

emergency may differ, there is this similarity in that one and all had a definite knowledge of their predicament and sought out for themselves a road to salvation and self-preservation. And what is this road to salvation and self-preservation? Says Mr. Wang: "It is said that if we could build up a fleet of 3,000 airplanes, we could avenge our wrongs. This is idle talk; for we do have so many airplanes at the present moment, and will others calmly allow us to train up an air force of 3,000 planes? What if we find that others have 4,000 or 5,000 planes after we have got our 3,000?" Then Mr. Wang referred to an old saying that if we harbor a scheme against another, it is dangerous to let it be known. "But in her present weakened position," continues the President of the Executive Yuan, "China has only time to plan and work out her own salvation. To ally herself with or seek assistance from any other country is out of question. It is

only when we can preserve our own existence that there can be co-existence. For while we are angling for the friendship of one country, we may have already come into conflict with another. . . . Our foreign policy is at one with our domestic policy. We must consolidate the strength of the people and develop their productive power."

So the foreign policy to be pursued by the Government is one of non-resistance on the one hand and national development through reconstruction on the other. On the latter point we see no difference of opinion between the Government and the Finance Minister just returned from abroad, or between the Government and the people, or, for that matter, between China and the friendly powers! In matters of foreign policy, however, we hope no difference of opinion will ever cause a dissention between the government leaders.

Havelock Ellis As A Humanist

BY QUENTIN PAN (潘光旦)

MR. Havelock Ellis is not generally known as a humanist. He is hardly any,—ist in the sense of a doctrinaire. Mr. Mencken is right in calling him the most civilized living Englishman, for to be really civilized is to be no doctrinaire of any sort.

Yet most people will take Mr. Ellis for a naturalist. This is again only natural. His appreciation of modern science, his own training in medicine, his researches in the psychology of sex, his great admiration for Shelley and Whitman, who are naturalists in the romantic sense, are certainly good pieces of evidence to that effect. But to say that he "stands for a full-blooded naturalism" as does one of his biographers, Mr. Honston Peterson is really far more than the case would warrant.

Our contention is that if Mr. Ellis is to be called an—ist at all, he is a humanist, humanist of a wider sense than the present-day Americans, the champions of humanism *par excellence*, would be willing to understand. There are at least two types of humanists. One is the narrow type. Those who think that man is the supreme entity in this world and that man alone is capable of working out his own destiny are no doubt narrow humanists. The form of humanism that has lately developed out of Unitarianism in America is of this type. Others who are less arrogant but maintain, by a philosophy of dualism, that man must necessarily be at loggerheads with his physical surroundings and with his own impulses, are at least narrow in intellectual outlook, though not in emotional attitude. Mr. Ellis belongs to neither of these, but to the broad type.

Man is not the supreme entity in this universe, whatever that supreme entity may be; but he is a most central factor from our human standpoint. He is a part and parcel of nature; he has arisen out of nature. Although in the long course of evolution and history, he has achieved, or thinks he has, a sort of semi-independence, he is not to be

set against nature. His relationship to nature is neither one of passive resignation as the romantic naturalist would have us assume, nor one of belligerent conquest as the scientific naturalist has long led, or rather misled, us to believe, nor even one of adaptation which is only a degree better than passive resignation; but rather one of active co-operation, one of harmony to be worked out with effort on the part of the man. This is the type of humanism that Ellis represents and one that he has been propounding more or less unconsciously for the last half a century.

Thus to a humanist of the calibre of Mr. Ellis, harmony is the object of existence and to achieve it is the most important human task. Harmony is first to be achieved between man and the nature that surrounds him, the external environment. This may be called the harmony of the first order. It is also to be achieved between him and the nature that is within him, the internal environment. This is the second order. The two of course are one in the last analysis, without internal harmony external harmony will be out of question; a man suffering from chronic dyspepsia will have a sour outlook upon life.

To the understanding of both orders of harmony, Ellis has made many lasting contributions. The story of his own conversion is interesting in showing how he himself achieved the first order of harmony at Sparkes Creek in Australia, while a youth of nineteen. "One day," he writes in *Impressions and Comments, II*, "by no conscious effort of my own, by some inspiration from without, by some expiration from within, I saw that empty and ugly Universe as Beauty, and was joined to it in an embrace of the spirit. The joy of that Beauty has been with me ever since and will remain with me till I die. All my life has been the successive quiet realizations in the small things of the world of that primary realization in the greatest thing of the world. . . ." Mr. Ellis' own explanation of this ex-

perience, his own theory of conversion, is to be found in *The Dance of Life*, by far the most popular of all his books. "A conversion," he writes, "is not a turning towards a belief. More strictly, it is a turning round, a revolution. To put the matter more precisely, the change is 'fundamentally a re-adjustment of psychic elements to each other, enabling the whole machine to work harmoniously The psychic organism—which in conventional religion is called the 'soul'—had not been in harmony with itself; now it is revolving truly on its own axis, and in doing so it simultaneously finds its true orbit in the cosmic system.'" In yet another book, *The New Spirit*, Mr. Ellis urges that the opportunity of such experience should be extended to everyone in his youth. "Everyone," he insists, "for some brief period in early life, should be thrown on his own resources in the solitudes of Nature, to enter into harmonious relation with himself, and to realize the full scope of self-reliance. For the man or woman to whom this experience has never been given, the world must hold many needless mysteries and not a few needless miseries."

Mr. Ellis' emphasis of harmony is further to be found in his attitude towards religion and mysticism. He defines religion in *The Dance of Life* as "the art of finding our emotional relationship to the world conceived as a whole." He considers mysticism the essence of religion, and in one of his early reviews of books, he goes so far as to declare that there is a mystic impulse, which "we are compelled to regard—after the sexual passion which is the very life of the race itself—as man's strongest and most persistent instinct. So long as it is saved from fanaticism by a strenuous devotion to science, by a perpetual reference to the moral structure of society, it will always remain an integral portion of the whole man in his finest development."

If the necessity for the first order of harmony, or external harmony, has its basis in the mystic impulse, that of the necessity of the second, the internal harmony, is to be found in the sexual impulse and other related instinctive tendencies. Here we find Mr. Ellis a good follower of the doctrine of mean as all good humanists are. Mr. Peterson has a pretty detailed account of his personal habits in the chapter "Physician and Surgeon" in *Havelock Ellis, Philosopher of Love*. "It was not a great hardship," says Mr. Peterson, "for Ellis to maintain that decision (as to some of his habits), as moderation came easily to him, an inheritance as well as a conviction." As a profound student in sex psychology, people may think that he must necessarily tend to be romantic and to run to excesses in his personal habits. Quite on the contrary, Mr. Peterson writes of him: "In terms of Aristotle, who taught that virtue is a beautiful mean between the extremes of excess and deficiency, Ellis has tended toward the vices of 'too little' rather than 'too much'. He has been closer to St. Frances than to Casanova."

In line with this spirit of moderation and restraint, Mr. Ellis himself affirms in *Affirmations*. "It may seem that I speak of out-worn things, and that the problem of saintliness has little relation to the moral problems of our time. It is far otherwise. You have never seen the world if you have not realised that an element of asceticism lies at the

foundation of life. You may expel it with the fork of reason or of self-enjoyment, but being part of Nature herself, it must ever return. All the act of living lies in letting go and holding in. The man who makes the one or the other his exclusive aim in life will die before he has ever begun to live. The man who has carried one part of the process to excess before turning to the other will indeed learn what life is, and may leave behind him the memory of a pattern saint. But he alone is the wiser master of living who from first to last had held the double ideal in true honour...."

In his habits of observation and judgment, the same general humanist ideal holds true. Early in youth he was attracted by the sermons of F. W. Robertson, a well-known preacher and lecturer of the early nineteenth century, who formulated a kind of law that the reconciliation of two apparently opposing principles is not to be found in some compromise half-way between them, but a higher truth embracing both. Mr. Peterson writes of him with insight, "This notion of reconciling opposites became a passion with Ellis and one of the most outstanding characteristics of his work. He has been.... almost incapable of taking sides in capital issues.... He has had supreme delight in breaking down dilemmas, in collecting specimens of the either-or fallacy. Consequently he has written most successfully on such subjects as sex, morals, mysticism and science, socialism and individualism, Casanova, Zola, Nietzsche and Rousseau, for it is precisely such subjects that force most minds to extreme positions."

It is of course in the field of sex research that his humanist position is most manifest. Mr. Ellis' decision to devote his life to an extensive as well intensive exploration of this field was formed as early as 1875, when a lad of sixteen leading a solitary life in the wilderness of Australia. By 1909, the work that he was born to do was done, in the form of the *Studies in the Psychology of Sex*, in six big volumes. In 1928, a seventh volume came out which contains the more important of his research papers that had appeared since 1909. Before him sex in the Christian West was either a prohibited subject or only studied in its aberrant and pathological aspects. Sex as a normal phenomenon suitable for observation and analysis was practically unknown until Mr. Ellis came upon the scene. Throughout his studies, Mr. Ellis maintained an attitude of sympathy, a desire to understand wherever deviations from the normal occur, and where treatment is suggested, he was particularly careful in the avoidance of extremes. His conception of purity is precisely what we like to expect from the humanist standpoint. Reacting to the still current Christian attitude toward sex in many parts of the world, he was once led to decry that "the filthy rags of our righteousness have alike robbed desire of its purity and restraint of its beauty." More positively, he asserts in his *Little Essays of Love and Virtue* that "purity cannot be the abolition or even indefinite suspension of sexual manifestations; it must be the wise and beautiful control of them."

His attitude of sympathy and desire to understand is best illustrated in the way he deals with aberrations of

sex tendencies. Take, for instance, erotic symbolism which represents tendencies to replace the normal object of love with some other object forming a part of the former or entirely foreign to it. Mr. Ellis writes of it in a specific volume: "The phenomena of sexual symbolism can scarcely fail to be profoundly impressive to the patient and impartial student of the human soul. They often seem absurd, sometimes disgusting, occasionally criminal; they are always, when carried to an extreme, abnormal. But of all the manifestations of sexual psychology, normal and abnormal, they are the most specifically human. More than any other they involve the potentially plastic forces of the imagination. They bring before us the individual man, not only apart from his fellows, but in opposition, himself creating his own paradise. They constitute the supreme triumph of human idealism."

To one not well acquainted with the life and works of Mr. Ellis, such remarks may seem merely theoretical. But Mr. Ellis is no theorist. While he is no psychiatrist and lays no claim to any ability or method of treatment, he has helped many a wayward individual to recover his or her normal attitude towards, and interest in, sex, through interviews and correspondence, particularly the latter. No example is perhaps better than the case of "Florrie," a robust literary woman addicted to flagellation as a way to

sexual outlet. Mr. Ellis successfully helped her through numerous letters and not a few interviews within a period of three years at the end of which he was notified that "Florrie" was dead. The whole account and the letters, about sixty in number, are now to be found in the chapter on the mechanism of sexual deviation in the seventh volume of the *Studies*.

Mr. Ellis is no philosopher, yet he is a profound thinker, one of the profoundest whom the passing generation has yet witnessed. He is no scientist, yet the method and the spirit with which he approaches the forbidden precincts of sex will put to shame the efforts of many who styled themselves scientists. He is no physician; he has never practised in spite of his strenuous medical training and his certificate; yet he has been a curer of many souls of the maladies which an ordinary physician does not even have the courage to talk about. He is no moralist, yet by his sane attitude toward sex, his wholesome conception of purity, his discountenance both of "vulgar prudence" and "categorical imperatives," he, as Mr. Peterson declares rightly, becomes one of the most important moral teachers of his time. He is indeed none of these types of savants, but had it not been for his humanist outlook and convictions, Mr. Ellis would not have contributed as much as he actually has.

A Summer Trip Through The Yangtze Gorges

BY WU LAEN-TEH (伍連德)

MOST visitors to China aspire to visit the Yangtze Gorges, but few succeed, partly because of the length of time required and partly because of the absence of hotels or resting places both at the stops and at the destination. However, those who are fortunate to claim friends in the persons of the Commissioner of Customs, Postal Commissioner, taipans of the various *hongs*, or still better those who for the sake of a grand experience are prepared to subordinate personal convenience to new adventures, will find a trip through the Gorges as picturesque and thrilling as any they can find in a lifetime. Before the advent of the steamer up to Chungking twenty years ago, an up-river journey by sailing junk between Ichang (where the Rapids begin) to Chungking (where they practically cease on the main River)—a distance of only 400 miles—took from four to five weeks, the boat having to wait for favorable winds or being hauled up, inch by inch, by twenty or more men trained from childhood, either walking along the side of the bank or wading naked in the shallower parts of the river. Nowadays, this same distance is accomplished in four days with night stops at designated stations, the small steamers doing on an average one hundred miles per day. A more detailed description of the trip may now be given.

Starting from Shanghai, one can choose one of three ways, namely:—(a) direct by small steamer to Chungking

(1500 miles in 11 days); (b) in two stages by infrequent steamer as far as Ichang (1,000 miles) and then change into small steamer to Chungking; and (c) in three stages by daily big steamer to Hankow, then change into another for Ichang, and lastly by small steamer up the Gorges. For those desiring only to see the Gorges, especially with a party, a direct steamer, even though somewhat monotonous toward the end of the eleven day trip, is the most convenient. The sailings are about twice a week, various steamers using American, British, Italian, Chinese and French flags. Our boat, the *Minkuei* of the Minsheng Shipping Company organised by Mr. Lu Chu-fu of Szechuen left Shanghai at daybreak on August 5, reached Nanking next morning where it coaled and sailed in the afternoon. Its next stop was Hankow on the 9th, where the steamer again coaled. Ichang was reached two days later. By this time 1100 miles of familiar level country had been passed, the landscape being more or less beautified by a series of pagodas in the principal cities, that at Anking being perhaps the most striking and best preserved.

We pulled up anchor at Ichang early on August 12. Almost immediately after, the broad muddy Yangtze narrowed down to half its size, and instead of dull low-lying land we encountered high imposing cliffs on either side of the majestic river. The scenery could only be termed gorgeous. Those of us who were visiting this