

海外排華 百年史

(美)沈已尧著

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(增订第二版)

中国社会科学出版社

一九八五年·北京

责任编辑：韩 德

责任校对：徐培英

封面设计：冯式一

版面设计：韩 锐

海外排华百年史
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中国社会科学出版社出版

新华书店重庆发行所发行

重 庆 印 制 一 厂 印 刷

850×1168 毫米 32开本 7印张 169千字

1985年6月增订第2版 1985年6月第2次印刷

印数 1—5,000 册

统一书号：11190·049 定价：1.75元

A CENTURY OF CHINESE EXCLUSION ABROAD

BY

I-YAO SHEN

Beijing, 1985

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海外受歧视和被迫害的华人

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出 版 说 明

本书作者沈已尧先生是美籍华人，华盛顿哥伦比亚特区大学教授兼图书馆编目主任。本书于1970年11月由香港文艺书屋初版；1980年7月由中国社会科学出版社再版，内部发行。再版受到国内读者欢迎，旋即全部脱销。这次印行是我社增订第二版。作者对这一版的内容作了一些修改，并增加了第十章、索引和照片多幅，改为公开发行。

作者为撰写此书搜集了大量珍贵的资料和照片。书中的字里行间流露出他热爱祖国的思想感情。虽然作者的某些观点与国内研究华侨问题的学者所持观点不尽相同，但见仁见智，可以各抒己见。由于本书对研究海外华侨的历史及现状很有参考价值，故书中观点都予以保留，以保持原著完整的风格。

INTRODUCTION

A century has elapsed since the Chinese people began to suffer imperialistic aggression at home and racial exclusion abroad. Aggression by the industrially advanced nations resulted in the awakening of the Chinese intelligentsia, who in turn urged the rank and file to ask their government to reform or to face revolution. About the same time racial discrimination against Chinese immigrants in the United States, Canada, Australia, and New Zealand was embodied in a systematic strengthening and enforcing of laws and regulations which had been made in these countries. Today, the changing times demonstrate to the world that China will tolerate no more such sovereign and territorial encroachment and that the notion of any racial superiority will not, and cannot, stand up in the torrent of the civil rights movement. As we know, the history of imperialist aggression has strongly attracted the attention of scholars in both the West and the East, but the history of racial exclusion abroad has, as a whole, been completely neglected, so that a study of it is long overdue.

This is a history of Chinese exclusion from the United States, Canada, Australia, and New Zealand. In the middle of the nineteenth century, the discovery of gold in these countries called for thousands of Chi-

nese coolies. They came as contract laborers, mostly from Kwangtung and Fukien, the two provinces of Southern China. In the beginning they were welcomed because unskilled and inexpensive labor was desperately needed. Later, when mining subsided, the supply of immigrant labor became surplus. White labor, which was then becoming organized, began to complain about the Chinese on the ground that they lowered the standard of living by accepting low wages. Subsequently, they were criticized as dirty in habits, strange in customs and laws, fond of gambling and opium, and threatening to white women because almost all of them were young men. Besides, they were thrifty; they sent all their savings back to their homeland, showing no intention of staying in these countries. In short, they were thought incapable of assimilation. Such anti-Chinese sentiment, spreading from a local to a national level and from the lower class to the upper, constituted public opinion which was finally adopted by legislative representatives. They passed laws and drew up regulations which specifically singled out the Chinese to be restricted and excluded. The Chinese were defined as not only those who were born in China, but also those of Chinese descent all over the world, no matter what nationality they actually possessed. The anti-Chinese movement reached its culmination in the decade when the United States Congress passed its acts of Chinese exclusion, the first one being in 1882.

Canada, Australia, and New Zealand, always aware of what the United States was doing, adjusted themselves to deal similarly with the problem of Chinese immigration. Ironically, the three cooperators, under the guidance of England, took stronger but more diplomatic measures to stop the Chinese from entering by requiring heavy taxes and literacy tests of them. Chinese immigrants were, literally and figuratively, excluded in the period between about 1880 and 1940. The Chinese who were already in these countries retreated from the mining areas and went to the big cities where minorities were usually treated more generously. Unable to find spouses for themselves, most of them concentrated in isolated Chinatowns, leading an enforced celibate life. The miserable picture of the overseas Chinese in those days reflected the deep-rooted meaning of those exclusion laws, laws which were totally unjust and inhuman. Not until the last stage of World War II, when the four nations were fighting along with China, did the situation see a hope of change. However, no matter how much was done because of the war, the improvement of the Chinese plight would have been slight were it not for the Immigration Act passed by the United States Congress in 1965. This act gave the Chinese equal rights with other immigrants for the first time. According to the act, China as well as any other nation, is entitled to send each year as many as 20,000 immigrants to the United States. Almost simul-

taneously Canada and Australia followed suit to treat the Chinese equally to an extent suitable to their need to accept new immigrants. Thus the principle of Chinese exclusion in these countries ended after a whole century.

The idea of this work was gradually developed from articles which were published on the front pages of Ming pao Monthly. At the urging of readers, these articles have now been gathered together in book form. Little revision has been found necessary except in the first chapter, to which some new material has been added. In order to draw together the major events, a chronology is included.

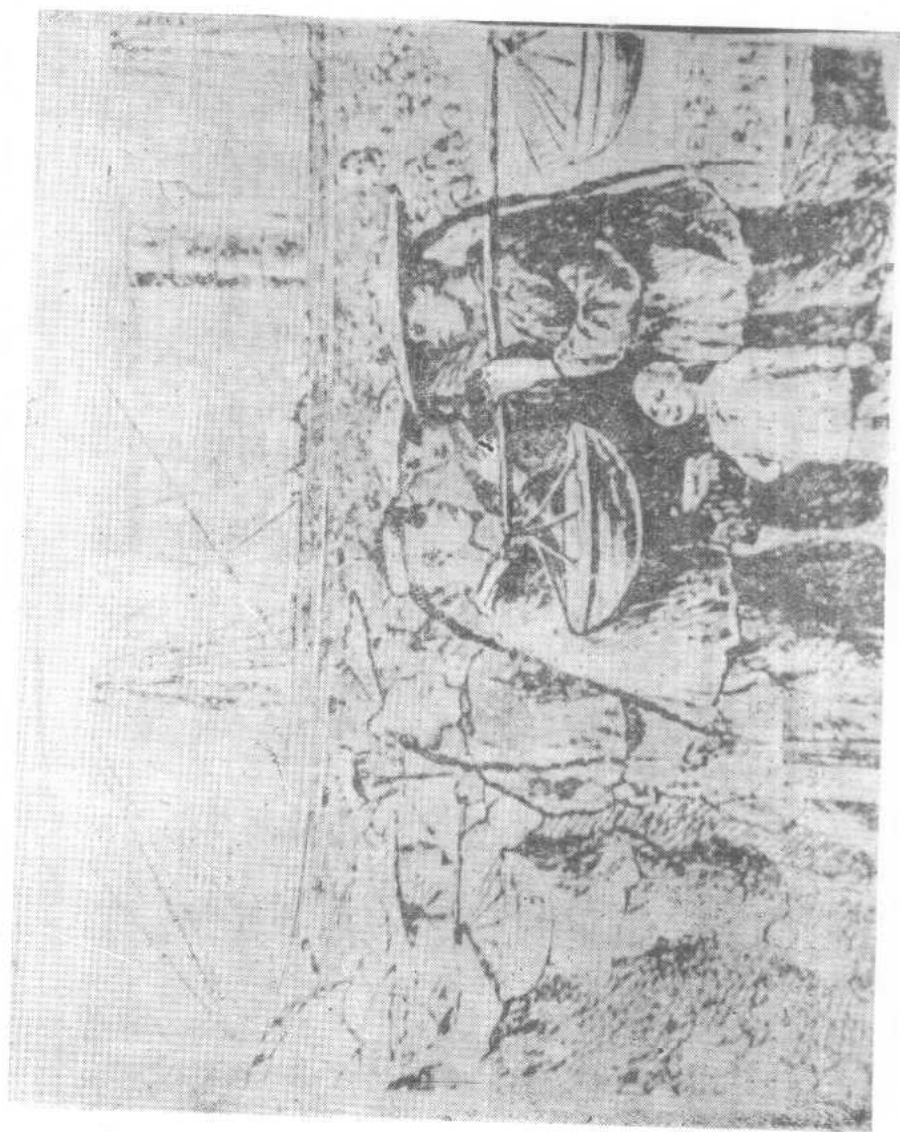
The author is deeply indebted to Dr. Tse-tsung Chow, of the University of Wisconsin. He wrote the extensive preface commending the work as the first account of a significant but neglected problem in the study of modern Chinese history. Reading most of the work in manuscript and again in proof, he made meticulous corrections and valuable suggestions. However, any failings and errors this work may have are the fault of the author, and his alone is the responsibility for the views and interpretations presented.

I-YAO SHEN

University of Maryland

November 9, 1969

契约华工启程赴北美洲 (木刻)





1870年—1890年间,广泛流传的旧金山湾雕像——钢刻反华宣传画(华士普周刊,1876年5月10日)。

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周策纵先生序

沈已尧先生把他近年来所写有关华人移民美国、加拿大、澳大利亚和新西兰等地的文章，约10余万言，收集成书，来信要我作序。我读了他的大作之后，深深感觉他能把握这一为前人所未曾充分注意的重要问题。

近一百多年来，自从中国与西洋关系增加以后，一般人以至于历史家，多只注意到列强用实力推开中国的门户，使它本身发生了巨变，却往往忽略了另外一件大事，就是，这一百年间中国人向海外移民，他们的生活和遭遇，以及这一发展的历史意义。

海外华人在近代世界史上应该占有相当重要的地位。这一点，单从数量上说也可明白。1940年全世界的海外华人约有850余万，1956年已超过1,400万，1962年增至1,600余万，次年就接近1,700万。据我的估计，目前海外华人已达到2,000万了。这就是说，海外华人约与加拿大全国人口一样多，比澳大利亚和新西兰几乎要多一倍，比全世界犹太人口要多五、六百万，不久以后，可能多到一倍。这个现象，比起100年前闭关自守的中国人来，已有天壤之别了。

虽然2,000万海外华人还不到中国总人口的3%，但是这部分华人分布的地区大，创业的机会多，他们大部分人的物质生活水平，与一部分人的教育程度，都已超过了中国本地人。他们对世界文明的吸收、贡献和影响，对中国文化的改革和向外传播，已逐渐有了显著的成绩。未来的发展更不可限量。

可是这一正在发展中的史剧，竟很少为人从这一历史角度来注意和研究。中文著作更是罕见。这也许还是受了过去安土重迁

观念的影响，正如传统中国少有史诗，我们不作兴夸张移民远徙的业绩。

当然，自19世纪七十年代美国发生“华工禁约”运动以后，中国人也曾写过不少作品来纪录华工所经历的险阻艰难，所遭受的限制压迫和虐待。光绪二十九年（1903）梁启超由日本到加拿大和美国各地游历，目的之一就是调查华人在美加的情况。他当时写有《海外殖民调查报告书》，并且在《新民丛报》上发表《新大陆游记》，一名《美国华工禁约记》，对当时的条约规例等颇有记述。同时，中国还出现过好几种小册子报道华工所受的虐待和他们的反抗。如光绪三十一年（1905）上海有署名“支那自愤子”的，写了一种小册子《同胞受虐记》，印赠分发。同年民任社出版《抵制禁约记》一书。还有许多报刊，如《外交报》等，也都有文章讨论如何抵制排挤华工运动。

这时候，上海还出现了不少的白话和文言小说，描写华工在美受歧视和虐待的情形。最好的例子如1905年上海图书集成局出版的白话小说《苦社会》48回，6万多字。作者以华工的身份描写3个知识分子到美国做工，见闻经历不少的惨痛遭遇。类似的作品还有《绣像小说》上所载的“苦学生”。此外，如1906年启智书社出版有“中国凉血人”作的文言小说《拒约奇谭》；1907年小说林书社出版有“碧荷馆主人”作的白话小说《黄金世界》；名小说家“我佛山人”吴趼人在《月月小说》上也发表了《劫余灰》，都以描写华工在美做“猪仔”的生活为主。

这些作品对20世纪初年的中国抵制外族压迫的思想发生过相当的影响，推动了当时抵制美货和反抗外入侵蚀中国主权运动的发展。凡是研究晚清思想史和小说史的人都很熟悉。但是，当那些运动过去之后，这些作品就不再流行了。一直到近些年才在大陆上又重新提起。例如1958年北京中华书局出版朱士嘉编的《美国迫害华工史料》，把咸丰、同治、光绪年间有关的档案和新闻记