁷⁵¹ Ibid, 25.

The overall aim of the new era, according to Elisabeth Croll, author of *Chinese Women since Mao*,⁷⁵² was to turn China into a “powerful and modern socialist society by developing four sectors of the economy: agriculture, industry, science, technology and defense.”⁷⁵³ China’s history was marked by two lines of delineation first, by the time before and after the emperors; second, by the time before and after Mao. While there had been a few Empress Dowagers in power, the average woman had no part in the major decision making regarding development of the country. Now, during the period of the *Four Modernizations*,⁷⁵⁴ the mobilization of women to take part in production and development of their country was tantamount to success.⁷⁵⁵

Tenants of both Buddhism and Confucianism teaching the value of patience when embarking on an endeavor seemed out of touch with those who saw nationalism as the new religion. Although policies on modernization referred to a ‘*Long March*’ in the development of China, in 1978, the measures to achieve economic modernization were designed to proceed at a rapid pace.⁷⁵⁶ Deciding this would be a collective effort of all people, modernization was promoted as “women would be promised equal pay, a share in the new wealth, and a reduction in the intensity of their labor.”⁷⁵⁷ The National Congress of Women, held in 1978, set the stage for

⁷⁵² Elisabeth Croll, *Chinese Women Since Mao*, (London: Zed Books Ltd., 1983), 20.

⁷⁵³ Ibid, 20.

⁷⁵⁴ Spence, 590.

⁷⁵⁵ Croll, 21.

⁷⁵⁶ Ibid.

⁷⁵⁷ Ibid.

future rights of women by finding strength in large groups.⁷⁵⁸ The movement invested high hopes in this new era: “Women’s complete emancipation still needed to be achieved; but could be aided by socialist modernization, a goal which the Chinese people would exert all their efforts to achieve.”⁷⁵⁹ Finally, women were included in the planning stages of some decisions, not just hard work, by adding a larger workforce more surplus goods were created; thereby improving living standards and collective welfare.⁷⁶⁰ Unfortunately, although the collective anticipation was to have similar experiences for both rural and urban working women, the conditions under which both groups were recruited, employed and rewarded became somewhat different.⁷⁶¹

A quote from a mother’s letter that tells of the angst some women suffered while the country went through reconstruction. She clears her own conscience by letting her son know she also suffered when her son was turned over to the authorities. At that time, society dictated that there was a moral duty to think of the greater good, no sacrifice was too great when it came to the future of the villages.⁷⁶² Although this letter pertained to the rural reconstruction movement in China between 1927 and 1937, similar struggles by women could be found in later years, during Mao’s modern reconstruction. In addition, one of the major tasks of the Women’s Federation in rural areas was to familiarize rural women with new policies. Official policies were disguised as programs for the collective betterment. Past struggles of women were part of the

⁷⁵⁸ Croll, 21.

⁷⁵⁹ Ibid.

⁷⁶⁰ Croll, 21.

⁷⁶¹ Ibid, 22.

⁷⁶² Sherman Cochran, Andrew C.K. Hsieh, Janis Cochran, and One Day in China: May 21, 1936 (London: Yale University Press, 1983), 61 - 62.

education process. The personal story of a woman willing to give up her family so, unlike her female ancestors, she could participate in a major productive force, left little doubt of the sacrifice everyone was expected to make.⁷⁶³ After the 1966 Cultural Revolution family members were viewed as “*cadres*,”⁷⁶⁴ Mao attempted to purge society of supposed bourgeois elements and escalate his own cult of personality.⁷⁶⁵ At a conference with *cadres*, workers, peasants and soldiers a “five year old kindergartner was singing and performing the ‘*loyalty dance*’ as it was known:

*No matter how close our parents are to us, they are not as close as our relationship with Mao.*⁷⁶⁶

Li Zhensheng, the photographer of the little performer, found the excess of zeal discomfoting: “*They had to love him to the extreme.*”⁷⁶⁷ Everyone was expected to have movements toward the sky and perform this dance, including “miners, office workers, toddlers, and old ladies whose feet had been bound.”⁷⁶⁸ The whole world watched as China struggled to succeed impressively in striking a fair-minded and provocative balance by holding Mao’s China’s Communists up to the

⁷⁶³ When I visited China in 2005 a large sign at the airport read: “*We Struggle Today So Our Children Will Have A Better Tomorrow.*”

⁷⁶⁴ Jennifer Lin, *Indelible Images, Dancing for Mao*, (New York: Smithsonian, May 2009), 10-12. [“Li says the story reminds him of the naked emperor’s new clothes; here was a child who couldn’t even read Mao’s writings being held up as a model of Maoist thought. During the Cultural Revolution, Li says, no one dared to tell the truth.”] (Lin, 12.)

⁷⁶⁵ *Ibid.*

⁷⁶⁶ *Ibid.*

⁷⁶⁷ Lin, 10. [Li Zhensheng was the photographer who took the picture of the young girl doing the ‘*loyalty dance*.’] (Lin, 10-12).

⁷⁶⁸ *Ibid.*

standard of their own Marxist goals.⁷⁶⁹ Four new programs were introduced by the early 1980's: *First*, the rural production responsibility system; *second*, the expansion in domestic (handicraft) sidelines; *third*, diversification of agriculture; and *fourth*, mechanization of agriculture. Each of those had wide implications on women's labor, the sexual division of labor, the forms of remuneration, and women's economic independence.⁷⁷⁰

When presenting one of the key points for discussion, and having a debate to the International Sociological Association, Immanuel Wallerstein stated:

The modern world system, like all systems, is finite in duration and will come to an end when its secular trends reach a point such that the fluctuations of the system become sufficiently wide and erratic that they can no longer ensure the renewed viability of the system's institutions. When this point is reached, a bifurcation will occur, and via a period of chaotic transition the system will come to be replaced by one or several other systems.⁷⁷¹

Of course, this statement applied to all societies. The citizens of China would argue that the Taipings, *Boxers*, and Cultural Revolution, all produced a period of chaos that changed their own fundamental system. Striving for a harmonious society and fundamental credence, the Chinese citizens would seek a place on the world stage allowing them to join in the expansion of world trade.⁷⁷²

This grand entrance to the world's stage was found in hosting the 2008 Olympic Games. The whole world waited for the opening ceremonies, watching the building of the Olympic Park,

⁷⁶⁹ Joseph Lelyveld, "China Watch," The New York Times, April 9, 1978; 30.

⁷⁷⁰ Croll, 23.

⁷⁷¹ Wallerstein, 35

⁷⁷² Wallerstein, 38.

a rare glimpse for foreigners unable to visit this strange land. Due to the 2008 Olympic Games, the city experienced a massive influx of government cash to make it China's showcase to the world. As early as the International Olympic Committee announced Beijing as its choice in 2001 for the 2008 games, the government announced a new goal: "*Each resident of the city would learn one hundred English phrases.*"⁷⁷³ Many expatriates visited China before the Olympics, getting a glance at the village before the tourists arrived. Twelve civic leaders from New York City, all expatriates, made the long trip hoping to rediscover their roots and find pride in their heritage; they were not disappointed:

As they walked inside the National stadium, known as the *Bird's Nest*, the travelers recalled in a recent interview, some wept-out of pride, they said, and joy, and awe at the sheer scale of China's transformation from the '*sick man of Asia*' they had known as children.⁷⁷⁴

The expatriates stated watching the spectacle, "with its blend of China's ancient grandeur and dazzling modern technology was like a religious experience."⁷⁷⁵ Perhaps they were reminded of stories told by ancestors, tales almost forgotten about the struggles of peasants fighting for a better life, some of them hobbling with wounds from having their feet bound, surviving on grass, seeds, and *bird's nest* soup. The expatriates swelled with pride, "not for the Communists, but for what hosting the Olympics means to the history of the Chinese people."⁷⁷⁶ After centuries of turbulence, tears of sadness turned into tears of joy at seeing such

⁷⁷³ Chai, 15.

⁷⁷⁴ Erick Eckholm, "*For Many Expatriates, Olympics Signal Chinas Arrival,*" New York Times, August 11, 2008; 15.

⁷⁷⁵ Ibid. ["The only recent event remotely as moving for the Chinese living abroad or people of Chinese decent, Mr. Lin (one of the expatriates) said, was the British return of Hong Kong to the mainland Chinese government in 1997."] (Eckholm, 15.)

⁷⁷⁶ Ibid. ["Emotions are more complicated for human rights activists and for supporters of an independent Taiwan:

grand and overwhelming changes in their home country. The Chinese could take pride in hosting a successful Olympics. As Napoleon once predicted, the *dragon*, now awake, would make the world tremble and *she* is ready to soar.

'While I am glad that China has this opportunity to expose itself to the world, if the government simply uses this to justify everything they do, then it won't be good for openness and debate,' said Xiao Qiang, former director of Human Rights in China and now an adjunct professor of journalism at the University of California, Berkeley.”] (Eckholm, 15.) [“Helen Zia, human rights advocate, author and former executive editor of *Ms. Magazine*, agreed to carry the Olympic torch in San Francisco. She said she believes that engagement with the West is helping to liberalize China.”] (Eckholm, 15.)

CHAPTER EIGHT

RED BLOSSOM MEETS WHITE BLOSSOM

*Behold the Chinese Empire.
Let it sleep, for when this dragon
wakes the world will tremble.*

Napoleon

The website itinerary regarding *Zhongguo: Journey to the Middle Kingdom* sounded exotic, exciting, and so different from any traveling that this author had done in the past. In May 2005, Rollins College, Winter Park, Florida, offered this journey to China, as a two-week summer class trip. This author was reminded of an event when my great-grandfather, Levi Adams, stood in our backyard, pointed to the ground, and said one could get to China by digging a hole straight through to the other side; as a small child, and it was believed by me. China, during most of my adolescence, would remain a sleeping *dragon*.

My family had visited Splendid China in Kissimmee, Florida, before it closed. The people of China had gone to great expense and hard work trying to show their culture to the rest of the world. The intricate displays showed detailed buildings, large sculptures of Buddha, colorful materials, small streams with bridges joining the displays, restaurants serving Peking duck, and a pavilion with circus performers and Chinese acrobats. When the park closed, newspapers announced visitors lost interest, because they wanted rides, not culture.

This writer called to inquire about the class trip to China that Rollins College was offering and found out that it was the last day to sign up. After a rushed day of filling out Visa forms and sending my passport to the China Travel Group in Chicago, this author began to make travel plans. A few days later a travel agent told me that my passport was stolen, so a

replacement was needed. The Town Clerk informed me that it was very important to have arrived at her office that day, as she was taking a vacation for two weeks.

The Chinese Visa shows a drawing of the Great Wall and a gate with a round open doorway. This open door, a new pathway, felt as distant as another planet. As the adventure began, our departure from Orlando, Florida, toward the West coast, gave me time to think about the journey ahead. Because so little is known about this vast country, this traveler wondered what the weather would be like, would our hotel rooms be sparse, and would the people be friendly? After leaving California, we flew up the California coast, low enough so you saw the coastline and parts of Washington and Alaska. During this time, clear skies allowed us to see frozen rivers and mountains. In addition, the airline screen showed us crossing the International Date Line. During the flight, there was a glare off the frozen tundra that prompted my fellow passenger to wear her sunglasses. After 3,752 miles, we were in the Gulf of Shelekova, a part of Russia. This gulf is near the Sea of Okhotsk and the Gydan Mountains and to the north are Siberia and the Arctic Ocean.

Landing in Beijing at night really added to the mystery, this writer would have to wait one more day to wipe away the cobwebs of ignorance about this beautiful country. The modern and clean airport surprised me. A sign exclaimed "*Our Children Will Have A Better Tomorrow.*" The China Holidays red flag greeted us and would soon become a welcome sign, especially since this writer could only speak a few words of Mandarin. After seven thousand miles of traveling, it is easy to be as one who had somnambulated.

Breakfast became a special occasion. While sitting by the hotel restaurant garden window this author was able to see the daily life of China few foreigners experience. Watching students

arriving at the school across the street, and people riding bikes, this journalist also wondered how they would spend their day. After a few days, a grandfather recognized me and waved a friendly greeting. The school courtyard was open, allowing a perfect view to watch students doing morning exercises, this author noticed several teachers reprimanding the students for acting disinterested; however, there was singing and laughter crossing all cultural barriers.

On a grand scale, we visited the Forbidden City, as the interesting name suggests something not allowed, we were permitted to view this ancient wonder, yet were not allowed inside the inner most current government buildings. Six hundred years ago, the Ming Dynasty⁷⁷⁷ moved the capital from Nanjing to Peking (now Beijing). Though luxurious furnishings are gone, there is so much detail work remaining on the buildings that one gets the idea of the privileged life the emperor enjoyed. With 9,999 rooms, the emperor had many choices of where to sit. Even with the buildings elevated off the ground the thrones are elevated off the floor, making the emperor seem closer to heaven. One learns about the outer court and the inner court; however, not everyone was allowed to enter any of the 9,999 rooms. The city was forbidden to the peasants only the court and ruling elite were allowed inside. If this author had to describe the Forbidden City in one word, it would be *detail*. The peasants spent over fifteen years building it while concentrating on feng shui, which is a Chinese geomantic practice in which a structure, or site, is chosen and configured to harmonize with the spiritual forces that inhabit it. There are icons on each corner of the roof, most depicting dragons. Ancient Chinese building methods required building stoops at the entrance ways to keep out ghosts. Smaller walkways and

⁷⁷⁷ May-lee Chai and Winberg Chai, *China A to Z*, (New York: Penguin Group, Inc., 2007), 67. [“One unusual feature of the Chinese dynasties, is the *Mandate of Heaven*, this set them apart from European royalty. This meant that no emperor was allowed to rule simply because of his bloodline. He was responsible for setting a moral example for his officials; and his people. If the new emperor could bring prosperity to China he was considered to

buildings provide a sense of privacy that in truth did not exist. The Imperial Family was watched and assisted during every move. It must be noted that they used the word “harmony” in many ways; ironic since there has been little harmony in China’s history. The three reception areas are Supreme Harmony, Central Harmony, and Preserved Harmony; confusing and tragic, since the elite experienced a harmony unknown to millions of starving peasants.

Having built the city to fortify against the Mongols, it is no wonder they were seeking harmony. The brass guard dog statues are both male and female, where the female has one paw on a baby and the male has a paw on the globe. In the next few days, we would learn a lot about the male guard dog and its global power. Before the Middle Ages, the Chinese integrated both male and female concepts into their ideology. Western religions, such as Christianity and Judaism, had all but eliminated the female from their worship, considering it part of pagan ritual. Yet Western cultures, especially Americans, viewed the Chinese as pagans needing missionaries.

The Chinese have a saying: “*The head of the dragon is Tiananmen Square, the heart is the Forbidden City, and the tail is the Huong Tower.*” Crossing a bridge from the Forbidden City into the square, one experiences a dramatic change of scenery and culture. The Forbidden City, built in Beijing during the years 1406-1420, is made of carved wood and intricate design; the buildings outside this ancient area are all gray, cold looking concrete and glass. What a stark contrast it is to see the head of the dragon after seeing the heart! It reminded this author of leaving the lush greenery of California and flying over the cold mountains of Alaska. Tiananmen Square may have a large, dominating picture of Mao on the wall, but it will always carry the image of the demonstrators who were killed there.

have successfully gained the *Mandate of Heaven.*”] (Chai, 67.)

The Temple of Heaven, also built in Beijing between 1406 and 1420, was created during the Ming dynasty 1388-1643, so the Emperor could worship for a good harvest. People took a bad harvest as the Emperor falling out of favor from heaven, since he had been granted the original supreme authority. Confucius taught that a ruler must respect his ancestors and a hierarchy was formed through the family, with the male in authority. This reinforced the social philosophy of the Emperor's power. The Temple of Heaven has the famed Echo Wall, where a word whispered at one end of the wall can be heard at the other end.⁷⁷⁸

Presumably, the Emperor tried to live a positive life, using astrology and numbers as his guide. An example of this is the *Heavenly Centre Stone*,⁷⁷⁹ which reads:

As the surface of the uppermost terrace of the circular mound is paved with nine concentric rings of stone slabs, the round slab in the center is called the *Heavenly Centre Stone*. Nine stones in the first ring, eighteen in the second, up to eighty one in the ninth ring, symbolizing the nine heavens, surrounding it. If one speaks standing on the heavenly centre stone, one's voice will become resonant and sonorous.

This author began to like these people; since my birthday falls on the ninth day. In this area this writer made my way to stand on the middle stone, to be laughing and enjoying the moment with people from all over the world, all trying to find a harmonious center. Later this author viewed

⁷⁷⁸ Chai, *China A to Z*, 16. [Because Beijing, formerly known as Peking, was the capital of China under Mongol, Han, and Manchu rule, the cities different ethnicities and diversity are present in its architectural history.] (Chai, 16.)

⁷⁷⁹ ["The *Heavenly Centre Stone* has *nine concentric rings* located at the *Temple of Heaven* inside Tiantan Park, Beijing. The temple was built in 1406 by Ming Emperor Yongle as a Taoist Temple for prayer and sacrifice to bring good harvests. It was later expanded by the Qing Emperors (1736-1796) and Jiaging Emperors (1796-1820); taking fourteen years to complete and surrounded by 6,670 acres. Three main structures are circular, corresponding to the supposed shape of Heaven. The numbers and layout of every single slab used in the platforms is determined according to cosmological principles. It was here that the emperor conducted elaborate and most exalted sacrifices addressed to the Supreme Ruler of the Universe." While writing about the *nine concentric stones* I recalled Dante's *Inferno*, the allegory describing *nine concentric circles of suffering*. Although Dante did not travel to China, historical records show Italian Bishops living in Peking before the Chinese Temple was built. While the basic principles for the use of nine specific rituals are different; similarity exists in the symbolism that each stage would represent some form of power.] (www.China-culture.org).

my picture and when zoomed in, the inscription on the sign stated the Guang Zhou Qixing Pharmaceutical Company provided the restoration of the area to the Chinese people. This is one of the few monuments not built, or restored, by government funds.

When we finally visited the Summer Palace, this journalist remembered the Splendid China Park in Kissimmee, Florida. It was refreshing to be by the lake with beautiful willow trees. Giving thanks to Yusheng Yao, PhD., Associate Professor at Rollins College, this writer was then allowed to spend some extra time there. Walking under the covered pathway, leisurely watching boats by the lake, my visit became a time of reflection. This journalist remembered my great-grandfather telling me someone could get to China by digging a hole in the backyard. As a loving person and Methodist minister, he would have enjoyed the trip, accepted the Chinese with an open mind and heart, and noticed the architecture with rounded doorways, unlike square ones used in America. The pointed roofs that dip up on the ends made one think of the straw hats worn by locals. Having tea at the ceremonial pagoda made me appreciate why Empress Dowager Cixi drained the naval fortunes to build this exquisite retreat, including a marble boat for lake-viewing pleasure. This lush landscape, including many willow trees, provides a cool and relaxing atmosphere. Empress Dowager Cixi had gone into semiretirement to finish the summer palace while her nephew Guangxi, aged twenty-four, was emerging as a possible reformer. In addition, appointed officials filed ideas like raising taxes, developing a banking system, and installing a modern postal system away.⁷⁸⁰

Like most museums worldwide, anything of value is usually roped off and surrounded by

⁷⁸⁰ Jonathan D. Spence, *The Search for Modern China*, (New York: W.W. Norton & Company, Inc., 1990), 225-226. [By contrast, during the same time, the United States was issuing 13,000 patents a year with entrepreneurs such as Carnegie, J.P. Morgan, and Rockefeller, expanding America with products such as oil, steel, and electricity.] (Spence, 225.)

guards. The Chinese merchants say: “*Gold has a price, jade is priceless.*” They believe jade means “*good virtue*” or “*attitude.*” The older the jade stone, the darker the green color. Jade is found in the riverbeds, not from the mountains as most tourists believe. They used to believe there was a supernatural element inside jade, so women wore bracelets on their left hand, sending good elements to the heart.

During our trip on the way to the Great Wall, we saw the fourth ring road, where they were building the summer 2008 Olympic Park. The highways were new with tollbooths along the way, and our tour guide laughed, as he told us it was one of many Western ways the Chinese were adding to their culture. As far as the eye could see, new buildings were going up. Western companies such as Costco, Exxon, and Hewlett-Packard stretched almost twenty miles from Beijing to the Great Wall, proud peacocks of proof that their economy was expanding and gaining in global power. Visiting the Great Wall at Juyong Pass was a highlight for most of us. The commanding vistas of the outposts and sections of the wall cannot be grasped in textbook pictures. Since the wall stretches as far as the eye can see, there is a sense of connection to a distant part of China. Mao said, “One is not a hero until you climb the Great Wall;” even the astronauts had been in awe of seeing it from space.

According to author Jonathan Spence, China during the late Ming dynasty in 1600 AD, was the most sophisticated realm on earth.⁷⁸¹ The third Ming Dynasty Emperor Yongle built the tombs, using feng shui principles, on the southern slope of the Tianshon Mountains. Once off limits to commoners, it is now a World Heritage Site. Visiting the Shisan

⁷⁸¹ Spence, *The Search for Modern China*, 7. [Europe, India, Japan, Russia, and the Ottoman Empire struggled to hold their territories together while China had a massive bureaucracy in place.]

Ling (Ming tombs)⁷⁸² gave this author a few moments of serenity on a back pathway. A red pagoda broke the lush green of the countryside. In addition, there were two farmers tending the garden, using simple farm tools just as they would have over one hundred years ago. Further, large stone animals lined the *Spirit Way* sacred path. The heat and humidity added to the exotic feeling. Ancient writings along the way brought a sense of humanity to the stone statues.

Returning to Beijing, we took a rickshaw ride that gave us a refreshing breeze, twisting up and down the streets and over bridges where locals sat at riverside cafes. With space at a premium everywhere in China, people had their wash hanging outside on whatever they could use. Here this author found the Chinese to be warm and friendly, even a young family gave a hearty wave as they glided down the river. An elderly couple generously invited us into their courtyard home at the Hutong, a part of old Beijing that is gradually vanishing to make way for high rise buildings. The owners had a fish tank, flowers, small stuffed animals, jars of candy, and a television set in their large living room. The kitchen had a two-burner propane stove, a large sink, several pots, pans, and dishes; all items were well organized considering their small space. The couple seemed content, especially in their courtyard with several plants and birdcages. When leaving this author noticed a newspaper with the headline that Wal-Mart was going to be in partnership with China.

Xian, southwest of Beijing, is where the museum of the terra-cotta warriors is located. The first emperor of China, Qin Shi Huang Di, commissioned these terra-cotta warriors and had them constructed to guard his tomb before he died in 210 BCE. “*Each*

⁷⁸² Tom Le Bas and Brian Bell, *Insight Guide - China*, (New York: Langenscheidt Publishers, Inc., 1990), 150. [The tombs were built following Feng shui practices, literally meaning wind and water, refers to the harmony in the universe that people should practice in order to find balance in their lives. The Ming tombs are protected by a range of hills. Entry from the south has a stone warrior and animal guardian-flanked *Spirit Way*.] (Bas, Bell; 150.)

of the six thousand (life-sized) warriors and horses uncovered so far is unique, with different facial features, weapons, and poses."⁷⁸³ This author had previously imagined the terra-cotta warriors being kept in a small building. In fact, it was a covered stadium the size of an American football field, storing hundreds of them. Each face was given a different identity and they are life size, so the warriors appear ready to snap at attention when the time is right. Our group was privileged to meet the man who, while digging a well, discovered some of the warriors. Our guide told us "*You are half-Chinese when you climb the Great Wall and full-Chinese if you see the terra-cotta warriors.*" Later that evening we attended a dinner show and dance themed around the Tang Dynasty.⁷⁸⁴ Elaborate costumes, gongs, drums, and ancient instruments against a beautiful backdrop of stage props, depicting palaces, pagodas, and the Forbidden City in various seasons; these added excitement to the trip.

Our traveling party also visited a local farmer's home in Xian. These were poor people, three generations living under one small roof. The grandmother had been born in 1905, before the Russian Revolution. Since she had lived through so much, everyone tried to show her the respect she deserves. She seemed very noble, always smiling, and eager to welcome these *White Devils*. Although one must say this author was never treated as a *White Devil*; all the people I came in contact with were very gracious and kind. After noticing they had one television, two mattresses for the entire family, and a pump for well water outside, the bare-foot granddaughter told me though they are poor, but she knows she feels loved. This writer was very touched by her statement. Dr. Yao, our instructor, told me she had to leave school because the parents could not

⁷⁸³ Chai, China A to Z, 257.

afford to send her.

A later visit to Xian Jiaotong University seemed like visiting any American campus. The students wore t-shirts and jeans. The classrooms had computers and books. Our traveling party broke off into small focus groups, where most of the students spoke English. They seemed happy to meet us, and asked many questions, including: “*How do you spend your spare time? What music do you like? What do the Americans really think of the Chinese? How long does American college take?*” The dialogue, though short, was highlighted by smiles and laughter, the best cross-cultural bridge for peace and understanding.

A boat trip down the Li-Jiang River in Yangzhou province, allowed us to see the panoramic views of mist-shrouded mountains. There were no buildings, only a few scattered farms along the river with water buffalo at the edge, breaking up the soothing pattern of the river. Locals always stopped and waved, providing a rare connection with the outside world. Morning fog burned by the noonday sun allowed the mountains to appear larger. The river was more attractive than sky hugging modern buildings. The heavy rain in tropical Guilin, in Southeast China, did now allow us to see the cormorant fishing observation, but we did see several fisherman and their birds attached to tethers, ready to fish once the weather cleared. Once we arrived at the village this author began walking on ancient stone pathways adding mystery to the sights and sounds coming from the village. This author also felt like being on the ancient *Silk Road*, open stalls showing local crafts. Further, there was a man playing a wooden flute, wearing a long dragon embroidered robe, appearing to have come from ancient times. Mountains in the background, lush green foliage, bamboo, and with colorful birds and waterfalls at the Paradise

⁷⁸⁴ Ibid. [During the Tang dynasty (618-907 CE), trade along the *Silk Road* was at its apex; spicy dishes from

Hotel, created the exotic ambiance that made this my favorite part of the trip. It is no wonder many artists and poets have found a creative source in this Shangri-La throughout the centuries. It was difficult to realize we were just a few hundred miles from North Vietnam and close to the South China Sea. This journalist was grateful for this chance to experience places like the Seven Star Park and Reed Flute Cave, and while standing in the middle of the town and basking in the Shangri-La atmosphere, a man came blasting in front of me on a mountain bike, jolting me back to modernity.

After an evening flight, we arrived in Shanghai. The city came to life with the Oriental Pearl Tower, where modern buildings looked similar to a futuristic movie set. The progressive city shows that communism may be their politics, but capitalism is their economy. The ancient Yuyuan Gardens, inside the center of the city, are preserved with rare plants and trees. The zigzag pattern of the walkway, with stoops provided to keep out ghosts, added a touch of ancient history to this contemporary city.

As this most memorable trip was closing, we left Shanghai, traversed over Sapporo, Taipei, Manila, the International Date Line, and finally crossed the Pacific Ocean toward the Golden Gate Bridge. During the long flight home, this journalist reflected on this vast country, the oldest continuously developing nation on earth. Like many others, this writer had grown up thinking that all Chinese were farmers or peasants; always undeveloped compared with American or European cultures and economies.

During my stay, this author shared several conversations with our guide, Cindy,⁷⁸⁵ comparing and discussing our two cultures, enjoying her company, laughing as she told me: “We

Urumqi and beautiful clothing using the silk that was in demand throughout Europe.] (Chai, 251.)

love America!” after asking her what the Chinese think of us. She went out in the evenings and partied with her friends, laughing while using her cell phone. What this author saw was not a robotic government worker; rather she seemed to be a confident woman excited about her independent future, the growth of her country, and the coming 2008 Olympics. Anxious to learn more about this amazing country, this writer decided to research the history of women in China upon arriving home. Flying through seventeen hours of clouds allowed this author to visually step back from the city gate, away from ancient times and the *Middle Kingdom*⁷⁸⁶ As a result, this writer looked forward to telling my friends about this awakening *dragon* once feared by Napoleon.⁷⁸⁷

Author Rania Huntington relates the role to which traditional Chinese culture assigns the dead and provides a useful metaphor to consider different kinds of narratives about the past. Some spirits are enshrined to become ancestors; others are deified and receive worship and

⁷⁸⁵ [Not her real name; our Chinese guides used English names.]

⁷⁸⁶ Keay, 98. [“Unlike shogun’s flexible equation with ‘*Central States*,’ ‘*Middle Kingdom*’ and then ‘*Central Country*,’ the etymology of ‘Qin=China’ is far from straightforward. Sanskrit’s adoption of the ‘sin’/‘cin’ root seems to predate the rise of Qin; it could, in that case, derive from Jin (pronounced ‘zhin’), the hegemonic state headed by Chonger in the seventh century BC. Much later the Greco-Roman world in fact knew two Chinas: Sinai/Thinai and Seres (or Serica), both of which exported silk but were not thought to be the same place. Medieval Europe then added yet another, Cathay. This was the country Marco Polo claimed to have visited. Polo seldom mentions anywhere called ‘Chin’ (or ‘China’) and then only as a possible alternative name for ‘Manzi,’ which was the southern coastal region. In this restricted sense ‘Chin’/‘China’ was used by Muslim and then Portuguese traders, but it figured little in English until porcelain from this ‘Chin’ began gracing Elizabethan dinner tables. Shakespeare caught the mood in *Measure for Measure*, with mention of stewed prunes being served in three penny bowls and ‘*not China dishes*.’ After long gestation, china (as porcelain) was lending currency to China (as place) - just as in Roman times *seres* (Latin for silk) had led to the land itself being called ‘Seres.’ Ultimately, then, it was contemporary crockery from the south of the country, not an ancient dynasty in the north, which secured the name of ‘China’ in everyday English parlance and led, by extension, to the term being applied to the whole empire.”] (Keay, 98).

⁷⁸⁷ [In 2007, Harper’s Magazine ran an article called *Findings*: “Chinese villagers have been digging up and eating dinosaur bones in the apparent belief that they are the remains of flying dragons and as such possess special healing powers.”] (*Findings*, Harper’s Magazine, September 2007; 100).

attention beyond their immediate circle.⁷⁸⁸ Noteworthy, “a scar has two purposes; closing a wound and marking its presence, so the literary records in an age of chaos, recalled from an era of stability, have the same two functions.”⁷⁸⁹ However, chronicling the dead does not mean lessons were learned from history, but with rebellions becoming multiple births, the health of the *dragon’s* motherland could be in doubt. The Chinese may always be superstitious, retaining *some* of the inspiring ancient ways providing some stability and adding to confidence. What they do not need is another rebellion, resulting in more suffering felt by future generations. On June 4, 2013, thousands gathered in Hong Kong to mark the June 4, 1989, Tiananmen Square massacre. Tens of thousands attended a candlelight vigil to remember the brutal crackdown on pro-democracy protesters.⁷⁹⁰ If the government could finally embrace rule *by and for* the people, perhaps, with some lessons learned and tragedies, like the Taiping and *Boxer* Rebellions, no longer repeated, wounds from past chaos could finally heal allowing the children of China, both boys *and* girls, to break away from being “prisoners of history.”⁷⁹¹ Historian, Arnold J. Toynbee wrote, “Civilizations flourish or fail according to their responses to the human and environmental challenges they face.”⁷⁹² Certainly global challenges like climate change, epidemics, overpopulation, pollution, deforestation, economic inequality, military conflict, and corruption

⁷⁸⁸ Rania Huntingdon, *Chaos, Memory, and Genre: Anecdotal Recollections of the Taiping Rebellions*, (Chinese Literature: Essays, Articles, Reviews, 2005) 59-91. (www.jstor.org/epoxy.rollins.edu:2048/stable/30039102; accessed May 19, 2013).

⁷⁸⁹ *Ibid.*

⁷⁹⁰ *USA Today*, June 5, 2013; Section A, 1.

⁷⁹¹ Nicholas D. Kristof; Sheryl WuDunn; *Thunder from the East, Portrait of a Rising Asia*, (New York: Vintage Books, A division of Random House, Inc; 2001), 227.

⁷⁹² Arnold J. Toynbee, D.C. Somervell; eds. *A Study in History*, (Oxford: Oxford University Press, 1947). Vol. IV; 616.

made solutions difficult to grasp. If Frederick Ward were here today, he would think he was living in Dante's *Inferno*,⁷⁹³ unable to recognize birds, water, or vistas of the Crimean Peninsula; man's paradise, with *gods* and *mermaids*, were long extinct. In 2012, the *International Society for Infectious Diseases* reported, "about one thousand dead birds have been found on the shores of the Black Sea and Azov Sea; however, according to preliminary data, the birds have died of bird flu."⁷⁹⁴ If the missionaries were alive today, they would know that man had not only turned the woman's foot into a gruesome, mutilated deformity, but also the Earth suffered man's cruelty. Now, the state of Creation, *both* Earth and man, would be at a crossroads for salvation with the *Doomsday Clock*⁷⁹⁵ singing its alarming hymn from an apocalyptic world, with only a scant five minutes remaining.

In the book *China Wakes*,⁷⁹⁶ authors, Sheryl WuDunn and Nicholas D. Kristof, remind the reader that the cheap goods they enjoy come on the backs and lives of New World peasants. With the Chinese government, "denying that prison made goods are exported, there is something wrenching about the idea of Western families gathering around a Christmas tree and enjoying the sparkle of colored lights made by political prisoners working eighteen hours a day, seven days a

⁷⁹³ Dante, Alighieri; Durling, Robert M; Turner, Robert; Eds; *The Divine Comedy of Dante Alighieri, Inferno - Volume I*, (New York: Oxford University Press, 1996).

⁷⁹⁴ *International Society for Infectious Diseases*, www.promedmail.org.

⁷⁹⁵ Atomic Scientists, "*Doomsday Clock remains at Five Minutes to Midnight*, *Bulletin of the Atomic Scientists*; www.thebulletin.org. ["The politics of economic recovery have distracted world leaders from the long term threats that face humanity, specifically the dangers presented by climate change and nuclear weapons, observed by the Science and Security Board of the *Bulletin of Atomic Scientists*, as it announced today (January 14, 2013) that the minute hand of its Doomsday Clock will remain at five minutes to midnight. 2012 was a year in which global problems pressed forward, but too many of its citizens pressed back."]

⁷⁹⁶ Nicholas D. Kristof, Sheryl WuDunn; *China Wakes, The Struggle for the Soul of a Rising Power*, (New York: Vintage Books, 1995).251.

week.”⁷⁹⁷

Dante’s eternal *Inferno* advises us to be involved: “*The darkest places in hell are reserved for those who maintain their neutrality in times of moral crisis.*”⁷⁹⁸ Pulitzer prize winning authors, Nicholas D. Kristof and Sheryl WuDunn, have never been neutral, while traveling to the most dangerous corners of Asia, including brothels, shedding light on corruption and violence. They close their story by stating there is a “metamorphosis under way in China, as it makes its transition to a civil society.”⁷⁹⁹ One would have to ask what use were new freedoms, if you could not till the now poisoned soil or even take a breath of fresh air. Abused women, so often without a voice, in ancient times without a proper name, instead labeled as a piece of furniture, could undoubtedly understand the idea that the Earth also had no voice to cry out in pain. Only those who really cared could sympathize and fully grasp the demise of man and earth by condemning the continuing destruction in all its devious forms.

With Chinese women, no longer in seclusion, refusing to be unheard or misunderstood, a paradigm shift is expressed, as exemplified by a woman extolling those who fight for human rights: “What was meant to be a warning about Asia’s darker side ultimately is something more hopeful; an instance of a tenacious woman overcoming insurmountable obstacles and emerging triumphant.”⁸⁰⁰ As a defining moment, coming out of the dark, this resolute woman, showing her *true* colors, singing her *own* songs, with the power of the human spirit to endure, and waiting for

⁷⁹⁷ Ibid.

⁷⁹⁸ Dante, Alighieri; Durling, Robert M; Turner, Robert; eds., The Divine Comedy of Dante Alighieri, Inferno - Volume I, (New York: Oxford University Press, 1996), Canto III.

⁷⁹⁹ Kristof, WuDunn, China Wakes, 290.

⁸⁰⁰ Kristof, WuDunn; Thunder from the East; 351.

the day when China would view these precious gems, at the very least, as they do the Great Wall; pillared among the great wonders of the world.

EPILOGUE

*In the individual Chinese there is a mighty power of waiting, a power of never forgetting either assistance or injury.*⁸⁰¹

Pearl S. Buck

*Extremes are followed by changes; changes lead to opportunities.*⁸⁰²

Cheng Yi

On August 14, 1932, Pearl S. Buck was interviewed by S. J. Woolf for *The New York Times* newspaper; his goal seemed to establish the differences between the Western world and China, the place Pearl Buck called home. As soon as she entered the room, Mr. Woolf dismissed labeling her as the ‘*other*’ by describing her appearance:

Although she is an American, she comes to us more or less as a stranger; our ways are not her ways. For almost all her life she has lived in China. She is, of course, Western in *appearance*. Her eyes are large and round and blue, her hair wavy and brown, and the dress she wore when she talked with me (Woolf) in the tower of a modern hotel was a (styled) figured chiffon.⁸⁰³

Perhaps being guilty of this as well, this author certainly had my reservations of what to expect when visiting China. While writing this thesis, this writer placed all the Chinese women under one collective label, *Red Blossom*. My intent was clearly never negative and even labeled myself, *White Blossom*; never wanting to create division, yet the labels set us apart. This author found all the Chinese women met during this extraordinary trip, as endearing, finding beauty in those two

⁸⁰¹ S.J. Woolf, “*Pearl Buck Talks of Her Life in China*,” New York Times, (1923-current), August 14, 1932.

⁸⁰² Kristof, WuDunn; 3. [“Cheng Yi, an Eleventh Century Chinese scholar who denounced belief in magic and sorcery.”] (Kristof, WuDunn, 3).

⁸⁰³ Ibid.

words as a way to describe a feminine presence in this thesis; and call attention to the fact there was a time when girls were not properly named until marriage.

Pearl Buck enchanted Mr. Woolf with her childhood memories in a beautiful country setting. She recalled how her love of reading and writing came from her mother's love of learning, especially the "conscious beauty of the words in themselves."⁸⁰⁴ She also stated people traveling to China sometimes come away with an unfair perspective, because they have only seen a few major cities, yet some think they are experts on the country. According to Pearl Buck "the real country lies far outside Shanghai."⁸⁰⁵ Hoping travelers to America would not judge the whole country by a visit to New York; Pearl Buck said she "felt the good Earth *is* the good Earth, no matter whether it be China or America."⁸⁰⁶

S. J. Woolf had interviewed Swedish explorer, Dr. Sven Hedin,⁸⁰⁷ just five months before he met with Pearl Buck. When asked about changes the white man had wrought on China, Dr. Sven Hedin responded the Europeans were "exerting a disastrous influence."⁸⁰⁸ When Mr. Woolf relayed this prior interview with Pearl Buck, she smiled responding: "China is too vast, too static to feel the influence of Europe. China is unconquerable. If it does not resist with

⁸⁰⁴ Woolf; "Pearl Buck Talks of Her Life in China."

⁸⁰⁵ Ibid. [Pearl Buck ended up living with her husband on a farm, on a hill overlooking the Hudson River, stating it reminded her of farmers working the land in China.] (Woolf, "Pearl Buck Talks of Her Life in China.")

⁸⁰⁶ Ibid.

⁸⁰⁷ [Dr. Sven Hedin, the Swedish explorer who discovered Trans-Himalaya and whose books on adventure and discovery in Tibet were published in a dozen languages; holding honorary degrees from Oxford and Cambridge; also honored by the gold medal of the Smithsonian Institute in Washington, and made Knight Commander of the Indian Empire by King Edward; established seven meteorological stations in the Asian desert. Dr. Hedin's notes from his expeditions became a foundation for mapping of Central Asia. He was the first to unearth the ruins of ancient Buddhist cities in Central Asia.] ("Sven Hedin Coming Here: Explorer and Smithsonian Medal Holder to Lecture," New York Times, (1857-1922), October 27, 1922.)

⁸⁰⁸ Woolf; "Pearl Buck Talks of Her Life in China."

weapons, this it does with spirit. It is this resistance which will always continue.”⁸⁰⁹ Dr. Sven Hedin had also described China as a happier place when he first visited:⁸¹⁰

When I first went into Asia, the people were contented. It is true that many of the things which the Occidental regards as necessities were unknown to them; yet, not knowing them they did not feel the want of them. Now throughout the land is a new feeling; it is a feeling of unrest and a feeling of not knowing what will happen next. It is hard to graft Western thought on an Eastern trunk. The result is not likely to produce a *flower*.⁸¹¹

After reading this quote, this author felt better about my use of *red* and *white blossoms*.

The statements of both Pearl Buck and Dr. Sven Hedin were timeless. Pearl Buck understood women always play a significant role in the paradigm shift of their culture, regardless of internal or external forces with tempestuous motives, and their stamina forged after centuries of chaos and turmoil. Both visionaries moved past outsiders’ prejudice of appearances, tolerant of the fact that in a country with the largest population on earth, desired advancements would not come quickly, yet this country of myth and legend still contained eternal splendor if a traveler took time to look for it. They were hopeful of the future, valuing the Chinese culture and people; believing the ‘*other*’ should be respected for who they are, *all* belonging in this garden of our good Earth.

⁸⁰⁹ Ibid.

⁸¹⁰ S.J. Woolf, “Bearer of Tales from Mystical Asia, The Explorer Sven Hedin Talks of His Adventures and of Changes the White Man Has Wrought in the East,” *The New York Times*, (1923-current), March 27, 1932. [Dr. Sven Hedin studied in Berlin under Baron Ferdinand von Richthofen, one of the major participants with the Eulenburg Expedition (1859-1861) to China, Japan and Siam. Three ships sailed under the flag of Prussian King Prince William. Before the expedition even reached Japan, the ship *Fauenlob* was lost in a typhoon outside Yokohama. In May 1861, the expedition arrived in Tianjin, where Count Eulenburg initiated negotiations with the Zongli Yamen for a commercial treaty with the Qing Empire.] (Michael R. Auslin, “*Negotiating with Imperialism: The Unequal Treaties and the Culture of Japanese Diplomacy*,” (Cambridge: Harvard University Press, 2004).]

⁸¹¹ Woolf, “Bearer of Tales from Mystical Asia, The Explorer Sven Hedin Talks of His Adventures and of Changes the White Man Has Wrought in the East.”

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