

漢英合璧

孫中山先生革命潮譯註

瞿世鎮譯 劉湛恩校



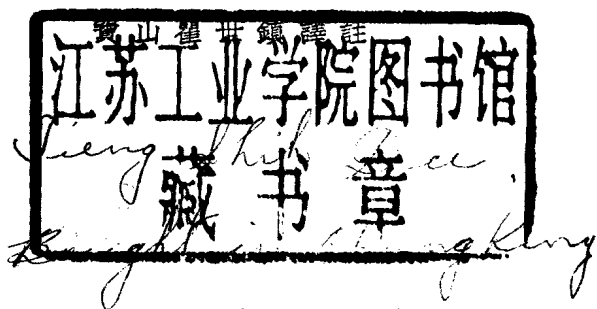
SUN YAT SEN'S
The True Solution Of The
Chinese Question
Translated and Explained



上海三民公司印行

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At July, 29th, 1932.
Sun Yat Sen's

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Chinese Question

Translated and Explained

By S. C. Seward Hon.

敘 言

革命潮一書，爲孫中山先生於一九〇四年僑居美國時在美報上發表之論文。原文命名爲中國革命問題之眞解決；今從日本斷水樓主人池君原譯，名曰革命潮。書中詳述中國革命之由來，革命事業之進行，與喚起先進國之援助。讀之可知中山先生對於中國革命致力之勤，以有今日也。此書原文，海內流傳絕少，歷覽近時各家編集孫公遺著中，均未之見，以視先生所作英文文稿中之倫敦被難記等書，尤爲難能可貴也。予既獲讀是書於友人吳君處，亟爲迓譯，並附註

釋，以公諸世，以便讀者，凡吾國人當無不先覩爲快矣。惟率爾下筆，紕繆滋多，明達君子，幸匡正之。

民國十八年一月瞿世鏡敘

大道之行也，天下爲公。——禮運

在中國革命目的達到之後，那時不單是吾們燦爛的國家開一新紀元，就是全人類也得到一個光明的局面。——孫文

孫總理遺囑

余致力國民革命凡四十年其目的在求中國之自由平等積四十年之經驗深知欲達到此目的必須喚起民眾及聯合世界上以平等待我之民族共同奮鬥

現在革命尚未成功凡我同志務須依照余所著建國方略建國大綱三民主義及第一次全國代表大會宣言繼續努力以求貫徹最近主張開國民會議及廢除不平等條約尤須於最短期間但其實現是所至囑

中華民國十四年二月二十四日

DR. SUN YAT-SEN'S WILL

For forty years I have devoted myself for the cause of the people's revolution with the object of securing freedom and equality for China. For the experiences, during these forty years, I have been convinced that in order to attain this goal it is necessary to bring about a thorough awakening of the masses and join hands in a common struggle with those races of the world who treat us on the basis of equality.

When the work of the revolution is not yet alone presently, My compatriots must continue to strive along the lines indicated in my works entitled "Plans for National Reconstruction," "Fundamental Principles of National Reconstruction," and "The Three Principles of the People," and the manifesto issued by the first National Representative Convention, until our policies have been completely carried out. The recently advocated convocation of a People's Congress and the abrogation of unequal treaties especially should be hastened to their realization in the least possible time. This is my heartfelt charge to you.

—*Dated 24th of February in the fourteenth year of the Republic.*

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The True Solution of the Chinese Question:

An Appeal to the People of the United States.

The attention of the whole world is now directed towards the Far East—not only because of the war which is now going on between Russia and Japan, but also because of the fact that China will ultimately be the main field of struggle between those countries striving for the mastery in Asia. European possessions in Africa which had hitherto been the bone of contention between the European powers, having now been pretty well defined, a new field for territorial aggrandizement and colonial expansion must therefore be sought; for China, long known as the "Sick Man of the Far East," affords naturally such a field for the satisfaction of European ambitions. America, notwithstanding her traditional seclusive policy in international politics is, however, by no means disinterested in it, though in a way somewhat different from that of the other countries. In the first place, the passing of the Philippine Islands under American control makes the United States one of the nearest neighbors of China, and it is therefore impossible for her to shut her eyes to the state of things in

that country. In the second place, China is a great market for American goods, and if America intends to extend her commercial and industrial activity to other parts of the world, China is the first country that she must look to. Hence the so-called "Far Eastern Question" is of peculiar importance to this country.

The problem is as important as it is difficult of solution, owing to the many conflicting interests involved therein. The ultimate outcome of ^{the} present war between Russia and Japan has been considered by many as the probable solution of the question. But, from a Chinese stand point, the war raises more difficulties than it solves; if it decides anything at all, it would decide, at the most, the question of supremacy between those two countries only. What about the interests of Great Britain? of France? of Germany? of the United States? As to those questions, the war is far from being

a solution

In order to arrive at a satisfactory solution of the whole question, we must find out the root of all these difficulties. The most superficial knowledge of Asiatic affairs will convince anyone that this lies in the weakness and corruptness of the Manchu government which threatens, by the very fact of its weakness, to disturb the existing political equilibrium of the world. Paradoxical as it is, it is not without foundation. As a proof of this, we would only mention the present Russo-Japanese war. Had it not been for the utter inability of the Manchu government to maintain her power and sovereignty over Manchuria the war might have been avoided. And it is but the beginning of a long series of conflicts which are likely to arise between the different powers interested in the Chinese Question.

We say the Manchu government, and not the Chinese government, with intention. The Chinese, at

present no government of their own, and the term
"Chinese government" if applied to the present govern-
ment of China, is a misnomer. This seems to be
startling to one who is not well acquainted with
China's affairs, but it is a fact - a historical fact.
In order to convince you of this let us give you
a short account of the establishment of the Man-
chu dynasty. Before they came in contact with the
Chinese, the Manchus were a savage nomadic tribe
roaming in the wilds of the Amoor region. They often
raided and plundered the peaceful Chinese inhabitants
along the frontier. Towards the close of the Ming
dynasty there was a great civil war in China, and
taking advantage of this golden opportunity they sud-
denly came down and captured Peking in much
the same way as the barbarians overran the Roman
Empire. This was in the year 1644. The Chinese were
unwilling to ~~be~~ submit to this foreign yoke and
offered to the invaders the most stubborn resistance.
In order to force them to yield the barbarous Manchus

unhesitatingly massacred millions of people, combatants and non-combatants, young and old, women and children; set fire to their dwellings; ransacked their houses and forced them to adopt their customs. It has been estimated that for disobeying the order of scraping the queues, tens of thousands of persons were slaughtered. It was not until after much bloodshed and barbarity that the Chinese finally submitted to the Manchu rule.

The next measure the Manchus adopted was to keep the conquered people in ignorance as much as possible by burning and destroying all the Chinese books and literature concerning their dealings with and their invasion of China. They also prohibited the people to form association or to hold meetings for the discussion of public affairs. Their object was to stamp out the patriotic spirit of the Chinese so that in course of time they might forget that they were subject to a foreign rule. The Manchus number at ~~present~~ present not more than five millions

while the Chinese have a population of not less than four hundred millions. It is therefore, their constant fear that the Chinese might rise up some day and regain their country. To safeguard against ~~this~~ this, many precautions measures have been and are still being adopted. Such has been the policy of the Manchus towards the Chinese.

There is a general misapprehension among western peoples that the Chinese are by nature a seclusive people, unwilling to have any intercourse with outsiders and that it was only at the point of the bayonet that a few ports along the coast were opened to foreign trade. This misapprehension is due more to the ignorance of Chinese history than to anything else. History furnishes us abundant proof that from very earliest times up to the establishment of the present dynasty the Chinese entertained close relations with the neighboring countries and did not appear to have the least ill-disposition towards

foreign traders and missionaries. The Nestorian Tablet at Se-an Fu gives us an excellent record of the evangelistic works of foreign missionaries among ~~the~~ the people there as early as the seventh century after Christ. Again, the Buddhist religion was introduced into China by the Emperor in the Han Dynasty, and the people welcomed the new religion with great enthusiasm. It has since continued to flourish until now it is one of the three leading religions of China. Not only missionaries but traders also were allowed to travel freely throughout the length and ~~length~~ breadth of the Empire. Even as late as the Ming Dynasty there was no sign of anti-foreign spirit among the Chinese. The then Prime Minister Han Kwong Che himself embraced the Catholic faith, and his intimate friend Mathew Ricci, a Jesuit missionary in Peking, was held in great esteem by the people.

With the establishment of the Manchur Dynasty came a gradual change of policy. The whole country

was closed to foreign trade; missionaries were driven
out; native Christians were massacred; and no
Chinese was allowed to emigrate outside the Chinese
border under pain of death. Why is this? Simply
because the Manchus wanted to exclude foreigners
from their jurisdiction and to instigate the people
to hate them lest the Chinese might be enlightened
and ~~realize~~ realize their own nationality through
coming in contact with them. The anti-foreign
spirit fostered by the Manchus finally culminated
in the Boxer Trouble of 1900. It is now well known
that the leaders of the movement were nobody else
than the members of the reigning family. Hence
it may be ~~seen~~ seen that the exclusive policy of
China is the outcome of selfishness ~~of~~ the part
of the Manchus and does not represent the will of
the majority of the Chinese people. Foreigners travel-
ing in China have often noticed the fact that those
people who are farther away from official influence
are always more friendly to them than those
nearer.

After the Boxer war many have been led to believe that the Tartar government is beginning to see the sign of time and to reform itself for the betterment of the country, just from the occasional imperial edicts for reform, not knowing that they ~~are~~ ^{are} mere dead letters made for the express purpose of pacifying popular agitations. It is absolutely impossible for the Manchus to reform the country because reformation means detriment to them. By reformation they would be absorbed ~~to~~ by the Chinese people and would lose its special rights and privileges which they are enjoying. The still darker side of the government can be seen when the ignorance and ~~corruptness~~ corruptness of the official class are brought to light. These fossilized, rotten, good-for-nothing officials know only how to flatter and ^{to} bribe the Manchus, whereby their position may be strengthened to carry on its trade of squeezing. A very striking evidence can be seen from ^{the} proclamation issued recently by the Chinese Minister at Washington prohibiting the Chinese in this country from having anything to do with the Patriotic Society under the severe penalty