



The Economic Principles of Confucius and His School (英文版)

孔门理财学 上

CHEN HUAN-CHANG



陈焕章 著
岳麓书社

海外名家名作

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**THE ECONOMIC PRINCIPLES OF
CONFUCIUS AND HIS SCHOOL**

VOLUME I

BY

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出版说明

陈焕章(1881—1933年),广东高要人,字重远。早年曾入万木草堂受学于康有为。1904年(光绪三十年)入京参加特科考试,获进士。1907年(光绪三十三年)赴美国哥伦比亚大学经济系留学,接受系统的西方学术训练和教育,1911年毕业,获博士学位,其博士论文 *The Economic Principles of Confucius and His School*(陈焕章译成中文题目为《孔门理财学》)当年即收入由哥大政治学教师编辑的“历史、经济和公共法律研究”丛书,由哥大分两册精装本出版。在美留学期间,陈焕章与流亡在国外的康有为、梁启超保持联系、声气相投,在纽约创办了“倡教会”,提倡孔教。回国后,与沈曾植、梁鼎芬等在上海发起并创立“孔教会”,推康有为为会长,自任主任干事,负责日常会务,创办《孔教会杂志》,提倡尊孔读经。1913年被袁世凯聘为总统顾问。袁世凯倒台后,继续依附北洋军阀,充当“安福国会”议员,反对新文化运动,1923年在北京任孔教大学校长,并被贿选总统曹锟聘为顾问。1928年北洋军阀覆灭后退居香港,1930年在港创办孔教学院,自任院长,1931年为其家乡修订了《高要县志》,1933年12月在港病逝。

《孔门理财学》(*The Economic Principles of Confucius and His School*)一书分五部分,按照西方经济学原理,分别讨论了孔子及其儒家学派的一般经济学说及其在消费、生产、公共财产方面的思想。书前有当时哥大著名的汉学教授夏德(Friedrich Hirth)、政治经济学教授施格(Henry R. Seager)所作序言,除了对陈焕章本人是康有为的弟子这一背景略有简介外,高度评价了陈著采用西方经济学框架对孔子及其学派的经济思想所做的精湛研究。鉴于

此,哥大方面打破常规,资助出版了这本由中国留学生撰写的博士论文。继哥大出版以后,1973年美国卡莱萨拉出版社(Krishna Press)、1974年美国戈登出版社(Gordon Press)、2002年英国托玛斯出版社(Thoemmes Press)和美国芝加哥大学出版社(Chicago University Press)、2003年美国光明之源公司(Lighting Source Inc)和太平洋大学出版社(University Press of the Pacific)等多家出版社以精装、软精装、平装形式重印了该书。其中在2002年英国托玛斯出版社(Thoemmes Press)的这一版中,书前冠有著名经济学家摩根·维尔兹(Morgen Witzel)的长篇导读,他回顾并分析了中国经济自19世纪以来由盛至衰这样一个历史过程,再次肯定陈焕章这本书在研究中国的孔子及其儒家学派经济思想方面的特殊贡献,称从该书“我们不仅能获得以中国为基础的经济理论的强有力的陈述,而且指出中国经济在未来可能如何进步的富有吸引力的暗示”。由此不难看出,陈焕章这部著作在欧美学术界的声誉之高及影响之大,可以说已进入了经典著作的行列。与这种现象形成强烈的反差,在国内学术界,由于陈焕章在民国初年的国内政治斗争中所扮演的负面角色,这部书在“五四”以后的中文世界几乎就很少被人提及。但从学术史的角度看,陈焕章的《孔门理财学》是20世纪早期“中国学者在西方刊行的第一部中国经济思想名著,也是国人在西方刊行的各种经济学科论著中的最早一部名著”(胡寄窗:《中国近代经济思想史大纲》第476页,北京:中国社会科学出版社,1984年12月版),也可能是在欧美留学的中国留学生第一本以中国题材为博士论文且在欧美国家出版的著作,故其有着特殊的文献价值和学术价值。基于陈焕章《孔门理财学》这部书的历史价值,我们现影印出版该书(1911年哥伦比亚大学原版),以供国内学术界研究和参考。另收陈焕章留学归国后所著《孔教论》(1913年10月14日商务印书馆第四版)附于书后,作为外一种,裨读者诸君了解《孔门理财学》一书的旨趣。

THIS BOOK
AS A TOKEN OF GRATITUDE AND AFFECTION
I DEDICATE TO THE MEMORY OF MY FATHER

CHEN CHIN-CH'ÜAN

陳 錦 泉

WHO SUFFERED POVERTY, ADVERSITY AND
MANY BITTER DISAPPOINTMENTS
IN ORDER THAT HIS SON
MIGHT LEAD THE SCHOLAR'S LIFE

FOREWORD

DR. CHEN HUAN-CHANG, the author of *The Economic Principles of Confucius and His School*, has seen some service as a mandarin in one of the metropolitan offices in Peking; he is deeply versed in his native literature, of which the so-called Confucian classics have occupied him for many years; he is a personal friend and has been a pupil of Kang Yu-wei, one of the originators of the modern Chinese reform movement and himself a profound connoisseur of Chinese literature. Thus armed, he came to New York about five years ago to study English and take courses in political economy at Columbia University. Kang Yu-wei's moral success among the masses of China was largely due to the fact that, while being thoroughly convinced of the necessity of reform in social and political life, he continued to be an eager adherent of Confucian principles. Dr. Chen proves a disciple worthy of his great teacher. His enthusiasm for the great sage and his doctrine could not be surpassed; western readers will find in his book the representation of Confucianism from the purely Confucianist point of view by an author who is a Confucianist himself and has had the advantage of sifting his ideas through the methods of western science.

FRIEDRICH HIRTH,
Professor of Chinese, Columbia University.

NEW YORK, OCTOBER 15, 1911.

PREFACE

IN presenting the economic teachings of Confucianism, Dr. Chen has adopted the same order of arrangement that has become usual in English treatises on political economy. The danger which this plan involved of creating the impression of a more systematic exposition of economic principles than is to be found in the sacred writings, is much more than outweighed by the large number of clear anticipations of the accepted economic teachings of to-day which it reveals. Incidentally it enables the author, with his wide acquaintance with the best English economic literature, to bring out many interesting contrasts between Chinese civilization and the civilization of the Occident. His discussions of such institutions as the family, marriage, private property and the position of woman have an interest and value quite apart from their relation to the main purpose of his study.

No one can read these pages without becoming convinced that Confucianism is a great economic, as well as a great moral and religious, system and that it contains most, if not all, of the elements necessary to the solution of the serious problems that confront China to-day. That these problems may be speedily and happily solved and that Dr. Chen may take the prominent and distinguished part in the reformation of his country for which his high character and unusual attainments so well fit him is the earnest hope of his American friends.

HENRY R. SEAGER,
Professor of Political Economy.

COLUMBIA UNIVERSITY, OCTOBER 15, 1911.

AUTHOR'S PREFACE

THE following treatise includes a discussion of the economic principles of the chief disciples of Confucius in successive dynasties, as well as of the teachings of the Master himself, and, briefly for purposes of comparison, of the leaders of other schools, *e. g.*, those of Kuan Tzū, Lao Tzū, Mo Tzū, Shang Yang, and Hsü Hsing. It was deemed best to combine with the discussion of economic theory some consideration of economic history. Consequently the conditions out of which the theories arose and to which they were to be applied have usually been described. The canonical writings were taken as primary sources, and the historical writings as secondary. In connection with every theory and institution considered the attempt has been made to throw light upon its origin and earliest development. Because of the wealth of material, only the most important or most interesting historical facts since the Han dynasty have received attention. Although some information in regard to conditions in China to-day is given, it was not thought desirable to go very much into detail, because these conditions are in process of revolutionary change and many questions are still unsettled.

The treatise is, therefore, essentially a study of the old régime in China. It is a survey of the Chinese thought and Chinese institutions which developed independently of the Occident. Although my arrangement of the material follows that which has become conventional among western writers and my understanding of the old texts was greatly helped by western thinkers, I have been very careful not to read into the writings of the ancient Chinese ideas drawn from modern western economists. All my statements are based upon the words or the spirit of the words of the

original texts, and are in harmony with the whole system of Confucius as revealed by a comparative study of the various sources. In support of my interpretation numerous quotations and references are given. The Confucian writings may be compared to a great mountain containing rich mineral resources. I am in the position of a miner, extracting a particular ore and contributing it to the world's production. As the miner does not create the ore itself, but through his labor in exploring, digging and refining makes it available for human use, so I have tried to add something to human knowledge. My task has been so great that I have doubtless made some mistakes, but I have earnestly tried to be accurate in all my statements. This is the first attempt to present the economic principles of Confucius and his school in a systematic form in any language. At some future time I intend to translate this book into Chinese.

I am under heavy obligations to many persons. My greatest indebtedness is to Kang Yu-wei, my former teacher, from whom I obtained a general view of Confucianism. From my American friends, especially among the professors and students of Columbia University—*e. g.*, Professors John Bates Clark, Edwin R. A. Seligman, Friedrich Hirth and Warren B. Catlin—I received many ideas and secured assistance in various ways. My greatest obligations, however, are to Dr. and Mrs. B. M. Anderson, Jr., who corrected the greater part of my manuscript; to Professor Henry Rogers Seager, who made numerous suggestions and corrections throughout the whole book; and to Professor Henry Raymond Mussey, who read all the proof sheets.

CHEN HUAN-CHANG.

COLUMBIA UNIVERSITY, NEW YORK, the seventh day of the seventh month, two thousand four hundred and sixty-two years after Confucius, (August 30, 1911 A. D.).

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