THE LIFE OF CH'IU CHIN.

TRANSLATED FROM THE CHINESE

BY

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The following biography of Ch'iu Chin, the Chinese national heroine, is taken from an edition of her poems published in 1910, three years after her death. It forms a page of history which at present is practically unknown to Europe, but which, in consequence of the revolution of 1911, is likely to be studied with increasing care as the years go by. The postscript to the work has also been translated, as containing certain facts of bibliographical interest.

Biography No 3 from 錄浙案紀畧 "Brief records of the rising in Chehkiang".

秋瑾 Ch'iu Chin, whose literary style was 璿卿 Hsüan-ch'ing, and fancy-name 競雄 Ching-hsiung [Vic-with-male], and who also took the appellation of 鑑湖女俠 Female Champion ¹

¹ The term 俠 was purposely chosen as meaning a redresser of wrong who resorts to militant methods, in contradistinction to the 儒 or man of inward virtue who relies wholly on the civil arts of peace and abhors violence in any form. See Ssu-ma Ch'ien's chapter on the 游俠, *Shih Chi* 124

of the Mirror Lake¹, was a native of 會稽 Kuei-chi in Chehkiang², and belonged to the administrative district of 山陰 Shan-yin. When a child, she accompanied her father to an official post in Foochow, and afterwards she again went with him to Hunan. At the age of eighteen, she was married to a Hunanese gentleman called 王 Wang, whose personal name was 廷鈞 T'ing-chün. He acquired by purchase the office of Secretary to a Board, and resided as an expectant official in Peking. Chin accompanied him thither, and became the mother of a son and a daughter. Subsequently, she made an agreement with her husband, whereby the family property was divided, Chin receiving 10,000 ounces of silver. This money she invested in a commercial speculation, but having placed her confidence in an untrustworthy person, she lost the whole of her capital. Moreover, she was now on bad terms with her husband; her relatives and fellow-townsmen 陶大均 T'ao Ta-chün [of Kuei-chi], 陳靜齋 Ch'ên Ching-chai [of Shan-yin] and others tried to bring about a reconciliation between the two, but in vain. So, collecting all the hair ornaments that she possessed, she commissioned Ta-chün's second wife, 荻意 Ti-i, to sell them for her and turn them into money. With the proceeds of this sale she journeyed eastwards and crossed over to Japan, where she meant to settle down for a course of study. Now, it happened that 王照 Wang Chao of 寧河 Ning-ho, who had surrendered himself to stand his trial for complicity in the events of 1898, was then confined in the prison of the Board of Punishments. When this

¹ 鑑 (or 鏡) 湖 was, according to the 會稽記 *Kuei chi chi*, an artificial lake constructed for irrigation purposes in A. D. 140 by the Governor 馬臻 Ma Chên on the boundary-line between the districts of Kuei-chi and Shan-yin. It is mentioned in the poems of Tu Fu, Li Po, Yüan Chên and Su Shih, and therefore fittingly enters into the designation of a poetess.

² "Her family dwelt near the south gate of the city of 紹興 Shao-hsing, belonging to the district of Kuei-chi".

came to Chin's ears, she drew out the money which she had got together to meet the cost of her education in Japan, and sent it to help the prisoner in his hour of need, at the same time telling the messenger not to reveal the name of the donor. Not until Chao left prison did the incident become generally known. This is a typical instance of the noble and chivalrous spirit which always characterised Chin.

Chin sailed for Japan in the 3rd moon [beginning on April 16th] of 1904. On her arrival in Tokyo, she joined the debating club attached to the hostelry for resident Chinese students, and by dint of daily practice she trained herself as a speaker. Ultimately, she and ten others joined together and formed a secret society, having for its aim the overthrow of the Manchu dynasty and the restoration of China to the Chinese. Owing to the kinship subsisting between Chin and Ch'ên Ching-chai, the former had, after her arrival in Tokyo, become acquainted with his son. For a twelve-month previous to that time, 陶成章 Tao Ch'êng-chang¹, 龔味蓀 Kung Wei-sun, 魏口敖 Wei K'ou-ao and a number of others had been secretly spreading revolutionary propaganda through the length and breadth of Chehkiang. In the winter of 1904, Ch'êng-chang had to go over to Japan on business, and being an old schoolfellow of Mr. Ch'ên's son, he was in this way included in the circle of Chin's acquaintance. When the debating club broke up, and Chin was thinking of returning home and visiting her parents, she questioned Ch'êng-chang on the subject of his propaganda. He gave her full particulars of his own experience, whereupon Chin begged him to act as sponsor on her behalf. At first, Ch'êng-chang made some objections on the score of her sex, but in the end, being unable to resist her entreaties, he gave her

¹ The present biographer. He was murdered in the hospital at Shanghai in 1912. My informant is 藍中將天蔚 Lieutenant-General Lan T'ien-wei.

letters of introduction to the secret organisations of his party in two separate places. One letter was addressed to ***, the head of the 光復 Kuang-fu [Glorious Restoration] Society in Shanghai, and another to 徐錫麟 Hsü Hsi-lin of Shao-hsing.

When Chin got back to Shanghai, she called on ** at the ** Girls' School¹, and then went on to Nanking, with the intention of canvassing a certain wealthy capitalist, 漢 Han by name, the son of a Mr 辛 Hsin; but meeting with no success, she returned to Shanghai. From here she passed on to Shao-hsing, and had an interview with Hsi-lin at the 熱誠 Jo-ch'êng [Earnest Sincerity] Elementary School, where she was formally introduced by him as a member of the Kuang-fu Society. This took place in the 6th moon [beginning on July 3rd] of 1905. Chin's chief reason for returning to China had been to devise some way of defraying the cost of her studies, and on reaching home, she asked her mother to give her some money. The latter was deeply attached to her daughter, but the family, while striving to keep up appearances, was in reality anything but well-off. It was only with much difficulty, then, that the mother contrived to raise a few hundred ounces of silver, which she handed over to her daughter. As soon as Chin had got the money, she went again to Shanghai, where she met Ch'êng-chang, who had also found his way back. He now accompanied her on a visit to the revolutionary leaders 呂 Lü **, 丁 Ting * and others, in 處州 Ch'u-chou, their tour continuing until Chin produced a collective note from the members of the party at Shao-hsing, urging Ch'êng-chang to return to that place.

After crossing the sea to Japan once more, Chin had an illness lasting several months. When convalescent, she entered the 實踐

¹ We learn from the postscript that the name of the school was 愛國.

女學校 *Jissen Jo Gakkō* (Training College for Young Women) on 青山 Aoyama hill¹. Meanwhile, Hsi-lin, Ch'êng-chang and others, having prospered in their secret campaign at Shao-hsing, had all come over, at one time or another, to Japan. Hsi-lin brought with him his wife, née Miss 王 Wang, who was herself a noted pro-Chinese agitator, and during their stay Chin constituted herself their factotum. Just at this time a storm of indignation arose among the students on account of the coercive regulations which the authorities had put into force against them², and the question of returning to China was freely debated, Chin taking the initiative in the whole business. She was also the moving spirit in the formation of a league pledged to resist the measure to the last ditch. During the disturbances which followed, lasting a whole month, 陳天華 Ch'ên Tien-hua, a native of Hunan, threw himself into the sea³ and was drowned; and Chin herself decided in consequence to take her departure.

On her second return to China, Ch'êng-chang again lent his good offices, and persuaded Mr. 敖 Ao ** to recommend her for the position of teacher in the 滬溪 Hsün-ch'i Girls' School. But finding herself temperamentally out of touch with her pupils, she soon resigned the post and left. She paid frequent visits to Shanghai, where a Chinese College had just been founded by those students whom the stringent regulations in Japan had driven back to their own country. Chin spared herself no exertion in working for the success of the new College, and it was through this that the con-

1 One of the districts of Tokyo. I am indebted for this information to Mr. Henri Joly, Hon. Editor to the Japan Society.

2 取締 is a Japanese term used especially for police supervision and control over prostitutes, undesirable aliens, etc. It was the employment of similar methods in their case which gave such offence to the Chinese students.

3 By way of protest.

stancy and nobility of her character came to be widely recognised by the public.

陳伯平 Ch'en Po-p'ing, having formerly been a student at the **大通** Ta-t'ung College¹, and having accompanied Hsi-lin on his trip to Japan, had naturally made acquaintance with Chin. He was bent on the secret project of assassination, and was accordingly recommended by Chin for the post of professor in the Chinese College, which he occupied for a considerable time without a break. Meanwhile, Hsi-lin was an expectant official at **安慶** An-ch'ing². Thanks to the influence of his relative by marriage **俞廉三** Yü Lien-san, he won the complete confidence of the Manchu Governor **恩銘** Ên-ming, and was appointed by him Joint Director of the Military Academy in that city. From this distant point of vantage, however, he was really working hand in hand with Po-p'ing and with Chin herself.

At the outset of his career, **陳華** Ch'en Hua of **平陽** P'ing-yang had gone with his elder brother **蔚** Wei as a resident student to Tokyo, and had there made the acquaintance of [Kung] Wei-sun. In the year 1905, **董鴻禕** Tung Hung-wei³ wrote home from Java, asking **王家駒** Wang Chia-chü of **秀水** Hsiu-shui⁴ and **湯調鼎** Tang T'iao-ting of **仁和** Jen-ho⁵ to come out and undertake some educational work there. T'iao-ting, however, did not go, so Wei-sun recommended Hua in his place, who accordingly went out to Java in company with Chia-chü. In the summer of 1906, they both returned, at different times, to China. Hua now urged Ch'iu Chin, with whom he had also become

1 In Shao-hsing.

2 Capital of Anhwei, on the left bank of the Yangtze.

3 "Styled **恂士** Hsün-shih, a native of Hangchow".

4 Forming part of the prefectural city of **嘉興** Chia-hsing.

5 Forming part of Hangchow.

acquainted through the medium of Wei-sun, to go to Java in order to promote the cause of women's education, and Chin agreed to do so. But when she communicated her intention to Ch'êng-chang and Wei-sun, both of them strongly opposed the idea, and finally prevailed upon her not to go.

Chin now started a woman's newspaper in Shanghai, and afterwards, in conjunction with Po-p'ing and others, she hired a house in 虹口 Hung-k'ou [Rainbow-mouth] Street¹, in the outlying village of 祥慶 Hsiang-ch'ing, for the manufacture of dynamite. Here, in the 8th moon [beginning on September 18th] of 1906, a sudden explosion took place, injuring Po-p'ing in the eye, and Chin in the arm. In the winter of the same year there was an armed uprising of the 革命 Ko-ming² revolutionaries at 萍鄉 P'ing-hsiang³. With the idea of raising troops to go to their assistance, the officers of the Kuang-fu Society summoned a meeting at Shanghai. Chin took part in the deliberations, and having charged herself with the conduct of affairs in Chehkiang, she returned to Shao-hsing. Here she took up her quarters at the Ta-t'ung College, which served as a *rendez-vous* for the members of the revolutionary clubs in the three prefectures of 金華 Chin-hua, 處州 Ch'u-chou, and Shao-hsing. Having established herself in the College, she agreed with her comrades that they should wait until the Hunanese had risen, and then send out a force to co-operate. After this plan had been settled, she undertook a personal tour through the interior of the province to Chin-hua, going by way

1 The name implies a road opening on to the river front.

2 This name, suggesting that the Manchu dynasty had forfeited its divine appointment through misgovernment, was taken by the Reformers from the 易經, hex. 49 (革), § 2: 湯武革命順乎天而應乎人 "T'ang changed the appointment (of the line of 夏 Hsia to the throne) and Wu (that of the line of 商 Shang) in accordance with the will of Heaven and in response to the wishes of men" [Legge].

3 A district city in the 袁州 Yüan-chou prefecture, Kiangsi.

of 諸暨 Chu-chi and 義烏 I-wu. She arrived at the prefectoral city of Chin-hua on the 19th day of the 12th moon [February 1st, 1907], and after a short stay with the family of Mr Chin **, she went back to Shao-hsing. Meanwhile, of her fellow-conspirators who had attended the meeting in Shanghai, some, including 楊卓林 Yang Cho-lin ¹, had died a noble death at Nanking, ** and others had been imprisoned in Hupei, while in Hunan *** and his followers had been arrested; so that all hopes of co-operation were suddenly dashed to the ground. But on receipt of the news, Chin's ardour became greater than ever, and now for the first time she formed the project of bringing about a revolution single-handed.

In the first moon of 1907 [beginning on February 13th], somebody being needed to transact the business of the Ta-t'ung College, Ch'iu Chin was publicly appointed Principal. On the opening day of the Session, the Prefect [of Shao-hsing], as well as the two district magistrates of Shan-yin and Kuei-chi, repaired to the hall of the College and presented congratulatory addresses. 貴福 Kuei-fu, the Prefect, also presented Chin with a pair of scrolls inscribed as follows:

競爭世界。雄冠地球。

"Taking an active part in the battle of life,
She shows a masculine superiority to the whole world".

Thenceforward, Chin became more sanguine than ever of achieving her purpose. In the course of the second moon, she made frequent journeys between Hangchow and Shanghai, and carried on an active propaganda both in the army and amongst the students. Her method of procedure was simply this: by harping on the solidarity

¹ "A native of Hunan".

and the *esprit de corps*¹ of the revolutionary clubs, she would rouse and excite the military and the students, while on the other hand she used the prestige of the latter bodies as a spur and stimulus to the clubs. And the Ta-t'ung College became, in her hands, the centre and focus of the agitation. In the third moon, she toured for a second time through the various district cities of Chin-hua and Ch'u-chou, and on her return to the Ta-t'ung College, began to reform the disciplinary system of the Kuang-fu Society. She published a new enactment by which its officers were divided into sixteen grades, to be designated by the characters in a "stop-short" stanza of seven words to the line. This was the stanza in question:

潮豪甲驕
江族片天
浙漢留是
溯原胡舊
源中滿依
禍我使轅
黃爲不軒

"The Yellow Peril² derives its force from the Chehkiang tide³;
On behalf of our native land let the race of Han show its heroism!
Not a single scale of their armour shall the Manchu horde
leave behind,
And the Empire⁴ as of yore shall proudly rear its head to
the skies".

Each of the characters, from 黃 to 使 inclusive, served as a distinctive mark. Thus, the character 黃 designated the "gene-

1 聲氣 is a difficult phrase, based on a passage in 易經 / *Ching*, 乾 (hex 1), § 23: 同聲相應、同氣相求, which Legge translates: "Notes of the same key respond to one another; creatures of the same nature seek one another".

2 This foreign expression is used ironically by Ch'iu Chin to denote her countrymen.

3 A double allusion to the revolution which was being fomented in the province, and to the famous bore or tidal wave of the 錢塘 Ch'ien-t'ang river.

4 A bold use of metonymy, 軒轅 Hsien-yüan being the personal name of 黃帝 the Yellow Emperor.

erals", of whom there were five, Hsi-lin and four others. The character 禍 stood for the grade of "colonel", to which no definite appointment was made, though Chin herself assumed this rank. The character 源 designated the "captains"; these posts were filled by the leaders of the 洪門 Hung-mên¹ party. The character 瀚 indicated the "counsellors", a position occupied by men of the Hung-mên, 紅旗 Red Bannermen, and others; while the characters 浙 and following denoted the lieutenants, sub-lieutenants, etc. Each of these officers wore a golden finger-ring as a badge; and inside the ring there was inscribed, in lieu of the owner's name, the real or brevet rank which he held. In some cases this was replaced by A, B, C, or other letters of the English alphabet. The area over which these badges were effective extended as far south as 縉雲 Chin-yün in the prefecture of Ch'u-chou, and northwards up to 嵒縣 Ch'êng-hsien in the prefecture of Shao-hsing. It thus included the whole of the Chin-hua prefecture, five districts of which, namely 金華 Chin-hua, 蘭溪 Lan-ch'i, 武義 Wu-i, 永康 Yung-k'ang, and 浦江 P'u-chiang, constituted the actual nucleus of the movement.

Towards the end of this moon, a storm was gathering in the Chin-yün, Wu-i, and Yung-k'ang districts. 趙 Chao * of Chin-yün, who was on the staff of the Ta-t'ung College, travelled all over the Wu-i district on a propagandist mission, and publicly invested 劉耀勳 Liu Yao-hsün, one of the local gentry, with the supreme command over the revolutionary forces. In the beginning of the 4th moon, Chin further organised all the subordinate members of the Hung-mên into eight military divisions, using the eight characters 光復漢族大振國權 (Glorious restoration

²² Perhaps a reminiscence of the T'ai-p'ing leader 洪秀全 Hung Hsiu-ch'üan. But I have not succeeded in getting any exact information about this name or about 紅旗, below.

of the line of Han, great re-awakening of national power) as their respective symbols. Then she planned with her associates that the standard of liberation should be raised first at Chin-hua, and that Ch'u-chou should follow suit. Having waited until the Manchu troops in Hangchow had sallied forth against these two places, the revolutionary forces in Shao-hsing were to cross the river [Ch'ien-t'ang] and make a surprise attack on Hangchow, where the Chinese soldiers and the students would co-operate from within the city. If they failed in their assault on Hangchow, they were to march their army back through Shao-hsing, enter Chin-hua, continue on their way to Ch'u-chou, and strike across the province of Kiangsi, making An-ch'ing their objective. These plans having been settled, they proceeded to put them into execution. The 26th day of the 5th moon (July 6th) was fixed upon as the date of the rising, but shortly afterwards this was altered to the 10th day of the 6th moon (July 19th), though the original date was still retained for the various places in the Chin-hua prefecture. Early in the fifth moon, 裴文高 Ch'iu Wên-kao, a leader of the party in Shao-hsing, hurriedly summoned the anti-dynastic troops in 台州 T'ai-chou, and encamped them further to the west, between 東陽 Tung-yang and Ch'êng-hsien, setting up the Ko-ming revolutionary standards. On the 21st day of the moon (July 1st), the insurrection broke out at Wu-i, and on the 23rd and 24th further outbreaks occurred at Chin-hua. In this emergency, Chin despatched Po-p'ing to An-ch'ing in order to apprise Hsi-lin of the state of affairs. Hsi-lin, recognising that matters had come to a crisis, seized his opportunity and slew Ên-ming on the 26th day of the 5th moon (July 6th).

The Manchu Government was now seriously alarmed, and instituted a strict search for all members of revolutionary clubs, a measure which at once placed the Ta-t'ung College in a most cri-

tical position¹. On the 27th, the prefect Kuei-fu [of Shao-hsing] proceeded to the provincial capital [Hangchow], and made a personal report on the situation to the Governor 張曾勳 Chang Tsêng-yang. The latter turned for advice to a certain influential member of the gentry, who had always hated Ch'iu Chin and now did his utmost to excite the Governor's feeling against her. His mind then thoroughly made up, the latter sent Kuei-fu, in the first place, back to Shao-hsing.

It was only on the last day of the 5th moon (July 9th) that Chin heard of what had happened at An-ch'ing. She sat down in her room and wept. On the first of the 6th moon, a number of students held a council of war, at which it was proposed to rise in revolt at an early date, to begin by killing Kuei-fu, and then, after having got possession of the town, to consider what should be done next. Chin, however, was for waiting until the 10th. She sent some twenty or thirty students to Hangchow, where they were to distribute themselves in hiding, and act in concert with the attacking party when the time came. On the 3rd, at daybreak, some students from the ** College in Hangchow arrived with a secret missive, in which it was stated that the Manchu troops were already in motion, and that some counter-stroke must be decided on at once. Another mass meeting of the students was convened in the College building, but in the end no decision was arrived at, and several dozens of them, abandoning the cause, went back to their homes.

¹ 陷於四面楚歌之中: literally, [the College] "fell into the midst of Ch'u songs on all sides". The allusion is to the desperate plight of 項羽 Hsiang Yü, King of Ch'u, after the battle of 垓下 Kai-hsia, as described in 史記 VII, f. 156, col. 2: 漢軍及諸侯兵圍之數重。夜聞漢軍四面皆楚歌 "The army of Han and the troops of the fental princes surrounded him several times over, and at night he heard the Han army singing the songs of Ch'u on every side of him".

On the 4th, at 9 o'clock in the morning, 王金 Wang Chin came over from Ch'êng-hsien, and discussed with Chin the details of the rising which was to take place on the 10th. After luncheon, he took his departure in a leisurely manner. Shortly afterwards, a band of spies attached to the revolutionary army returned and reported to Chin that the Manchu troops were already on the march. Chin sent them out again to reconnoitre, and they brought back the news that the enemy had crossed over to the east bank of the river. This time, Chin saw that the news was only too true, and meanwhile the Manchu soldiers had entered the city. The students held a last meeting, and all urged Chin to make her escape, but she made no reply. Again there were numerous defections among the students themselves. When the Manchus arrived in front of the College, they did not dare to force an entry immediately. There were still some dozen or more students remaining on the premises. Of these, a few got out by the back door, took to the water and escaped by swimming, while the others rushed out of the front door and faced the enemy with weapons in their hands. The Manchu soldiers were taken by surprise, and a number of them were killed or wounded by the students, two of whom were also slain. Chin remained sitting in an inner apartment and was taken prisoner by the Manchus, together with six others, whose names were: 程毅 Ch'êng I, 徐頌揚 Hsü Sung-yang, 錢應仁 Ch'ien Ying-jen, 呂植松 Lǔ Chih-sung, 王植槐 Wang Chih-huai, 蔣繼雲 Chiang Chi-yün. Kuei-fu deputed 李宗嶽 Li Tsung-yo, the magistrate of Shan-yiu, to conduct Ch'iu Chin's trial¹. But she never uttered a word, and the next morning she was executed, a martyr in the cause of liberty, in 軒亭口 the Pavilion Street at Shao-hsing. Her remains were taken over by her friends, and buried beside the Western Lake. But the Manchu

1 She being, as was stated at the beginning, under his jurisdiction.

authorities, being anxious to keep the district quiet, and afraid of popular excitement and rioting, did not like this arrangement; so they secretly ordered her elder brother 桐 T'ung to remove the coffin in his own name and take it back to Shao-hsing. In the winter of 1909, Chin's son came from Hunan and transported his mother's remains back with him to that province, in order that she might be interred beside her husband.

*Comment:*¹ Ch'iu Chin profited by the instruction of those who were already members of the Revolutionary Party, and was soon herself directing the whole movement. She re-organised the party from top to bottom, and when, less than three months afterwards, misfortune arose, she finally gave her life for the cause. The Book of Rites says: "He who has counselled a prince on the subject of his kingdom, must be prepared to meet death if disaster ensues"². That was the case with Ch'iu Chin.

In the year 1904, our heroine left Peking and crossed over to Japan, meaning to reside there as a student. In the spring of the following year, 1905, she returned to Shao-hsing in order to find money for her studies, and passed through Shanghai on her way. Bearing a letter of introduction from Mr T'ao of Kuei-chi, she came to the 愛國 Ai-kuo [Patriotic] School for Girls, where I first made her acquaintance. The sixth moon arrived, and our heroine, prior to crossing over to Japan once more, stayed in Shanghai for a whole month at the home of her lady-friend 吳芝英 Wu Chih-ying.

1 This 贊, critical remarks or comment, corresponds to the paragraph appended by Ssu-ma Ch'ien to each of his biographies, and introduced by the words 太史公曰.

2 This is a slight modification of the passage in the 禮記 (檀弓, I. ii. 35), which runs thus: 謀人之軍師。敗則死之。謀人之邦邑。危則亡之。 "Celui qui a donné des conseils à un prince au sujet de son armée, doit périr avec elle, si elle est défaite. Celui qui a donné des conseils à un prince au sujet des ses États, doit partager leur infortune, s'ils tombent en péril" [Couvreur].

During that time, we saw a great deal of each other, and our acquaintance ripened into friendship. In the following winter, I had occasion to go to Yedo more than once on business connected with military training. It was then that the students were rebelling against the regulations drawn up by the Japanese Education Department for the control of Chinese students resident in that country. A fierce storm of indignation had broken out, and the word was passed for all the students to return to China in a body. Our heroine was really the prime mover in this business, and when things had quieted down a little, and the majority of the students had reconsidered their former resolution, she kept her word and went back to China for good. On her return [to Shanghai], Mr T'ao and I saw her off on her journey home [to Shao-hsing], and begged her to let us have something in writing which we could keep as a souvenir. She then wrote out in her own hand the volume of poems in standard and irregular verse¹ which I have before me.

In the summer of 1907, when the news of her rebellion reached us, and we were all stricken with grief, 何震 Ho Chên organised a meeting for the expression of sorrow and sympathy, and the rumour went abroad that revenge would be exacted for her death. My friends and I, believing this to be true, at once handed over the manuscript to Ho Chên, who in his turn transmitted our heroine's literary effects to 王正馥 Wang Chih-fu for publication, he himself contributing a preface in which her story was set forth. The book was entitled 秋瑾詩詞 "The Poetical Works of Ch'iu Chin". Mr T'ao's uncle, 持成 Ch'ih-ch'êng, was entrusted with the editing of the work, but as soon as the revision was completed, he carelessly threw away the original manuscript. Not many months after publication, the book was out of print, and during the three

¹ 詩詞稿一卷.

years that have since elapsed, there has been a steady demand for it on the part of the reading public. For that a woman, alone and unaided, should have played such a part in this heroic drama, is something hardly to be paralleled in the whole course of history. It is not to be thought of that her literary remains and the relics of her personality should be allowed to vanish like smoke and be lost to posterity. I myself, though unworthy of the honour, was one of her friends in days gone by. How could I possibly shirk the responsibility which has devolved upon me of preserving her writings? So I requested an old friend of our heroine's, Mr. 悲生 Pei-shêng of Hunan, to make a careful collation of these poems by Ch'iu Chin, and add to their number any miscellaneous pieces which might have appeared in various journals from time to time. Thus augmented, the work was again sent to the printers, the title being changed to 秋女士遺稿 "The Literary Remains of the Heroine Ch'iu", which shows our original intention of keeping her memory green. Ho Chên being the leader of a defeated party, it was deemed advisable to omit the preface which he had composed, and the other two prefaces by Messrs. 章 Chang and 蘇 Su were also suppressed at the same time, as neither of them had the requisite knowledge of our heroine to write the story of her career. In place of these, a biography from the pen of Mr T'ao has been prefixed to the work, which it is hoped will convey to the world a true impression of our heroine's character.

Postscript by 龔寶銓 Kung Pao-ch'üan of 秀水 Hsiu-shui, indited on the 乙巳 *i-ssü* day, the first of the 室病 *chih-ping* moon in the 上章閏茂 *shang-chang yen-mou* year, the 2751st of 共和 *Kung-ho*¹ (United Concord) [10th April, 1910].

¹ The title of the interregnum or "commonwealth" from B. C. 841—827, when the government was carried on by the two dukes 召 Shao and 周 Chou.