

編譯者 陳里特

新時代  
史地叢書

意大利移民政策

商務印書館發行

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# 意大利駐華大使羅雅谷諾函漢譯

里特先生閣下，承

惠書告以對於敝國移民現象，及敝國政府所以致力調整此種現象之舉措，研究甚久，因著一書，專論斯事，並蒙以作序相邀。

依序之慣例，恆係介紹原著，闡明書中主要特點，設祇以

閣下所示各章目錄爲根據，自無冒然作序之可能。茲既談及敝國移民，謹略抒私意，而於大著未贊一詞，以此充序，諒亦

閣下所能滿意者也。

義國移民之由來，係因義國以半島疆域爲天然狀況所限，卽幅員不足，富源亦復不裕；就絕對意義而言，一種實際狀況不利之現象，斷不能謂爲優利；但就相對意義而言，亦可有利，蓋僅指其能避免

更加嚴重之危險而已。譬諸人體放血，固有血液之損失而傷元氣，顧設在有血聚時爲之，亦可挽救生命也。

義國以前之各自由政府，其平均任期，僅爲六月，未遑思及根治危險，因須以例外或武猛方略利導或擴張其國土也。世界大戰，卽爲武猛方法，其在結束一切善後問題中，本應分配殖民屬地與義，乃除擴充其他列強已經飽滿豐富之領土，如生象皮臃腫症而外，并無別項結果，故對於義大利人民膨脹之問題，絕未解決。世界大戰既畢，法西斯黨進握政權，以後又值法國美國訂有消除移民國籍之法，消滅義人工作，保存其歷代國籍遺跡之希望與權利，義人遂無繼續以其明慧忍耐工作之富力，再行供給他國之理。

義國移民在世界大戰以前，所有之情勢，業已逆轉，由僑民匯回之款，漸見減少。義國以往之自由政府，對於在外僑工，施行各人接眷同居之允許證，遂將移民經濟上與民族上之精神，破壞無遺，僑工既接眷同居異邦，遂無錢寄回祖國，而且僑工仍在外措置一切需要充足之狀況，使已不復返義，並將子女移植於自己以前所選擇之外國社會中。

僑民移入之國家所定之國籍法，對於外人限制更嚴，羅馬國籍法理係血統主義（*Jus sanguinis*），在此主義下，義國立法，亦秉乎斯，故義國移民，雖在外邦，仍可與祖國保持其法律上之聯絡。但地廣人稀之諸國，關於公民資格，則取就地主義（*Jus Locii*），故此義僑在外所生子女，依本處法律，即成爲當地公民，實則此等後輩，有兩重國民資格，有謂即此足以保存彼等與宗邦之關係者，但在此兩層國民資格之中，其義籍一層，屬於學理的，因其在本地所習之語言文字，所住之學校，所處之社會，所操之職業，與祖隔離遠甚。其外籍一層，有當地法律之援助，受當地之強迫教育，社會生活環境，侵入性靈，尤其當幼稚時期，此種力量，至爲廣大，又加以被徵入伍等項，此種掙扎，頗不均等。

義國法西斯政府，秉政數載之初，即致力轉變國民生活，以後逐漸限制移民，并因廢除接眷證，而只准國人得有暫時工作合同者，前赴外國，乃能防制國民流入異邦，其惟一情形，即在乎能開發本土之富源，可向人民保證其家居生活之資也。

開闢不毛之地，獎勵種穀之比賽，國家新舊工業之經濟獨立，是皆十年前全體計劃中之分部激勵義國人民，使其在軍事上與民事上，均足以自給者也。既然致力於自給，其指摘移民之意，甚易明瞭，

因此二事，適相反也。此項致力之成效，不獨於義國不再事移民，不致於餓死，可以見之。即以彼五十二國之愚蠢，甚且可謂之爲罪惡，欲致義人於餓殍，而強加禁制，願義人并不因此而餓斃，尤足以證明之也。義人不但不危亡，而且反見增加，義人現均不肯輸出男子與眷屬爲他國工作，及生產兒女矣；所需者爲將其在本國工廠田地中完成之出品，運銷外國，願生活於義國國旗之下，食義國之麵包，在祖國內歡樂，終爲義國生養後嗣焉。義國移民即如此而幸告結束矣。

義國人依然週歷全球者，不惟有用，抑且必要；蓋義人較任何國人爲喜往海陸各地尋覓新事物，以前曾作航海家、冒險者、船長、教士、銀行家、貿易者、科學家、探險家、先驅者、或美術家散佈於寰宇，遺留其才智之偉跡，此種傳統冒險之精神，無人能抑制之也。所須變更者，乃移民之性質，emigration（移民）之意，義現在有種適當專門之解釋，即 export of strength（能力出口）之謂，吾人不宜再談移民，祇應說商業、航海、智識、學問、銀行、職業等之擴張而已。義僑團體必須構成上述此類人材，以與他國同等之僑民相競爭，他國之僑民，固爲擴張計而奮鬥不已者也。即謂此類之人，不以外國旗幟下爲止境，而遇有可能時，請以比喻體裁言之……彼等即可樹起自己之旗幟焉。

義大利卽意大利，因譯音各有不同耳。

羅雅谷諾

編者附識。

## 意大利駐華大使羅雅谷諾函英譯

DEAR SIR:

After having made long studies on the phenomenon of the Italian emigration and the action taken by the Italian Government to regulate this phenomenon, you inform me now that you have written a book on this subject and ask me to write a preface to it.

On the basis of the index of the chapters contained in your book there naturally is no possibility of my furnishing you with a preface introducing—as the usage is—your work and elucidating its main characteristics. You must then be contented with a preface in which, in speaking of Italian emigration, I set forth my ideas rather than comment on yours.

Italian emigration is a derivative of the natural conditions of the territory of the Peninsula: insufficiency of space and insufficiency of natural resources. A phenomenon deriving from unfavourable actual conditions cannot be a favourable phenomenon in the absolute sense. It may be favourable in a relative sense; that is, insofar as it may avoid the danger of growing worse. Blood-letting results in a loss of blood to the human body; that



is it results in debilitation; but in case of congestion, it may save the life.

The liberal Governments, whose average duration was six months, could not think of attacking the danger at its root, because of its necessitating the reclaiming or enlarging of the national territory by exceptional or violent means. The world war, a violent method, which should have had among its issues the admitting of Italy to the apportionment of the colonial territories, had on the contrary no other outcome than an increase of the elephantiasis of other Powers already saturated with territories and riches, leaving the problem of expansion of the Italian people absolutely unsolved. So, after the world war and the advent of the Fascist Regime, it became absurd for the Italian people to continue to take to other countries the riches of their intelligent and patient work while the French and American laws of denationalization were eliminating the hope and right of preserving through the successive generations the trace of the nationality of this Italian work.

All conditions in which Italian emigration took place before the world war were drastically changing. The remittances of money from the emigrants were diminishing: the Italian liberal Governments destroyed the economical and national spirit of emigration by adopting for Italian workmen abroad the "Certificate of Call" to enable

the relatives of the workmen to join them. A workman who asks his family to go and live with him in a foreign country has no longer any money to send to the Fatherland; and, furthermore, as a result he establishes abroad necessary and sufficient conditions which keep him from returning to his country and which result in the grafting of his children to the foreign local society chosen by him beforehand.

The laws of nationality enacted by the countries of immigration were becoming more and more restrictive towards foreigners. The Roman principle of citizenship is the "jus sanguinis." Under this principle, which is also that of the Italian legislation, Italian emigration might have preserved abroad its own juridical ties with the Fatherland. But the countries which possess large territories with few inhabitants have adopted the principle of "jus loci" for citizenship; so that the children born abroad of Italian parents were born with regard to the local law—as local citizens. In reality they had two citizenships which, according to some, might suffice to preserve the ties with the Fatherland. But, of these two citizenships, one —the Italian one—was theoretical, distant, and detached by the local language, school, society and occupations; the other—the foreign one—was supported by the territorial law, the local obligatory education, the superabundant strength of the surrounding social life which penetrates into the

soul, especially at the juvenile age, and by military conscription. The struggle was unequal.

The Fascist Government, which after its first years of elaboration of a plan of transformation of the national life gradually limited emigration, was able to check the outflow of the Italian people to foreign countries through the abolishing of the "Certificate of Call" and through the granting of leaves to foreign countries only on the basis of contracts for temporary work, only on one condition: namely the developing of the resources of the territory in order to guarantee to the people at home the means of livelihood.

The reclamation of uncultivated lands, the competition in growing corn, the economical independence of many old and new national industries were all parts of a plan now more than ten years old, which was in the meantime inspired for military and civil reasons for the auto-sufficiency of the Italian people. In this effort for auto-sufficiency the condemnation of emigration is implicit, because the two terms are antithetical. The success of this effort is shown not only by the facts that the Italian people do not emigrate any longer and do not starve, but above all by the fact that they do not starve in spite of stubbornness with which 52 sanctionist countries foolishly, and I would also say criminally thought to make them die of starvation. They do not die; on the contrary they increase: and instead of send-

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ing abroad men and their families condemned to work and to create children for other countries, the people want to export produce made perfect in their workshops and fields, like men living in the shade of the Italian flag, eating Italian bread and merrily producing, in the Fatherland, new children of the Country.

In this way, to this joyous end, the history of Italian emigration closes.

That Italians continue to go round the world is, however, not only useful but necessary; nor can one suppress the tradition and spirit of adventure of a people who have always been, more than any others, launched in search of new things on the land and on the sea, and who had in the past navigators, adventurers, captains, missionaries, bankers, traders, men of science, explorers, pioneers, artists scattered in the world to leave profound traces of their genius. It is the quality of emigration that must be changed; rather, as the term "emigration" has now a proper and technical meaning of "export of strength," it is no longer of emigration that we must speak, but of commercial maritime, cultural, banking and professional expansion. Of this category of persons the Italian communities abroad must now be formed, in order to compete with those of the same rank whom other countries cast into the incessant struggle for expansion; that is of people who do not end under a foreign flag, but when they can, figuratively speaking—raise their own flag.

# 自序

吾國自辛亥革命以還，國人研究華僑問題者日衆，對於華僑問題之專書雜誌，公之於世者亦日繁；惟其內容大都側重於華僑本身事業之改進，及僑情之調查，至於各國移民史實之變遷，及移民政策等，雖亦間有論及者，然對於一國移民，整個系統之專書，尙付缺如。竊以移民問題，狹義言之，關係於一國民族之福利，廣義言之，關係於整個人類之生存。良以移民問題之複雜，實非其他單純問題所可比擬，且因時代之推移，而日趨嚴重，各國對於移民問題之重視，不獨在內政上、外交上、經濟上、軍事上、教育上、交通上、衛生上、宗教上，企求移民事業之改進，而對於其他國家、政治、經濟、社會、商業、交通、人口、勞動、市場、移民政策，以及人情風俗語言習慣等，無不綦密調查統計，而爲確定本國移民政策之參考。溯吾國自有移民歷史以來，不下數千年之久，對於人類貢獻之勞績，及其基業之雄偉，當爲萬國所共認。近年以來，因時代之變遷，國勢之貧弱，遂使移民事業之前途，岌岌堪危，有識

之士，無不以挽救僑民危機爲當今之急務。

意大利移民事業之發達，可謂爲近代歐洲各國之代表國家，其移民政策，先後不同之改變，及其因勢利導，補偏救敝之方法，均有足爲吾國挽救目前華僑危機所借鏡者，此爲作者不惜數年光陰，編譯本書之動機所在。

本書材料之收集，始自一九二六年，當時作者僅擬介紹意大利移民事業之大概，後在巴黎大學，遇同學意人羅加佛司脫君（Fausto Rocca），彼願幫助關於此問題材料之採集，並願將意大利譯爲法文，因此引起作者編譯本書之決心。一九三一年後，作者因調查留歐華僑實況，離開巴黎，前往荷比丹盧瑞德等國，日在旅行途中，未暇繼續作該項材料之採集。一九三三年回國，時道經意大利，深願與羅君一晤，因事不果，至今引爲憾事。回國以後，因生活奔忙，經年不克執筆從事，然對於本書編譯之決心，未嘗稍減也。迨一九三四年春，服務京中，公餘之暇，謝絕應酬，始得專心從事本書編譯工作，惟所集材料，多係西文，初次編譯，需時較多，故本書遲至今日，始克完成，此爲編譯本書經過之大概。

作者對於本書之編譯，不過以個人研究吾國移民問題之認識，介紹歐洲國家移民政策之一斑，聊盡微薄讀書之責任而已，毫無其他奢望；惟意大利移民事業，錯雜萬端，種種移民機關之名稱，多爲吾國所無，而所採集西文材料，因中西文組織之不同，編譯上甚感困難，作者才疏學淺，但又不願離開事實，詞不達意之處，容有不免，深望海內外賢達之士，進而教之。

一九三六年五月於南京

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