

# THE VOICE OF HAN

## 漢之聲

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2010 World Expo to be held in Shanghai, China 2010年世界博覽會於中國上海舉行

- President Roosevelt's Great Addresses, 20<sup>th</sup> Anniversary of 1989 Pro-Democracy Demonstrations in Tiananmen Square and 2009 Urumqi's Riot 羅斯福偉大演講詞, 89民運20周年紀念暨2009年烏魯木齊事件
- Archive and Hemisphere: *Moby-Dick* and the Age of Discovery 半球史記：《莫比·迪克》與地理大發現
- Viewing China's Tragic Contemporary History Through Old British Newspapers and Periodicals 透過英國舊報刊觀看中國慘痛的近代史



**32<sup>th</sup> US President (1933-1945) Franklin D. Roosevelt (1882-1945) saved Americans from the Great Depression and revolutionized their lives.**

美國 32 任羅斯福總統解救其人民們於大不景氣且對他們的生活作革命性的改造



**German Chancellor Angela Merkel was accompanied by M. Gorbachev and L. Welesa to show the picture of 1989 Berlin wall's collapse on Nov. 9, 2009**  
2009 年 11 月德國馬克總統由哥巴喬夫及威爾撒培同展示 1989 柏林圍牆倒塌照片



**Chinese Premier Wen Jiabo was interviewed by a CNN reporter about the 1989 pro-democracy demonstrations in Tiananmen Square in late September 2008.**

中國總理溫家寶於 2008 年九月底被美國 CNN 新聞採訪者面談有關 1989 天安門民運事宜。



**Harald zur Hausen(1/2), Françoise Barré-Sinoussi (1/4) and Luc Montagnier(1/4), the 2008 Nobel prize laureates in physiology/medicine.**

2008 年諾貝爾獎醫藥生理學得主

## Editor's Remarks

## 編者的話

On November 9, 2009, tens of thousands gathered at the site of the Berlin Wall (1961-1989) to celebrate the 20<sup>th</sup> anniversary of the well-known wall's destruction and cheered former Soviet president Mikhail Gorbachev for his role in the wall's collapse. Gorbachev was escorted by German Chancellor Angela Merkel across the Bornholmer Strasse bridge, which was the first crossing to open. Merkel grew up in East Berlin, first crossed that bridge on November 9, 1989 along with thousands of others who streamed into West Berlin for the first time in 28 years.

2009 年 11 月 9 日數以萬計群眾們聚集於柏林圍牆(1961-1989)，慶祝柏林牆倒塌 20 周年紀念，且歡呼前蘇俄總統戈巴喬夫導致柏林牆倒塌所扮演的角色，德國總統安吉拉馬克偕同戈巴喬夫經過柏林圍牆第一通道遊合馬爾街橋。安吉拉馬克在東德成長，於 1989 年 11 月 9 日與數以萬計群眾最先通過這座橋，自 28 年以來第一次進入西柏林。

On the other hand, June 4, 2009 was the 20<sup>th</sup> anniversary of the Chinese communist government's crackdown of the 1989 pro-democracy demonstrations in Tiananmen Square. Chinese police have ringed Tiananmen Square, to prevent people marking the 20<sup>th</sup> anniversary of the massacre. China refused calls for a review of the 1989 crackdown in which thousands of people were killed. US Secretary of State Hillary Clinton urged Beijing to examine the "darker events of its past". She said China needed to "provide a public accounting of those killed, detained or missing, both to learn and to heal".

但是 2009 年 6 月 4 日卻是中國共產黨政府鎮壓天安門民運 20 周年紀念，當天中共警察們於天安門廣場巡邏，以阻止中國人們紀念天安門民運 20 周年。中國拒絕 1989 天安門事件導致數千人喪亡的回顧。美國國務卿喜萊莉克林頓要求北京檢察「過去的黑暗事件」，她說「中國需要公開提供那些喪亡、坐牢、失蹤名單，以供給學習與復原。」

President Barack Obama visited China on November 15-18, 2009, who met with China's President Hu Jintao and Premier Wen Jiabo in Beijing. He welcomed the emergence of China as a new force in the global economy. The topics of the meetings between two countries were: nations hailing exchange of space sciences information, US's support for one-China policy, six-party talks to resume at an early date, China and U.S. cooperation on climate change, diversity of cultures in the world, Shanghai and Chicago cooperation on clean energy, etc. The trip cemented the centrality of the U.S.-China economic relationship and the fact that the two economies are intertwined. The 2010 World Expo will be held in Shanghai, China in May-October. Chinese people are graciously looking forward to this spectacular event.

2009 年 11 月 15-18 日美國總統歐巴馬訪問中國，他於北京先後會見中國總統胡錦濤與總理溫家寶，他歡迎中國成為世界經濟的新動力，雙方討論的主題包括：國家提昇互換航空科學訊息，美國支持「一個中國」政策，北韓六國談判儘速恢復，中美對氣候改變合作，世界文化多元化，上海與芝加哥淨能源合作...等。2010 年世界博覽會將於 5 月至 10 月于中國上海舉行，全中國人們熱烈歡迎及期待這一龐大壯觀的世界活動。



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**投稿:**「漢之聲」(英文與中文雙語雜誌)歡迎專家學者投稿於政治、經濟、科學、工程、文學、哲學、歷史、文化、宗教等。雖然我們對中國研究與國際關係較感興趣，但若一篇關於任何課題涉及任一國家的佳作將會被出版。這雜誌每年秋季出版一冊，一篇文章最長 20 頁(包括中英文)。請將您的文章或信件寄至: [webmaster@haihungfound.org](mailto:webmaster@haihungfound.org)，您若只能用一種語言撰寫文章，編輯委員會將幫助您翻譯成另一語言。

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**President Franklin Roosevelt's Great Addresses, 羅斯福總統偉大演講詞,  
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and 2009 Urumqi's Riot**

Yuan Cheng

圓 澄

**Introduction**

**序言**

March 3, 1933 (Roosevelt's first inauguration day), was perhaps the Great Depression's darkest day in America. The stock market had plunged 85% from its high in 1929, and nearly one-fourth of the workforce was unemployed. President Franklin D. Roosevelt seized the time. He used the Depression in the 1930s-1940s as an opportunity to revolutionize American life for generations to come. His inaugural addresses are not only great lessons to President Barack Obama's administration, but also great lessons to Chinese communist government.

1933 年 3 月 3 日(羅斯福第一任總統就職日)可能是美國大不景氣最黑暗的日子，股票市場從 1929 年最高點以來下跌 85%，約四分之一工作人民們失業。羅斯福總統抓緊時刻，力挽狂瀾，利用 1930-1940 年間的不景氣，改革了美國人民們數代的生活。他的就職演講詞不僅是阿巴馬總統政府的偉大課訓，也是中國共產黨政府的偉大課訓。

June, 4, 2009, was the 20<sup>th</sup> anniversary of 1989 pro-democracy demonstrations in Tiananmen Square in Beijing, China. In the mean time, there was a political riot involving racialism occurred in Urumqi, Xinjiang, China, on July 5, 2009. Currently, Chinese communist government confronts with the challenges and problems of Tibet, Urumqi and Taiwan, and cracks down any pro-democracy demonstration and movement. Since Mao Zedong established the Peoples of Republic of China in 1949, they have changed the Chinese traditional characters into simplified characters, which have ruined Chinese five thousands years of culture. They have promoted the tyrannical emperor of Qin Dynasty and have played down with the Confucianism (they have recently promoted the Confucianism for propropaganda). This article contains five parts: 1) biographical sketch of President Roosevelt; 2) President Roosevelt's inaugural addresses; 3) 20<sup>th</sup> anniversary of 1989 pro-democracy demonstrations in Tiananmen Square; 4) 2009 Urumqi's riot; 5) how Chinese learn from President Roosevelt's great addresses to deal with these two political incidents.

2009 年 6 月 4 是 1989 年中國北京天安門民運的 20 周年紀念日。在此同時，2009 年中國新疆烏魯木齊于 7 月 5 日也發生種族政治事件。現在中國共產黨政府面臨西藏，

新疆，與台灣等問題且他們掃蕩任何提倡民主的游行與運動。自 1949 年毛澤東建立中華人民共和國以來，他們篡改中國傳統文字變成簡體字，其抵毀了中國五千年文化，搞階級鬥爭，批孔揚秦（他們最近揚孔作為宣傳）。這篇文章包括五部分：1) 富蘭克林·羅斯福總統簡介，2) 羅斯福總統偉大演講詞，3) 天安門事件 20 周年紀念，4) 2009 年中國新疆烏魯木齊事件，5) 中國人如何學習羅斯福總統偉大演講詞去處理這兩件中國政治事件。

## 1. Biographical Sketch of President Franklin Roosevelt 1. 富蘭克林·羅斯福總統簡介

Franklin Roosevelt (1882-1945) was born at 8:45 P.M. January, 30, 1882, in Hyde Park, New York. His Father James Roosevelt (1828-1900) married Rebecca Howland in 1853 and she died in 1876. He then married his sixth cousin Sara “Sallie” Delano Roosevelt (1854-1941), the president’s mother in 1880. In Chinese tradition, relatives with the same last names are not allowed to marry each other. Franklin weighed 10 pounds at birth and his mother Sara had a difficult time to deliver him. James Roosevelt was a lawyer and financier. A native of Hyde Park New York, he attended New York University briefly and graduated from Union College in Schenectady in 1847. Later, he graduated from Harvard University Law School and practiced law in New York City briefly. But lived much of his life as a country squire while undertaking financial ventures from time to time. He toured Europe a few times. He was a founder and director of the Consolidated Coal Company, president of the Southern Railway Security Company and a director of the Delaware and Hudson Railway. Politically, he was a conservative Democrat, a proponent of sound currency.

富蘭克林·羅斯福總統(1882-1945)出生於 1882 年晚間 8 點 45 分于紐約亥德公園。他父親吉米·羅斯福(1828-1900)於 1853 年娶瑞比克·郝藍，她去世於 1876 年。他然後再娶他第六堂妹莎瑞·羅斯福即羅斯福總統的母親。在中國傳統，同姓的親戚不允許通婚。羅斯福總統出生時，體重十磅，他母親很困難的生產下他。他父親吉米·羅斯福是紐約亥德公園人，他是律師及財務員。他曾上紐約大學短暫時間，然後於 1847 年畢業於聯合學院。隨後他畢業於哈佛大學法律學院，擔任短期律師。他長期擔任財務員，管理財政。他曾旅遊歐洲數次。他是煤礦工廠創辦人及廠長，南部鐵路安全公司會長及達拉威和哈德孫鐵路局局長。政治上他是保守民主黨，錢幣的支持者。

Franklin grew up in the protective atmosphere of Hyde Park and the Roosevelt summer place on Campobello Island. As a child, he accompanied his parents abroad frequently. He learned the basics from a few private tutors and the most influential of these was Mlle. Jeane Sandoz, a Swiss native. He attended just one public school, at Bad Nauheim, Germany where in 1891 Franklin studied six weeks abroad with his parents. He was conversant in French and German. At Groton 1896-1900 he was an above-average student, generally performing 75<sup>th</sup>-80<sup>th</sup> percentile. He later credited headmaster Endicott Peabody, with having shaped his character more than anybody else besides his parents. In extracurricular activities he sang

soprano in the choir, played seventh-string football, boxed as a lightweight, managed the football team and was dormitory prefect. As a member of the Groton Missionary Society, he directed a summer camp for disadvantaged youth. He played Uncle Bopaddy, an aging country bumpkin, in W. S. Gilbert's *The Wedding March*. He won the Latin Prize. His final report card read: "He has been a thoroughly faithful scholar and a most satisfactory member of this school course." Governor Theodore Roosevelt spoke at his graduation in June 1900.

富蘭克林羅斯福成長於保護氣氛的亥德公園及羅斯福家族在勘波貝羅島的避暑處。當他是小孩時，曾經常陪伴父母出國，他曾向一些家教學習基礎課程，其最具影響力的是瑞士人真杉豆日。於 1891 年當他與父母一起，他只上過一個德國的公立學校六星期。他能說法語與德語。1896-1900 年在革羅吞他是中等以上的學生，一般考試 75-80 分。除了他父母以外，他後來歸功於因帝克培巴帝，影響他的人格最深。在課外活動他擔任合唱團唱男高音，輕量級拳手及打足球等。做為革羅吞會成員之一，他為殘障青少年主導一個暑期露營。他在極勃勃特著作的「結婚的三月」演博巴弟叔叔，得了拉丁獎。他的期末報告寫著「他是一名誠懇深入的學者及最滿意的學員」- 奢歐逗·羅斯福州長(他的堂兄弟)於 1900 年 6 月在他的畢業典禮描述。

At Harvard 1900-1904 Roosevelt was an average student, majoring in political history and government. He compared his Harvard education to an electric lamp without cord. In extra activities, he was captain of the class committee and a member of the 3<sup>rd</sup> crew of the Newell Boating Club, secretary of the Glee Club and a member of the Harvard Union library committee. His disappointments were failure to make the football team (he was too light) and Harvard Crimson. He formally graduated in 1904. At Columbia Law School 1904-1907 Roosevelt continued an average student. He failed two courses-contracts as well as pleading and practice. He dropped out on passing the bar exam in 1907; thus, he never graduated from law school. Although he considered himself as a Democrat, he cast his first presidential vote in 1904 for a Republican, cousin Theodore Roosevelt, because he regarded him as a better Democrat than the Democrat candidate.

1900-1904 年羅斯福在哈佛大學是中等學生，主修政治歷史及政府。他譬喻哈佛大學的教育是無線的電燈。在課外活動，他是班級委員會的會長，那維勒划船俱樂部第三隊的隊員，歌利俱樂部的秘書，及哈佛大學聯盟圖書館委員會會員。他失望沒有成為足球隊員(因為他太輕)。他於 1904 年正式畢業於哈佛大學。1904-1907 年羅斯福在哥倫比亞大學繼續是中等學生。他失敗於兩科及實習。1907 年他撤離通過資格考，因此他從來沒有畢業於法律學校。雖然他認為自己是民主黨，但他投第一次總統票給共和黨他的堂兄弟奢歐逗·羅斯福，因為他認為奢歐逗比起民主黨候選人，他是較好的民主黨。

Franklin, 23, married (Anna) Eleanor Roosevelt, 20, his fifth cousin at the townhouse of the bride's aunt Mrs. E. Livingston Ludlow on East 76<sup>th</sup> Street in New York City. They had a daughter and four sons: Anna Eleanor Roosevelt (1906-1975), Journalist, public relations officer; James Roosevelt (1907-1991), businessman, congressman, author; Elliott Roosevelt (1910-1990), business, mayor, author, Franklin D. Junior (1914-1988), businessman,



congressman, farmer; John Aspinwall Roosevelt (1916-1981) merchant, stockbroker.

富蘭克林·羅斯福於 23 歲娶他的第五個堂妹 20 歲的埃莉那于新娘的阿姨在紐約市 76 東街住家。他們有一個女兒四個兒子：阿納埃莉那(1906-1975)，雜誌採訪者及公共關係官員，吉米·羅斯福(1907-1991)，商人、國會議員、作者，義利歐梯·羅斯福(1910-1990) 商人、市長、作者，小富蘭克林·羅斯福(1914-1988)，商人、國會議員，農民，約翰艾斯拼沃(1916-1981)商人及股票商。

Roosevelt was admitted to the bar in 1907, he joined the law firm of Carter, Ledyard and Milburn in New York City. He was a New York State Senator 1911-1913 and Assistant Secretary of the Navy, 1913-1920. He contracted polio in 1921. After a day of sailing and fishing with his boys on Campobello Island, Roosevelt helped some local residents fight a forest fire and then took a cold dip in the Bay of Fundy. He jogged the mile back home, where still in his wet trunks, he went through hid mails. That night he went to bed with the chills. Two days later he could not move his legs. Dr. W. W. Keen of Philadelphia diagnosed some sort of partial paralysis. He was strong and healthy. Although his lower limbs withered, he was muscular from the waist up. Roosevelt was the Governor of New York, 1929-1933.

1907 年羅斯福被允許進入法庭，他參與紐約市卡特利誑及米兒本法律事務所。他是紐約市參議員(911-1913)及海軍助理部長(1913-1920)。1921 年他變成小兒麻痺症。經過一天與他的兒子們在勘波貝羅島帆船及釣魚，羅斯福幫助附近村民們滅火之後，洗個冷水澡，然後他慢跑回家，那天晚上他躺在牀上全身發冷。兩天後他無法移動他的腳，賓州鏗醫生診斷他是部分癱瘓。他是堅強及健康的，雖然他下半體癱瘓萎縮，但他腰部以上肌肉仍很多。羅斯福於 1929-1933 年擔任紐約州長

Roosevelt earned the democratic presidential nomination in 1932. On February 15, 1933, Giuseppe Zangara, a 32-year-old Italian bricklayer, shouted, "Too many people are starving to death!" as he fired five shots from 32-caliber revolver at the president-elect's open motorcade in Miami, Florida. Four people were wounded. Mayor Anton Cermak of Chicago was killed. Roosevelt escaped unharmed. Zangara was found guilty of murder and electrocuted on March 20, 1933.

1932 年羅斯福獲取民主黨總統候選人提名。1933 年 2 月 15 日，當 32 歲義大利鋪磚工人白斯鋪任嘎若用 32 輪來福槍，對民主黨總統候選人公共摩托車隊，放五發子彈大叫：「太多人民們正在餓死！」四人受傷，芝加哥市長被槍殺。羅斯福未帶武器逃走。任嘎若被判謀殺罪，於 1933 年 3 月 20 日用電處死型。

The great Depression and the federal government's response to it dominated the campaign. Before the nomination Roosevelt had assembled a group of policy advisers, known as the Brain Trust, recruited by Raymond Moley and including Rexford G. Tugwell, A. A. Berle and Samuel Roseman. The group was responsible solely for proposing policy. There were other groups were responsible for politics, presidential campaign, and other business. To assure voters, Roosevelt undertook a strenuous

campaign, delivering nearly 60 speeches, including 27 major addresses, around the nation. Before large, enthusiastic audiences Roosevelt set forth, albeit in rather vague terms, his plan to combat the Depression. To farmers he promised government aid in stabilizing prices. For the jobless he proposed immediate relief and public works projects. To worried businessmen he pledged to increase benefits under Hoover's Reconstruction Finance Corporation. Skeptics wondered how all this could be done within a balanced budget, which Roosevelt also promised to achieve.

大不景氣及中央政府對它的回應控制著競選。在羅斯福獲取民主黨總統候選人提名前，他聚集了一群決策指導者，被認為是智囊團，由瑞夢茅利面談更新，其中包括瑞士福特他格衛，貝勒及參眸羅思門，這群人僅負責提供決策。其他群人負責政治，總統競選及其他事務。為了向投票人民們保證，羅斯福巡迴全國，作了很努力的競選活動，他做了 60 場演講，包括 27 個重要演講詞。在廣大及熱情的群眾面前，羅斯福積極的用約略的字眼，他打算對付不景氣。對農民們他允諾政府津貼以穩定物價。對失業者，他馬上提供救濟，及公共工作計劃。對憂慮的生意人們，他保證在胡佛的重建財團機構下，增加福利。持疑者懷疑，在他允諾的平衡支出之內，羅斯福如何將這所有的一切問題解決。

President Hoover remained in Washington until the last few weeks of the campaign. He then set out to deliver 10 major speeches in defense of his administration. But unlike the Roosevelt crowds, his were small and often hostile. Visibly shaken by the hatred in the faces of some in the crowd and exhausted from four years in the White House, Hoover was at times unsteady on the platform, the text of his speech frequently trembled in his grip. In his final speech he warned that if Roosevelt were elected, "The grass will grow in the streets of a hundreds, a thousands towns; the weeds will turn overrun the fields." Meanwhile, several prominent Republicans senators deserted Hoover's sinking ship to endorse Roosevelt. Roosevelt buttons prodded people "Kick out Depression with a Democratic Vote." Roosevelt's campaign theme song "Happy Days Are Here Again." captured his spirit of confidence. In the end Roosevelt won a great victory with 472 electoral votes and Hoover with only 59. He was elected as President, first term, in November 8, 1932.

胡佛總統一直待在華盛頓直到競選的最後幾個星期，他給了 10 個主要演講以防衛他的從政。不像羅斯福的演講有廣大群眾，聽他演講的聽眾很少，且充滿敵意。可以明顯和看見一些觀眾的恨意，及胡佛總統在白宮的筋疲力竭，他有時在演講台上不穩，有時他的演講詞在他的嘴唇顫抖。在他最後的演講詞，他警告人們，如果羅斯福當選為總統「雜草將叢生於數百街數千城，農地將轉變成野草。」在此同時一些共和國參議員離棄胡佛的沉船，而贊成羅斯福助選人的徽章寫著「民主選票，踢除不景氣」。 羅斯福競選歌「快樂日子又要到來」捉住了他的信心。最後羅斯福獲得 472 選舉票，而胡佛僅獲 59 選舉票，他於 1932 年 11 月 8 日當選為第一任總統。

He was re-elected as President, second term, in November 3, 1936, was re-elected as President, third term, in November 5, 1940, and was re-elected as president, fourth term, in November 7, 1944. Please see his first, second, third and fourth inaugural addresses in Section 2. He passed away due to high blood pressure and arteriosclerosis at age 63, on April 12, 1945, while he was in office.

羅斯福 1936 年 11 月 3 日當選為第二任總統，他於 1940 年 11 月 5 日當選為第三任總統，他於 1944 年 11 月 5 日當選為第四任總統。請於第二節閱讀他的第一，二，三，四總統就職演講詞。他於 1945 年 4 月 12 日在第四總統任內由於高血壓及心臟病去世，享年 63 歲。

President Roosevelt confronted with the worst economic depressions in the U.S. history. He launched an unprecedented program of direct federal relief and economic regulation that established the modern welfare system. The day Roosevelt took office, the U.S. banking system was in the danger of collapse as many depositors had been withdrawing their money from institutions across the nation. More than half of banks had either gone bankrupt or suspended withdrawal privileges. To respond the banking crisis in 1933, Roosevelt immediately declared a bank holiday and helped banks while federal auditors went over the books. This act restored public confidence and provided to check further bank runs. The administration followed with banking acts in 1933 and 1935, which barred banks from dealing in stocks and bonds and established the Federal Deposit Insurance Corporation. By executive orders in April 1933 Roosevelt called in all gold, forbade its export, and formally took U.S. currency off the gold standard.

羅斯福 總統面對美國有史以來最壞的經濟不景氣，他起發了前所未有的中央直接支援計劃及經濟法規，其建立了當今的福利制度。羅斯福 上任當天，美國的銀行系統几乎面臨崩潰的危險，全國非常多存款者從銀行提款，一半以上銀行倒閉或不準提款，對付 1933 年的銀行危機，當中央檢查員過目他們的開支，羅斯福 馬上給銀行假期且幫助他們，這舉動恢復了大眾的信心及提供更深入過目銀行經營，政府尊守 1933 年與 1935 年的銀行法案，盡止銀行直接經營股票與債券及建立中央存款保險，1933 年 4 月 羅斯福 總經理下令庫存金塊，盡止出口，正式的保住美元。

Roosevelt also established Civilian Conservation Corps, 1933, Agricultural Adjustment Acts, 1933, 1938, Tennessee Valley Authority, 1933, Federal Emergency Relief Administration, 1933, National Industrial Recovery Act, 1933, Securities and Exchanges Commission, 1934, Works Progress Administration, 1935, Rural Electrification Administration, 1935, Wager Act, 1935, Social Security Act, 1935. The Social Security Act has created the modern Social Security system to provide retirement income for those over 65, financial assistance for the aged needy, unemployment and disability insurance, and survivors' benefits.

羅斯福 總統還建立了 1933 年人民節約組織法案，1933 年與 1938 年農業調整法案，1933 年田納西谷權威法案，1933 年中央緊急支援法案，1933 年國家工業恢復法案，1934

年安全交換委託法案，1935 年工作進度管理法案，1935 年鄉村電化管理法案，1935 年窪格奈法案，1935 年社會安全法案，此社會安全法案，構造了現在的社會福利系統，供給 65 歲以上人民退休金，給予需求者經濟補助，失業救濟，殘障保險及存活者補貼。

At the outbreak of World War II, President Roosevelt expressed national sentiment in maintaining U.S. neutrality. In August 1941, Roosevelt and British Prime Minister Winston Churchill concluded the Atlantic Charter, in which they looked forward to “the final destruction of Nazi Germany” and vowed to seek a peace, in which “all the men in all the lands may live out of their lives in freedom from fear and want”.

在第二次世界大戰，羅斯福總統表白國家立場，保持美國中立。1941 年 8 月羅斯福與英國首相邱吉爾總結大西洋憲章，他們期望「納粹黨垮台」，發誓尋求和平「世界上所有人們或許使他們的生命自由生活擺脫於恐懼與貧窮。」

On December 2, 1941, Japanese carrier-based aircraft attacked Pearl Harbor, Hawaii, killing 2,300 Americans, wounding 1,200, and destroying much of the U.S. Pacific fleet at anchor there. Roosevelt asked Congress for a declaration of war the next day. He declared, “Hostilities exist. There is no blinking that at the fact that our people, our territory, and our interests are in grave danger.” Congress unanimously voted for war. For much of 1942 the Axis Powers seemed invincible. Japanese forces swarmed over Southeast Asia and the Pacific islands. General Douglas MacArthur was driven from the Philippines to deal with the situation. German troops advanced into the Soviet Union.

1941 年 12 月 2 日日本空軍偷襲夏威夷珍珠港，導致美國 2,300 人死亡，1,200 人受傷，毀壞美國太平洋艦隊。第二天，羅斯福要求國會參戰宣言，他宣稱：「敵意存在著，無疑的，我們的同胞，我們的領土，我們的利益，正面臨危險。」國會全體通過。1942 阿瑟斯威力是無敵的，日本軍隊被趕回東南亞及太平洋島嶼。麥克阿瑟將軍從菲律賓賓被遣來處理此情況。德國軍隊繼續攻入蘇俄。

At the Casablanca Conference in January 1943, Roosevelt and Churchill agreed to insist on the unconditional surrender of Germany and laid plans for the aerial bombardment of that country. In 1943 British and American forces secured Sicily and proceeded up the Italian peninsula against German resistance; the Italians meanwhile overthrew Dictator Benito Mussolini in July and declared the war on Germany in October 1943. In Europe Allied forces under the command of General Dwight D. Eisenhower landed at Normandy on June 6, 1944, D-Day. With heavy casualties, the force secured beachheads, enabling the Third Army under General George Patton to spearhead inland. Paris was liberated on August 25, 1944. With the end of the war in sight, Roosevelt, Churchill, and Soviet Premier Josef Stalin met at Yalta in February 1945 to consider postwar plans. In return for a Soviet pledge to enter the war against Japan after Germany's surrender, Churchill and Roosevelt granted certain concessions to Stalin in Europe and Asia that were strengthen the Soviet hand in drawing postwar boundaries and spheres of influence. Roosevelt died two months later, during the final stage of the war.

1943 年 1 月羅斯福與邱吉爾在卡撒比藍卡會議同意堅持德國無聊條件投降及計劃空炸德國。1943 年美國與英國聯軍保全了西希理，繼續幫助義大利對付德國反抗，同時義大利打倒了獨裁者墨索理尼，10 月宣稱與德國參戰。1944 年 6 月 6 日 D 日歐洲聯軍在美國艾森豪將軍的指揮下登陸法國諾曼第，帶著死傷慘重，聯軍保全了港口，使第三軍隊能在培德森將軍的領導下，先鋒部隊登陸島嶼。巴黎於 1944 年 8 月 25 日解放。眼看著戰爭快結束了，羅斯福，邱吉爾，蘇俄總理史達林於 1945 年 2 月在業而塔會見，討論戰後計劃。為了回報蘇俄在德國投降後反抗日本，羅斯福和邱吉爾對史達林作出讓步，讓蘇俄於歐洲與亞洲，加強其策畫戰後國界與對半球的影響。兩個月後，羅斯福去世於第二次世界大戰最後期。

## 2. Franklin D. Roosevelt's Inaugural Addresses 2. 富蘭克林羅斯福總統就職演講詞

### First Inaugural Address

Saturday, March 4, 1933

### 第一任總統就職演講詞

1933 年 3 月 4 日星期六

I AM certain that my fellow Americans expect that on my induction into the Presidency I will address them with a candor and a decision which the present situation of our Nation impels. This is preeminently the time to speak the truth, the whole truth, frankly and boldly. Nor need we shrink from honestly facing conditions in our country today. This great Nation will endure as it has endured, will revive and will prosper. So, first of all, let me assert my firm belief that the only thing we have to fear is fear itself—nameless, unreasoning, unjustified terror which paralyzes needed efforts to convert retreat into advance. In every dark hour of our national life a leadership of frankness and vigor has met with that understanding and support of the people themselves which is essential to victory. I am convinced that you will again give that support to leadership in these critical days.

我肯定我的美國同胞們期待著我的總統就職演講，我將用坦誠及決心來演講，如今在我們國家急需的情況下，這是很重要的時刻，以坦誠與表白的態度敘述整個事實。今天我們國家所確實面對的狀況，我們不須要退縮，這偉大的國家將忍耐如同它已經忍耐，將復甦及興盛。所以首先讓我敘述我肯定的信念，唯一我們恐懼的是懼怕本身—即無理由未證實的畏懼，它的癱瘓需要努力去轉換退縮成為進取。在我們國家每一黑暗時刻，坦誠與認真的領導，已經取得了人們的理解及支持，這對勝利是重要的，我相信在這重要危急的時刻，你們仍將支持我的領導。

In such a spirit on my part and on yours we face our common difficulties. They concern, thank God, only material things. Values have shrunken to fantastic levels; taxes have risen; our ability to pay has fallen; government of all kinds is faced by serious curtailment of income; the means of exchange are frozen in the currents of trade; the withered leaves of industrial enterprise lie on every side; farmers find no markets for their produce; the savings of many years in thousands of families are gone.



在我和你們相同的精神狀況，面對我們共同的困難，他們只關心物質生活，精神價值已經一落千榨，稅捐上升，我們購買能力降低，政府面對各種嚴重的收入縮減，交換率已經凍結，工業企業到處衰竭，農民對他們的產物無法找到市場，成千上萬的家庭們的積蓄已經花費光了。

More important, a host of unemployed citizens face the grim problem of existence, and an equally great number toil with little return. Only a foolish optimist can deny the dark realities of the moment.

更重要的是，失業人民們面對生存問題及很大的工作量只獲得很少的補償薪資，只有愚昧的樂觀者否認眼前的黑暗。

Yet our distress comes from no failure of substance. We are stricken by no plague of locusts. Compared with the perils which our forefathers conquered because they believed and were not afraid, we have still much to be thankful for. Nature still offers her bounty and human efforts have multiplied it. Plenty is at our doorstep, but a generous use of it languishes in the very sight of the supply. Primarily this is because the rulers of the exchange of mankind's goods have failed, through their own stubbornness and their own incompetence, have admitted their failure, and abdicated. Practices of the unscrupulous money changers stand indicted in the court of public opinion, rejected by the hearts and minds of men.

我們苦惱物質短缺，我們緊縮由於植物匱乏。比較起我們的祖先們克服的危險，因為他們相信但不怕，我們仍然是感恩的。自然仍是供給施予，人們努力已使之加倍，很多在我們門前，但廣泛的利用削弱了供應，最初是因為人們貨物經由他們難應付及不足，已經承認他們的失敗及放棄。不嚴謹的金錢在公共法院起訴，被人們心理拒絕。

True they have tried, but their efforts have been cast in the pattern of an outworn tradition. Faced by failure of credit they have proposed only the lending of more money. Stripped of the lure of profit by which to induce our people to follow their false leadership, they have resorted to exhortations, pleading tearfully for restored confidence. They know only the rules of a generation of self-seekers. They have no vision, and when there is no vision the people perish.

他們確實嘗試，但他們的努力已經到了筋疲力盡的地步。面對信用金失敗，他們提議借更多的錢。由於營利的吸引致使我們人民們去追隨他們的錯領導。他們已經失去信心，而祈求恢復信心。他們只知道自我尋求的規則，他們沒有遠見，當沒有遠見時，人們是危險的。

The money changers have fled from their high seats in the temple of our civilization. We may now restore that temple to the ancient truths. The measure of the restoration lies in the extent to which we apply social values more noble than mere monetary profit.

金錢變換從我們文明教堂的高位置逃離，我們或許現在需要恢復教堂到古時的事實，恢復的測量賴於我們運用社會價值，更高尚甚於金錢。

Happiness lies not in the mere possession of money; it lies in the joy of achievement, in the thrill of creative effort. The joy and moral stimulation of work no longer must be

forgotten in the mad chase of evanescent profits. These dark days will be worth all they cost us if they teach us that our true destiny is not to be ministered unto but to minister to ourselves and to our fellow men.

幸福不在擁有金錢，而在於由激發努力以實現成就的喜悅，喜悅及道德激發的工作會被追逐金錢營利而忘記。這些黑暗日子將是值得的，如果它們教導我們，我們的命運不是被掌握，而是掌握在我們自己及同胞們的手裏。

Recognition of the falsity of material wealth as the standard of success goes hand in hand with the abandonment of the false belief that public office and high political position are to be valued only by the standards of pride of place and personal profit; and there must be an end to a conduct in banking and in business which too often has given to a sacred trust the likeness of callous and selfish wrongdoing. Small wonder that confidence languishes, for it thrives only on honesty, on honor, on the sacredness of obligations, on faithful protection, on unselfish performance; without them it cannot live.

錯誤的錢財物質被認同，當成功的標準瀰漫著錯誤信仰著公共辦公室及大官由其處所驕奢及個人財富被評估，對從事銀行及生意經常給一委託公司自私錯誤營利，應該有一個終結。小疑惑是信心失去了，因為它僅成功於誠實、坦白、義務奉獻、忠心保護、不自私從事工作、沒有它我們不能生存。

Restoration calls, however, not for changes in ethics alone. This Nation asks for action, and action now. 恢復不僅是道德改善，我們國家必須採取行動，現在就行動。

Our greatest primary task is to put people to work. This is no unsolvable problem if we face it wisely and courageously. It can be accomplished in part by direct recruiting by the Government itself, treating the task as we would treat the emergency of a war, but at the same time, through this employment, accomplishing greatly needed projects to stimulate and reorganize the use of our natural resources.

我們最大初步的任務，是讓人民們有工作。如果我們聰明與勇敢的面對它，沒有不能解決的問題。這可以由政府直接僱用新人部分實現，面對這任務如同我們面對緊急戰爭，但同時經由這僱用，成功實現，很須要計劃，去刺激及重新組織天然資源的利用。

Hand in hand with this we must frankly recognize the overbalance of population in our industrial centers and, by engaging on a national scale in a re-distribution, endeavor to provide a better use of the land for those best fitted for the land. The task can be helped by definite efforts to raise the values of agricultural products and with this the power to purchase the output of our cities. It can be helped by preventing realistically the tragedy of the growing loss through foreclosure of our small homes and our farms. It can be helped by insistence that the Federal, State, and local governments act forthwith on the demand that their cost be drastically reduced. It can be helped by the unifying of relief activities which today are often scattered, uneconomical, and unequal. It can be helped by national planning for and supervision of all forms of transportation and of communications and other utilities which have a definitely public character. There are many ways in which it can be helped, but it can

never be helped merely by talking about it. We must act and act quickly.

我們手牽手坦白誠認在工業中心人們過分平衡，從事國家度量重新分配，努力供應土地利用對適合的人們。這工作用相當努力去增加農產品價值是可幫助的，用這權力去購買城市的出產，它可幫助阻止屋主及農莊倒閉的損失，它可幫助由中央政府州政府及地方政府共同實施它們的價錢可以遽減。它可幫助由整合救援行為，其於今天常是散漫的、不經濟的、及不平等。它可幫助由國家計劃及所有形式的交通及溝通監護及其他有公共氣息的工具，有很多方式可幫助的，但只口頭說是絕對無幫助的，我們必須趕快行動。

Finally, in our progress toward a resumption of work we require two safeguards against a return of the evils of the old order; there must be a strict supervision of all banking and credits and investments; there must be an end to speculation with other people's money, and there must be provision for an adequate but sound currency.

最後，在我們實施工作的過程，我們須要兩種安全措施防止邪惡產生，其一是對所有銀行信用公司及投資需要嚴格監督，其二是終止投機賺取別人錢財及對足夠及正規的金錢有規定條款。

There are the lines of attack. I shall presently urge upon a new Congress in special session detailed measures for their fulfillment, and I shall seek the immediate assistance of the several States.

有一些措施是可實行的，我將請求新國會特別委員會，仔細測量他們的進展，我將尋求一些州即時的幫助。

Through this program of action we address ourselves to putting our own national house in order and making income balance outgo. Our international trade relations, though vastly important, are in point of time and necessity secondary to the establishment of a sound national economy. I favor as a practical policy the putting of first things first. I shall spare no effort to restore world trade by international economic readjustment, but the emergency at home cannot wait on that accomplishment.

經由這行動的計畫，我們把我們房地產歸秩序及讓我們的薪資平衡支出。我們的國際貿易關係雖然很重要，但是次於國家經濟的建立。我贊成實際的政策是把重要的事放在第一位，我將花少力氣，用國際經濟調整去復甦世界貿易，但在國家內緊急情況下，無法等待那業績。

In the field of world policy I would dedicate this Nation to the policy of the good neighbor—the neighbor who resolutely respects himself and, because he does so, respects the rights of others—the neighbor who respects his obligations and respects the sanctity of his agreements in and with a world of neighbors.

在世界政策，我將呈獻這國家好鄰居政策—即鄰居尊敬他自己，因為他如此，他也尊敬其他人們的權利—即鄰居尊敬他的義務及尊敬他同意與鄰居們世界的尊嚴。

If I read the temper of our people correctly, we now realize as we have never realized before our interdependence on each other; that we can not merely take but we must give as

well; that if we are to go forward, we must move as a trained and loyal army willing to sacrifice for the good of a common discipline, because without such discipline no progress is made, no leadership becomes effective. We are, I know, ready and willing to submit our lives and property to such discipline, because it makes possible a leadership which aims at a larger good. This I propose to offer, pledging that the larger purposes will bind upon us all as a sacred obligation with a unity of duty hitherto evoked only in time of armed strife.

如果我看我們人民們的脾氣正確，我們現在了解，我們從來不知道，在我們互相獨立之前，我們不能只取得，我們也要奉獻；如果我們要往前進，我們必須行動如同一個受訓練及忠心的軍隊，為了共同紀律的好處，願意犧牲，因為無此紀律，無法進步，沒有領導可能有效。因此我計畫提供承諾大目標將連接我們大家，好像一個神聖的義務用團結在一起的責任，即時落在準備軍隊的競爭。

With this pledge taken, I assume unhesitatingly the leadership of this great army of our people dedicated to a disciplined attack upon our common problems.

在這承諾下，我毫不猶豫擔當我們人民偉大軍隊的領導，貢獻於對我們共同的問題做一個有訓練的攻擊。

Action in this image and to this end is feasible under the form of government which we have inherited from our ancestors. Our Constitution is so simple and practical that it is possible always to meet extraordinary needs by changes in emphasis and arrangement without loss of essential form. That is why our constitutional system has proved itself the most superbly enduring political mechanism the modern world has produced. It has met every stress of vast expansion of territory, of foreign wars, of bitter internal strife, of world relations.

在這行形式下的行動及在從祖先遺留的政府型式，對這方面是可行的。我們的憲法是簡單及實際的，它總是可能供應特殊需要，由改變強調及安排而不遺失重要的形式，這是為何我們的憲法系統已經證明最能適應現代世界，已經產生的政治機構，它適應每一領土擴大，國外戰爭，痛苦國內競爭及世界關係的強調。

It is to be hoped that the normal balance of executive and legislative authority may be wholly adequate to meet the unprecedented task before us. But it may be that an unprecedented demand and need for undelayed action may call for temporary departure from that normal balance of public procedure.

希望行政與立法的一般平衡，可以完全足夠適應空前的需要及不遲緩的行動可能暫時脫離公共的一般平衡。

I am prepared under my constitutional duty to recommend the measures that a stricken nation in the midst of a stricken world may require. These measures, or such other measures as the Congress may build out of its experience and wisdom, I shall seek, within my constitutional authority, to bring to speedy adoption.

我準備在我的憲法責任之下，去介紹度量一個嚴肅的國家在一個嚴肅的世界的度量可能須要的，這度量或其他度量，國會可能沒有機經驗及智慧，在我的憲法權威內，我

將尋求快速的採用。

But in the event that the Congress shall fail to take one of these two courses, and in the event that the national emergency is still critical, I shall not evade the clear course of duty that will then confront me. I shall ask the Congress for the one remaining instrument to meet the crisis—broad Executive power to wage a war against the emergency, as great as the power that would be given to me if we were in fact invaded by a foreign foe.

但在這情況下，國會無法採取二課程之一，在國家仍處緊急情況，我將不逃避面對我責任。我將請國會給我一機會去面對危機—給我廣大行政權力去試演一戰爭處理危機，倘若我們被外國仇敵入侵，給我一個大權力。

For the trust reposed in me I will return the courage and the devotion that befit the time. I can do no less.

為了放在我身上的信用，我將即時回報我的勇氣與獻身，我要盡心盡力。

We face the arduous days that lie before us in the warm courage of the national unity; with the clear consciousness of seeking old and precious moral values; with the clean satisfaction that comes from the stern performance of duty by old and young alike. We aim at the assurance of a rounded and permanent national life.

我們面臨困難日子在我們面前，鼓著國家統一的勇氣，帶著清晰的意識尋找故舊及寶貴的道德價值，帶著從年老及年輕者實踐的滿足感。我們目標描向保證一個圓滿與永恆的國家生命。

We do not distrust the future of essential democracy. The people of the United States have not failed. In their need they have registered a mandate that they want direct, vigorous action. They have asked for discipline and direction under leadership. They have made me the present instrument of their wishes. In the spirit of the gift I take it.

我們不會不信任重要民主的未來，美國人民們沒有失敗，他們需要註冊一個訓令，他們需要直接與有力的行動，他們要求國家領導的專業訓練與指導方向，他們以已經把我當成他們現在祈福的工具，在這給予機會的情形下，我將接受挑戰。

In this dedication of a Nation we humbly ask the blessing of God. May He protect each and every one of us. May He guide me in the days to come.

在對這國家的奉獻，我們謙遜的祈求上帝賜福，祂保佑我們每一位，希望祂代領我走向未來的日子。

**Part of Roosevelt's second inaugural address:** March 4, 1933 “ ... In this nation I see tens of millions of its citizens — a substantial part of its whole population—who at this every moment are denied the greater part of what the every lowest standards of today call the necessities of life.

“I see millions of families trying to live on incomes so meager that the pall of family disaster hangs over them day by day.

“I see millions whose daily lives in city and on farm continue under conditions labeled indecent by a so called polite society half a century ago.



“I see millions of denied education, recreation and the opportunity to better their lot and the lot of their children

“I see millions lacking the means to buy the products of farm and factory and by their poverty denying work and productiveness to many other millions

“I see one-third of a nation ill-housed, ill-clad, ill-nourished.

“It is not in despair that I paint you that picture. I paint it for you in hope — because the Nation, seeing and understanding the injustice in it, proposes to paint it out...”

**羅斯福總統第二任總統就職演講詞部分摘要:** 1933 年 3 月 4 日「在這國家我看見數百萬人民們 - 大部分的人民們目前否認最低限度所謂的生活必需」

「我看見數百萬家庭們每天試圖用微薄的薪資生活, 每天家庭困難圍繞他們。」

「我看見數百萬人民們在城市及鄉村繼續居住如同半世紀以前的生活。」

「我看見數百萬人民們放棄教育, 娛樂及他們及子女的運勢。」

「我看見數百萬人民們沒有錢買農產品及工業產品, 他們貧窮否定其他數百萬人民們的工作及生產力。」

「我看見國家三分之一人民們, 有住房問題、穿衣問題、營養問題。」

「我並不失望頹喪, 我向你們描述這圖畫, 我帶著希望描述, 因為國家看見及了解不公平於其中, 計畫把它描述出來。」

**Part of Roosevelt's third inaugural address:** January 20, 1941. “... Lives of nations are determined not by the count of years, but by the lifetime of the human spirit. The life of a man is three-score years and ten: A little more, a little less. The life of a nation is the fullness of the measure of its will to live.

“There are men who doubt this. There are men who believe that democracy, as a form of Government and a frame of life, is limited or measured by a kind of mystical and artificial fate—that, for some unexplained reason, tyranny and slavery have become the surging wave of the future — and that freedom is an ebbing tide.

“But we Americans know that this is not true.

“Eight years ago, when the life of this Republic seemed frozen by a fantastic terror, we proved that this is not true. We were in the midst of shock — but we acted. We acted quickly, boldly, decisively...”

**羅斯福總統第三任總統就職演講詞部分摘要:** 1941 年 1 月 20 日「國家的生命不是用年來計算的, 而是用人生來計算的。一個人的生命 70 歲左右, 或多或少。國家的生命充滿實行其意願而延續。」

**Part of Roosevelt's fourth inaugural address:** January 20, 1945. “...Today, in this year of war, 1945, we have learned lessons—at a fearful cost— and we shall profit by them.

“We have learned that we can not live alone, at peace; that our own well-being is dependent on the well-being of other nations far away. We have learned that we must live as men, not as ostriches, nor as dogs in the manger.

“We have learned to be citizens of the world, members of the human community.

“We have learned the simple truth, as Emerson said, that ‘The only way to have a friend is to be in.’...”

羅斯福總統第四任總統就職演講詞部分摘要：1941 年 1 月 20 日 「今 1945 年的戰爭，我們用慘痛的代價學習課訓，我們將由此獲得利益。」

「我們了解我們不能單獨和平生存，我們的好生活依賴其他國家們的好生活。我們了解我們活著要像人們，而不像駝鳥或狗」

「我們學習成為世界的公民們，人文社會的成員們。」

「我們了解簡單的事實如艾每森所說：『唯一有朋友的方式是參與其中』...」

### 3. 20<sup>th</sup> anniversary of 1989 pro-democracy demonstrations in Tiananmen Square      3. 1989 年天安門民運 20 周年紀念

June 4, 2009 was the 20<sup>th</sup> anniversary of the Chinese communist government's crackdown of the pro-democracy demonstrations in Tiananmen Square in 1989. Hundreds of thousands of people throughout the world including Hong Kong (about 150,000 people), Macao, Taiwan, USA, Europe, Australia, etc., commemorated those heroes died for striving Chinese democracy. “The spirit of 1989 pro-democracy is everlasting; the lives of the heroes of Jun 4 are immortal,” which is similar to Dr. Sun Ye-Sen's composition of a verse for those heroes scarifying for the uprising in Guandong in the late 19<sup>th</sup> century, “Cultivate the great righteousness; imitate the great lives of heroes.” However, Chinese police have ringed Tiananmen Square, to prevent people marking the 20<sup>th</sup> anniversary of the massacre. China refused calls for a review of the 1989 crackdown in which thousands of people were killed.

2009 年 6 月 4 日是中國共產黨政府鎮壓天安門民運 20 周年紀念，當天數以萬計的群眾分別在香港(約 15 萬人)、澳門、臺灣、美國、歐洲、澳洲...等世界各地，緬懷紀念民運 20 周年「八九精神永垂，六四英烈不朽」。一如孫中山先生於廣東黃花崗之役紀念 72 烈士殉難民族英雄墓碑所提對聯，橫聯：「浩氣長存」，左右聯：「養天地正氣，法古今完人」。但是相反的，當天中共警察們於天安門廣場加強巡邏，以阻止中國人們紀念天安門民運 20 周年。中國拒絕對 1989 民運共產黨政府鎮壓導致數千人喪亡的回顧。

Chinese Premier Wen Jiabo attended the 2008 annual meeting of the United Nations in New York in late September. According to the news report in Hong Kong, Fareed Zakaria, a CNN news correspondent interviewed Wen. He presented Wen a picture that former Premier Zhao Ziyang was accompanied by him to visit many students demonstrating and fasting in Tiananmen Square on June 3, 1989, while he was the chair of the China's Central Office in Beijing. At that moment, Wen was silent for a few seconds and looked solemn. Fareed asked him what he had learned from the incident. Wen believed that the incident was closely related to the development of China's democracy. **“Firstly, Chinese should develop democratic system gradually such that the power belongs to 1.3 billion people, and the Chinese government should serve the people. Secondly, Chinese politics should be based on the**

**constitution. Chinese should establish an independent and fair judiciary system. Thirdly, the government should be supervised by people, and by media particularly,” Wen said.**

中國國務院總理溫家寶於 2008 年 9 月底代表中國參加聯合國大會。2008 年 10 月 1 日有一報訊 — 香港蘋果日報引述 CNN 報導稱，訪談中 CNN 記者法裡德·扎卡裡亞 (Fareed Zakaria) 首先出示 1989 年 6 月 3 日中共中央辦公廳主任的溫家寶，陪同總書記趙紫陽探望絕食學生的照片，隨後問溫家寶從中學到了什麼教訓。溫家寶沉默了幾秒鐘，一度神情凝重，其後極力保持笑容，但兩唇緊閉，隨後指出相信這問題與中國的民主發展有關。溫家寶說，中國發展民主首先逐步完善民主選舉制度，使國家權力真正屬於人民，國家的權力被服務於人民。其次改革司法系統，講求法治，建立獨立和公正的司法制度。第三，政府應受人民的監督，特別是新聞媒體等監督。

June, 4, 2009, was the 20<sup>th</sup> anniversary of 1989 pro-democracy demonstrations in Tiananmen Square, Beijing, China. On the 4<sup>th</sup> of June, 1989, there were pro-democracy demonstrations mainly formed by university students, which were the unprecedented and the largest pro-democracy demonstrations in Chinese contemporary history. These demonstrations were affected to not only millions of people in Beijing, but also were supported by about 1 billion people throughout China. Unfortunately, on the 4<sup>th</sup> of June, 1989, Chinese communist government sent the liberation army and many tanks to crack down those people who participated in the peaceful demonstrations in Tiananmen Square. All the Chinese never forget this horrified tragedy that thousands of people died for striving for China's democracy. As we commemorate those heroes in the 20<sup>th</sup> anniversary, it reminds us that they shall not have died in vein. We shall take over their unfinished tasks to continue to strive for China's democracy and freedom.

2009 年 6 月 4 日是中國 1989 年天安門事件 20 周年紀念日。1989 年中國北京發生了一場大規模以學生為主體的民眾抗議事件，這是中國當代史上一次波瀾壯闊、史無前例的全民民主運動，它不僅有北京數百萬人民參與，而且得到了全中國億萬人民廣泛支持與聲援。然而在 6 月 4 日，中共出動軍隊、坦克車、機關槍對付手無寸鐵的和平抗議民眾，導致中國當代史上一場驚心動魄的歷史悲劇。中華民族永遠不能忘懷那些青年學生與市民用鮮血來換取「中國和平民主自由」。如今 20 年過去了，我們希望他們的鮮血不是白流，回首當年這場運動的背景與起因，我們不僅是為了紀念，更是為了傳承他們未完成的任務，為中國民主與自由而繼續奮鬥。

The world has been in cold war since the 2<sup>nd</sup> World War. In 1985, former Soviet President Mikhail Gorbachev was in power on the world's political stage. He implemented “new notions”, which had great impacts in many communist countries. On November 9, 1989, the Berlin wall was collapsed by his influence. In China, on one hand, Chinese communist government has established economic reforms and has made some progress, since 1978. On the other hand, Chinese government has also created many social problems including unfairness, inflation, corruption, un-security, crisis of belief, etc. Under this circumstance, Hu Yaoban, the former chair of communist party, supported the western notions of democracy

and freedom. Therefore, some advocated scholars such as Fang Lize, Liu Benyan, Wang Yiowang, etc., propagated pro-democracy in China. However, Deng Xiaoping quoted their behavior as “the liberation of capitalism”, which was wide-spread throughout China.

第二次世界大戰以後，世界處於冷戰時期。1985 年蘇共中央總書記戈巴喬夫上台，實行著名“新思維”在社會主義陣營產生廣泛引影響。當時中國正實施改革開放，雖然在經濟上有一番改進，但也引發了許多問題，激起群眾不滿，包括嚴重社會不公，官倒腐敗，通貨膨脹，治安惡化，信仰危機等。在此背景下，當時中共開明領導人胡耀邦，支持引進西方自由主義思潮，由此出現方勵之、劉賓雁、王若望等一批自由派知識份子，大力宣揚自由民主。這就是當時鄧小平所謂“資產階級自由化”在中國廣泛傳播。

On the 18<sup>th</sup> of September, 1985, a demonstration was formed by university students opposing Japanese prime minister Chung Gen Kang Hung's worship of certain divinity. It had become opposing Chinese corruption. In 1986, Chinese Technology University in Hefei, Anhui, proposed pro-democracy and pro-freedom such that Chinese communist party had to confront with them seriously. On the 3<sup>rd</sup> of December, 1986, Deng Xiaopeng organized a meeting with Hu Yaubon, Zhao Tzeyang, Wan Li, Fu Chili, Li Pong etc., criticized that “the liberation of capitalism” had a protective power behind. On the 1<sup>st</sup> of January, 1987, Deng Xiaopeng's talk was pressed in Chinese People's Newspaper. On the 15<sup>th</sup> of January, Hu Yaubon chaired a meeting to liberate Bo Yipo. However, in the mean time, the communist party organized a meeting to object him to disobey the principles of communism and to force him to resign. At that moment, he felt very upset and bursted into tears at the meeting room.

1985 年 9 月 18 日學生自發游行反對日本首相中根康弘參拜靖國神社，隨即演化成為反對官倒腐敗等訴求的學生運動；1986 年底合肥中國科技大學高揚以追求民主自由為目的的政治旗幟，導致當時中南海政治鬥爭異常激烈。1986 年 12 月 30 日鄧小平約談胡耀邦、趙紫陽、萬里、胡啟立、李鵬等。指責有個“資產階級自由化”的中央保護層。1987 年 1 月 1 日人民日報公開披露鄧小平的談話。1 月 15 日在中南海由胡耀邦鼎力平反反解放的薄一波，竟又主持了對胡耀邦進行歷史性圍攻政治局擴大會議，指責胡耀邦“反對資產階級自由化”不力，違反共產黨的集體指導原則，在重大問題上失誤，胡耀邦被迫辭去中共總書記，他忍不住坐在會議室嚎啕大哭。

In 1988, the ideology of democracy and freedom became active again after one year of oppression. Western film involving western civilization was played and “Ho Sam” was broadcasted in Chinese Central Television. There were western styles of clubs in Palace Museum in Beijing. There were also democratic salons on the campus of Peking (Beijing) University.

1988 年中國思想知識界的“自由話”經歷了一年多的壓抑又開始復甦，呼喚“蔚藍色”西方文明的政論電視片《河殤》在中央電視臺公開播出，紫禁城的知識份子有類似“斐多菲俱樂部”，而北京大學校園誕生了“民主沙龍”，民主牆的時代的政治遺產有人繼承發揚。

There were many people to mourn him by presenting florists or writing articles in

Shanghai and Beijing, while Hu Yaoban passed away on April 15, 1989. There were also many people gathered in Tiananmen Square to pay a tribute to him. On the 17<sup>th</sup> of April, a demonstration of 500 students of Chinese University of Law and Politics assembled at the Great Hall in Tiananmen Square, which was the beginning of 1989 pro-democracy movement. On the 18<sup>th</sup> of April, many university students gathered together and waited in the front of Great Hall to request to meet high officials and to hand a letter for the re-evaluation of Hu Yaoban's contributions, the freedom of press, the public accounting of high officials' properties and assessments, the nullification of the limitation of demonstration, and the increase of educated workers' salary. However, Yuan Mu, the spokesman of communist government, refused to negotiate with students with a thought in his mind: "we have fought, have won the power, and have established the communist China with our guns and labor, how can we negotiate with these baby youngsters?" He refused students' request such that the demonstrations continued.

1989年4月15日胡耀邦逝世，北京、上海導致政治敏感的各大院校同時出現一些學生悼念胡耀邦的大字報、悼文、花圈，在北京天安門廣場聚集不少悼念群眾。4月17日逐漸擴大，下午第一支游行隊伍中國政法大學法律系約500名學生，在人民大會堂舉行悼念活動，“八九學運”的序幕正式拉開。4月18日學生們聚集於人民大會堂前靜坐，要求人大常委接見，並向人大提交一封請願函，提出重估胡耀邦功過，新聞言論自由，政府官員和家屬財產公開，取消游行限制，提高知識份子待遇等。但國務院袁木暗函政治老人們“老子暴力打天下做坐天下”，豈容與學生娃娃平等談判，袁木聲稱：請願書是要求與政府平起平坐，成為談判對手，學生要求像是最後通牒，給予政府最後期限，否則就要游行，這是無法接受的，學生代表若觸犯法律，政府必須追究等。他的答覆，拒絕了與學生平等、和平、法制的原則下交涉。於是學生們的示威抗議活動繼續下去。

On the 24<sup>th</sup> of April, 1989, Chinese communist party under Deng Xiaoping's suggestion, Li Pong, Chen Xitung, Li Shiming, Wang Li, Yang Shankung, Chow Shi, etc., had a meeting, who defined students' demonstrations as "a turmoil". Li Pong said that these demonstrations were to challenge with Chinese communist party openly and this incident was "a serious fight opposing freedom of capitalism". Chinese Peoples' Daily Newspaper had published an article with special topics that Chinese communist party must fight with this turmoil, which pointed out that a few people took advantage of students' demonstrations to create chaos. Chinese communist party's definition of students' patriotic demonstrations triggered the anger of all the people in China. Later, thousands of millions of people throughout China joined with students together, which had formed the largest demonstrations for pro-democracy in Chinese contemporary history. Unfortunately, on June 4, 1989, Chinese communist party used shooting diplomacy to treat the peaceful pro-democracy demonstrations, which caused the saddest and the most horrified tragedy in Chinese contemporary history.

4月24日中共政治局在鄧小平的旨意下李鵬、陳希同、李錫銘、萬里、楊尚昆、喬石等召開政治局會議將學生遊行定為“動亂”，李鵬稱事件是“公開的向黨挑釁”，



對該事件的處理“是一場嚴重的反對資產階級自由化的鬥爭”。《人民日報》為此發表《必須旗幟鮮明地反動亂》的《四二六社論》，社論稱“有極少數別有用心的人”利用學生製造穩混亂。中共這一對學生愛國運動的定性，激起了全中國百姓的民憤，最終導致一九八九、六四民運，完全擺脫了單純的學生性質，轉而成為一項全民抗議運動，並招致向來對付民眾運動絕不手軟的鄧小平，下令以武力鎮壓的悲劇上演。

#### 4. 2009 Urumqi's Riot in Xinjiang

#### 4. 2009 年中國新疆烏魯木齊事件

According to the news report, there was an incident involving racialism between Han people and Weiwuer People in Shaoguan, Guandong province, China on June 26, 2009. The fight between Hans and Weiwuers had injured 120 people including 89 Weiwuers and 2 dead. At that moment, policemen and government did not respond immediately so that the fight continued for a couple of hours, which had caused severe damages and injuries. Later, policemen and government showed up, but did not capture the suspects such that Weiwuers felt unfair and had strong reactions.

根據海內外新聞雜誌報導，2009年6月26日廣東韶關發生一庄漢族人與維吾爾族人的群毆事件，傷者多達120人，其中89維族人，2名維人被打死。政府遲遲不出面，附近警察也不作為，聽任群毆持續數小時，而造成嚴重傷亡。後來政府出面，只讓人群自行散去，不把疑似兇嫌帶走。當韶關事件傳到新疆維族人，引起了一些反應。

Based on the news report of Chinese government on July, 5, 2009, a group of Weiwuers gathered in the plaza of Urumqi, the capital of Xinjiang province, to demonstrate peacefully. However, they were suppressed by the government and police right away, who captured about 70 people such that the demonstration was scattered immediately. Later, a big fight between policemen and Weiwuers with rocks, fists, stealing, etc., started around 8:18 p.m. If the government and policemen did not suppress Weiwuers in the beginning, this sad and horrible tragedy would not have happened.

據官方報導2009年7月5日下午6時20分，一群維族人聚集烏魯木齊廣場游行向政府討個公道，根據香港《亞洲周刊》報導，當時維族人游行隊伍四周都有維族人控制，以免與鄰近漢民發生衝突，這是和平理性的游行，但立即招致政府打壓，當場抓走70幾人，整個游行隊伍被驅散，據官方報導，打砸搶在8時18分開始。我們設想，假使一開始，政府當局不派軍警打壓，而出面與遊行對話，則悲劇將不致於發生。

Thabear Cardear, the president of the world Weiwuers association proclaimed on July 6, 2009: “For Weiwuers, today is a very dark day. Yesterday, Chinese government sent policemen and arm forces to suppress the peaceful demonstration formed by Weiwuers in Urumqi, which caused a few hundred people dead and injury. This massacre had never happened under the control of the eastern Turkey. People in the crowd were shot, were beaten to death, and were rolled over by tanks to death. According to news report, there were more than 100 people were killed in Kothe, the southern city today. Chinese arm forces have been

sent for a mission to confront with the demonstrators in Kothe.

The US Weiwuers association and the World Weiwuers association condemn that Chinese government used severe arm forces to suppress Weiwuers.

We want peace and justice, and stop arm forces immediately. We want Chinese government to ensure the security of all the Weiwuers. We suggest that the government releases peaceful demonstrators.

We also criticize some media to report Weiwuers' violent acts. We absolutely oppose violence in any form. We condemn that the Chinese government has used non-humanity to treat peaceful Weiwuers for 60 years since 1949, etc.”

世界維吾爾族大會主席熱比亞·卡迪爾於2009年7月6日發表<<關於烏魯木齊騷亂的聲明>>:「對維吾爾人民來說,今天是一個非常黑暗的日子。昨天,在地方首府烏魯木齊,中國警察和軍人對以千計的維吾爾示威者實行了鎮壓,造成了數百人死亡和數百人受傷。這次屠殺是東土耳其斯坦在中華人民共和國統治下前所未有的。在場的人證實示威者被中國警察射、打致死,有的甚至被裝甲車軋死。我們今天得到的消息是南部城市喀什也有100多人被殺,軍隊已全面出動,對付喀什及附近城市和田的示威。

維吾爾美國協會及世界維吾爾族大會強烈的譴責中國政府在烏魯木齊及喀什使用過分的強力對付抗議者。我們呼籲國際社會對中國政府鎮壓示威者時使用殘酷的手段予以譴責。

我們急切呼籲和平、正義和停止所有暴力。我們要求政府保障東土耳其斯坦生活的所有人的安全。我們要求中國政府停止在東土耳其斯坦對維吾爾人殘酷鎮壓,並完整、公平地公布所有已經發生示威者的死亡與受傷。我們要求中國政府釋放因參與和平抗議而拘捕示威者。

我們也明確譴責媒體報導的某些維吾爾示威者的暴力行為。我們絕對反對任何形式的暴力。最首先的是我們譴責中國長達60年的暴力、由國家主導的對和平的維吾爾人施行的暴力。…」

After the incident of the 5<sup>th</sup> of July, a demonstration was formed by Hans on a large scale on the 3<sup>rd</sup> of September. Though they did not fight with knives and sticks, it was even scared by forces. A few people used “needles” to attack citizens. According to the Chinese government's news release, there were many citizens attacked by needles in the public areas. Among the suspects, there were Hans, Weiwuirs, Muslims, Mongolias, Hosacks, etc. The policemen captured 15 suspects who committed crimes, detained 6 people, and planed to detain 4 more. This incident has been under investigation.

新疆“七五”暴力事件塵埃未定,“九三”漢人大規模示威事件接踵而至,這次雖沒動刀舞棒的囂張,但“針刺傷害”比暴力更恐怖,更令人恐懼不安。據新疆維吾爾自治區黨委,常委政法書記朱海倫2009年9月5日在新聞發佈會表示,近日烏魯木齊部分公共場所連續發生群眾被不明針狀物刺傷的案件。報案者有漢族,維吾爾族,回族,哈薩克族,蒙古族等9個民族的市民。他說,公安局已抓獲犯罪嫌疑15人,其中刑事拘留6人,批准逮捕4人,目前案件正在全力深入調查中。

The behavior of “needling” is spread widely in Urumqi. Such an act seems to fight against the whole society. On the 5<sup>th</sup> of September, no people or organizations were announced to be responsible to such an attack, before the government’s news release. Citizens were afraid to take city buses in Urumqi. It was very scary that the “needling” is possible to carry some infected virus. It caused an insecure and chaotic situation in the community. There was a rumor that some people to spend \$5,000 Chinese Yen to hire Weiwuirs to needle citizens.

“針刺傷害”的襲擊行為，當時瀰漫於烏魯木齊市整個地區，這種前所未有的流行恐怖，似乎是“反社會”行為。在9月5日在新聞發佈會召開前，沒有任何人或組織對“針刺傷害”做真實的交代，太恐怖了，老百姓連公車也不敢坐，社會流行著“可能傳染各種病毒”的傳言，因此造成社會的普遍恐慌。有謠言說，有人在新疆南疆偏遠地區，專門僱用維族人，一人獎勵5000元對漢人實施針扎。

In fact, the incident of 9-3 is an extension of the riot of 7-5. A group of military medical scientists flew to Urumqi to examine the needling act. The fears of the needling are: 1. no prevention; 2. the crime is not serious and hard to be verified; 3. it is hard to control and it is easily hidden. The act of “needling” has continued for a few days that no news broadcast or internet reveals. We don’t know how long Wang Lachang, the governor of Xinjiang wants to hide this event, if this demonstration would not happen,

新疆“9.3”的“針刺”事件實際上是“7.5”事件的延續，官方聲稱解放軍軍事醫學科學院組成檢疫小組飛抵烏魯木齊就部分群眾扎傷參與當地有關部門進行檢驗鑒定工作，這針刺行為令人恐懼之處在於：1. 無法預知，防不勝防；2. 罪行較輕，證據不足；3. 難以控制，隱蔽性強。持續了許多天得街頭針刺襲擊事件，竟連互聯網上也沒走漏風聲，若不是“九三”數千漢人大規模示威，不知執掌新疆近20年的王樂泉們，還要隱瞞多久？

Wang Lachang is 65 years old and has known Hu Jingtao since 1980s, while he served as the chair of the association of communist youth in Shandong province. In 1991, Wang was transferred to Xinjiang to serve as the vice governor. In 1995, he started to be the governor of Xinjiang due to his success to fight with three powers”. In 2002, he was promoted as committee member of federal politics bureau. He has served for 18 years including 14 years as the governor and 4 years as the vice governor, longer than a regular term for 10 years.

65歲的王樂泉與胡錦濤最早的淵源，可追溯於80年代，王任職於共青團山東省委書記期間。1991年開始，王調任新疆，先任副主席，1995年出任第一把手，因“嚴打三股勢力”有功，2002年被擢升為政治局委員，王主政新疆迄今已長達18年，任該區第一把手也已長達14年，遠超過一般的10年任期。

Wang Loquan, the chair of the communist party of the autonomous region of Shinjiang is originally from Shandong. Based on rumors, Wang helped many entrepreneurs from Shandong and received many commissions from them. Therefore, he has become a millionaire, who has also corrupted a lot of money.

新疆自治區黨委書記王樂泉是山東壽光人，號稱“新疆王”，據新疆坊間傳聞，王樂泉扶植許多山東人辦的大企業，而他擁有被扶持企業的股份，也使他成為巨富，如果揭幕財富，王樂泉是中國的大貪。

Because the victims of this incident were Hans, it made Hans furious. According to the news report, on the 3<sup>rd</sup> of September, 2009, there were thousands of Hans assembled at the plaza in Urumqi to raise a flag with “Protect community and punish suspects”, “Down with Wang Loquan”, etc. Due to the Urumqi’s riot, people want Wang to step down from power.

由於此次受害者是非維吾爾人而是漢人，激起了漢人的憤怒，據中新社報導 9 月 3 日在烏魯木齊光明路、北門、人民廣場、人民電影院、南們等地數千漢人聚集高舉國旗打出 “保護家園嚴懲暴徒”，一些人聲討王樂泉政府，抗議市內治安惡化，要求王樂泉下臺，也有人打出 “打倒王樂泉” 的橫幅標語。

Xinjiang, the autonomous region, has been a problem for China for a long period of time, since it is always governed by Hans. Although Xinjiang has the title “autonomous region”, it has been governed by Chinese communist party for 60 years since 1949. The governor of the autonomous region of Xinjiang has been always assigned by the Chinese communist party. It has never governed by Weiwuirs themselves. The communist governor has decided everything for Weiwuirs. Today, many Hans have immigrated into Xinjiang, and Hans are more populated than Weiwuirs.

新疆問題，禍起蕭牆，實為大漢族主義長期統治的結果，名為 “新疆維吾爾自治區”，自 1949 年共產黨掌政 60 年來，各級黨政大權，向來就是掌握在由共產黨從內地派來漢族黨委書記手中，替 “維吾爾人當家作主”。今日新疆，漢族人口經過長期有計劃有組織的移殖，實際已大大超過維吾爾族人口。

## 5. How Chinese learn from Roosevelt’s addresses to deal with these two political incidents 5. 中國人如何學習羅斯福總統演講詞處理這兩件中國政治事件

Dr. Sun Ye-Sen established Xinzhong Association in 1894, which became Tungmong Association, Chinese revolutionary party, and then Chinese People’s party (Kuo-Ming party). Through ten failures of uprisings, Sun Ye-Sen and Huang Xin finally overthrew Qing Dynasty and established the Republic of China in 1911. Sun hoped that China could be established through three stags: military politics, instructional politics, constitutional politics. Afterwards, Chinese could develop democracy following three principles: principle of people’s ethnology, principle of people’s power, principle of people’s lives, which are similar to Abraham Lincoln’s philosophy that the government is of the people, by the people and for the people. Unfortunately, Sun passed away on March 12, 1925 with unfinished task. In 1949, Mao Zedong established the Peoples of Republic of China by fighting with guns. He enforced the Marxist ideology and the bureaucratic system of communist party to Chinese people. There were land reforms, extremely political movements, great leap, cultural revolution from

1966-76, etc. China's democracy has been fallen behind for 60 years.

自孫中山先生於 1894 年創建興中會、同盟會、中國革命黨、中國國民黨，十次革命失敗，於 1911 年 10 月 10 日孫中山與黃興領導第十一次武昌起義，辛亥革命成功，推翻滿清，締造中華民國。孫中山希望中國能歷經軍政、訓政，憲政三時期而推行民主、民權、民生三主義，如同林肯總統的民有、民治、民享，可惜功虧一簣。中國再經歷北伐，對日抗戰與國共內戰。1949 年毛澤東以槍桿子奪取政權，更改國號為中華人民共和國，實行馬克思共產主義，文化改革、土地改革、三反五反、三面紅旗、大躍進、人民公社、階級鬥爭、十年文革…，中國民主更倒退 60 年。

The movement of 1989 pro-democracy demonstrations in Tiananmen Square demonstrated that 1.3 billion of Chinese are eager for democracy and freedom. Although the movement failed, it stimulated the improvement and development of China. In order to prevent such a demonstration, Hu Jintao, Jiang Zeming, and Li Pong established a series of university military classes to enhance peoples' ideology for communism. China's government enforces martial law in the Mainland, and Chinese dissatisfactions are not decreasing, but increasing.

1989 年 6 月 4 日天安門事件，再度證實全中國億萬人民們渴望民主與自由。八九民運雖然失敗，但事實上它促進了中國的社會進步，六四屠殺使中共政權陷於風雨飄搖之中。為了防止八九民運重演，胡錦濤、江澤民、李鵬當局提出抵制和平演變，並推出大學生軍訓等一系列加強控制的措施。整個中國社會仍處於戒嚴狀態，民眾的強烈不滿情緒不但沒有消失，反而有所強化。

We suggest that Chinese President Hu Jintao does not become the second Mao Zedong. He reinforces communism and socialism into Chinese people and captures many Chinese dissidents into prisons, which causes millions of Chinese to withdraw from the communist party. We urge him to learn from President Roosevelt great and candid personality: "I will address them with a candor and a decision which the present situation of our Nation impels. This is preeminently the time to speak the truth, the whole truth, frankly and boldly. This great Nation will endure as it has endured, will revive and will prosper." Nowadays, 1.3 billion Chinese desperately want democracy and freedom, and hate communism. So many foreign countries invaded China such that it was almost conquered, since we had the 1<sup>st</sup> Opium war in 1840. Chinese have endured for 170 years, we will revive and will prosper.

我們奉勸中國共產黨國家主席胡錦濤勿成為毛澤東第二，強行共產主義與社會主義於中國，補捉民主人士下獄，引起數百萬人退出共產黨，我們希望他學習羅斯福總統偉大誠懇的精神：「如今我們的國家急需的情況下，這是很重要的時刻，以坦誠的與表白的態度敘述整個事實。今天我們國家所確實面對的狀況，我們不須要退縮，這偉大的國家將忍耐如同它已經忍耐，將復甦及興盛。」如今的 13 億的全中國人們渴望民主、自由、法治而痛恨共產主義的階級鬥爭如同文化大革命的階級鬥爭。中華民族自鴉片戰爭 1840 年以來，歷經患難蹂躪瓜分幾乎亡國，這偉大中華民族將忍耐如同它已經忍耐 170 年，中國將在我們年輕的這一代步入政治民主化，中國將復甦及興盛並活躍世界舞台，



領導世界走向和平。

We applaud Chinese Premier Wen Jiabo's conversation interviewed by Fareed Zakaria, a CNN news reporter in 2008. Let's recall that Wen said: "Firstly, Chinese should develop democratic system gradually such that the power of China belongs to the 1.3 billion people. Secondly, Chinese should establish an independent and fair judiciary system. Thirdly, Chinese government should be supervised by people, and by media particularly".

我們為中國總理溫家寶於 2008 年 9 月底代表中國參加聯合國大會時，CNN 記者法裡德·扎卡裡亞（Fareed Zakaria）訪問溫家寶 1989 年 6 月 4 日天安門事件所得的教訓鼓掌，他說：「中國發展民主首先逐步完善民主選舉制度，使國家權力真正屬於人民，國家的權力被服務於人民。其次改革司法系統，講求法治，建立獨立和公正的司法制度。第三，政府應受人民的監督，特別是新聞媒體等監督。」

Briefly, two main tasks of China's reform are economic marketization and political democratization. It was impossible to implement economic marketization due to the binding of Chinese ideology, before the crackdown of Tiananmen Square in 1989. Chinese communist party accepted economic marketization under tremendous pressure, after the 1989 pro-democracy crackdown. Chien Yinyi, the director of graduate school of business administration at Hsinghua University, addressed in March 2009 that "In 30 years of economic reform, Chinese economic rapid growth is due to the transformation from economic planning to economic marketization." Chinese communist party accepted economic marketization, which was forced by the 1989 pro-democracy crackdown. It is analogous to the European revolution in 1848, which had similar economic marketization and political democratization, but it involved some racialism.

中國的改革任務，簡而言之，是經濟市場化與政治民主化。八九民運以前由於意識形態的束縛，市場化與民主化是可望而不可及，八九以後中共加強思想控制補捉民運人士下獄，民主無從談起。但中共卻在巨大的壓力下與鄧小平的指點下接受了市場化。誠如清華大學經濟管理學院院長錢引穎一於 2009 年 3 月談及「改革開放 30 年來中國經濟高速成長，根本原因是改革開放帶來的經濟轉型，即由計劃經濟向市場經濟的轉型。」而中共從堅持社會主義到接受市場化，是八九民運逼出來的。從這方面來說，近年的經濟成長，很大成度要歸功於八九民運，其中因果關係類似歐洲 1848 年革命歐洲革命訴求，也有類似經濟市場化與政治民主化的內容，其中還夾雜著民族主義。

Recently, Chinese economic marketization has been deformed in the wrong way. Many enterprises are owned by State totally or partially. The state enterprises should be owned by all people, and its value of productivity should be possessed by and be distributed to all the people. However, many state entrepreneurs only serve high officials who have power and authority. Many state enterprises have gradually become the assessments of high officials. Since high officials mandate state enterprises, state entrepreneurs try to flatter and to serve them. Some people said that Deng Xiaoping restored capitalism, which is similar to high officials ganging up with businessmen in 1949. Comparing to economic planning,

“bureaucratic capitalism” provides growth, which is an improvement. However, it causes serious unfairness and many conflicts. The only way to resolve this problem is political democratization.

中國近年實行的經濟市場化可說是畸形的。許多公司企業，至今仍為國家所有或部分所有，按理說國有資產應該是全民所有，國有資產孳生的價值應由全社會分享，但事實上，國有資產經常僅為有權有勢者服務，很大一部分國有資產被有權有勢者化為己有。此外由於政府官員能向企業發號司令，企業要靠巴結官員，給他們好處，才能獲得生存空間。有些人直指鄧小平復辟了資本主義，使中國出現類似 1949 年以前的官商一體的現象。相比於計劃經濟、大鍋飯，“官僚資本主義”促進了經濟成長，可算是一種進步，但也造成了嚴重的不公，累積了許多新的矛盾。化解矛盾的關鍵仍是政治民主化。

Currently, Chinese deformed economic maketization causes high officials and businessmen to focus on earning money without virtues, which is similar to President Roosevelt’s address: “Recognition of the falsity of material wealth as the standard of success goes hand in hand with the abandonment of the false belief that public office and high political position are to be valued only by the standards of pride of place and personal profit; and there must be an end to a conduct in banking and in business which too often has given to a sacred trust the likeness of callous and selfish wrongdoing. Small wonder that confidence languishes, for it thrives only on honesty, on honor, on the sacredness of obligations, on faithful protection, on unselfish performance; without them it cannot live.” “Restoration calls, however, not for changes in ethics alone. This Nation asks for action, and action now.”

如今中國政府的畸形的經濟市場化，官商往錢看齊，毫無道德，如同羅斯福總統所說：「錯誤的金錢物質被認同當作成功的標準，瀰漫錯誤信仰著，公共辦公室及大官由其處所驕奢及個人財富被評估，對從事銀行及生意經常給一委託公司自私錯誤營利，應該有一個終結。小疑惑是信心失去了，因為它僅成功於誠實、坦白、義務奉獻、忠心保護、不自私從事工作、沒有它我們不能生存。」 「恢復不僅是道德改善，我們國家必須採取行動，現在就行動。」

We can similarly take President Roosevelt’s address as practice. “Without democracy, freedom and constitution, Chinese can not merely take but we must give as well; that if we are to go forward, we must move as a trained and loyal army willing to sacrifice for the good of a common discipline, because without such discipline no progress is made, no leadership becomes effective. We are, I know, ready and willing to submit our lives and property to such discipline, because it makes possible a leadership which aims at a larger good. We pledge that the larger purposes - democracy, freedom and constitution will bind upon Chinese all as a sacred obligation with a unity of duty.” Through 2008 global economic and financial crisis, we realize that the democracy in USA and West Europe is not sufficient since their history is not long enough and their cultures are not civilized enough for emphasizing morals and ethnics. On one hand, we have to work on political democratization in China. On the other

hand, we have to promote Confucianism and to restore Chinese superior culture of 5000 years.

我們可以類似引用羅斯福第一任總統就職演講詞於中國。「在我們 13 億中國人民們在沒有民主、自由、法治之前，我們不能只取得，我們也要奉獻；如果我們要往前進，我們必須行動如同一個受訓練及忠心的軍隊，為了中國人民們共同長久治安的好處，願意犧牲。因此我們計畫提供承諾大目標 - 中國政治民主化，將連接我們大家在一起，好像一個神聖的義務並團結在一起的責任。」2008 年的世界金融風暴，明顯的告訴我們美國與西歐的民主是不夠的，他們文化短淺，缺乏倫理道德。我們一方面要促進中國政治民主化；另一方面我們還要發揚孔孟思想及復興中華民族 5000 年優良的傳統文化。

To Urumqi's riot, Chinese government should use a sincere and equal attitude to communicate with Weiwuirs and to annihilate hostility between Hans and Weiwuirs. The 21<sup>st</sup> Century Chinese foundation in USA established an open dialogue among races including Hans, Muslims, Tibetians, Weiwuirs, Mongolians, etc., and regions including Hong Kong, Taiwan, Macau and China, since 1995. In 2008, they celebrated the 4<sup>th</sup> anniversary of "Ethnic youth leaders study groups" which passed four principles of a declaration of unity: 1. all the races cooperate based on mutual respects of differences and human rights; 2. all the races obey the rules of peaceful non-violent demonstrations; 3. all the races respect one another and mutually exchange the situations of human rights; 4. all the races correspond and communicate, annihilate hostility and care one another. This declaration could be a good reference to Chinese government and people.

對烏魯木齊事件中國政府必須以平等誠懇的態度與維吾爾族人們互相交流，消除民族仇視。美國 21 世紀中國基金會於 1995 年開始，組織各民族包括漢、藏、維、蒙等，各特殊地區包括港臺澳大陸人民之間的對話，2008 年舉辦第四屆“族群青年領袖研習營”通過了包含四條共識的聯合宣言如下：1. 各族群共同遵守合作原則：尊重民族特性之間的差異，忠於人權普世價值，聯合起來致力於憲政與民主的實現。2. 各族群共同堅守和平非抗暴的抗爭事件。3. 各族群互相尊敬，相互關懷彼此的人權情況。4. 各族群保持密切聯繫和溝通，相互寬容，消除仇恨與誤解，追求真理與比彼此關愛。此宣言可供中國政府與人民們參考。

President Franklin D. Roosevelt addressed to Congress on January 6, 1941: "In the future days, which we seek to make secure, we look forward to a world founded upon four essential human freedoms. The first is freedom of speech and expression —everywhere in the world. The second is freedom of every person to worship God in his own way—everywhere in the world. The third is freedom from want... The fourth is freedom from fear." If Chinese would build these four human freedoms: freedom of speech and expression, freedom of religion, freedom from deficiency and poverty, freedom from fear, in China, then 1989 massacre in Tiananmen Square, 2008 and 2009 China's riots in Tibet and in Urumqi would not had happened to cause so much sadness and so many casualties.

羅斯福總統曾於 1941 年 1 月 6 日在美國國會演講：「在未來的日子我們尋求保證，我們期望一世界建立四個重要的人權自由：第一自由是全世界每一地方有言論與表達自由；第二自由是全世界每一個人有自由用自己的方式敬拜上帝；第三自由是擺脫匱乏與貧窮；第四自由是擺脫恐懼。」13 億中國人民們若能努力在中國土地上建立四種自由：言論與表達自由、宗教自由、擺脫匱乏與貧窮自由、擺脫恐懼自由；則類似 1989 年 6 月 4 日天安門事件數千冤枉青年與民眾不會悲慘淪亡；2009 年中國新疆烏魯木齊種族事件數百人不會喪生，2008 年 3 月 14 日西藏抗暴運動也不會發生。

If Chinese have freedom of speech and expression and freedom of media in the future, then corruption and unfairness will be revealed, which will benefit to all the people. If Chinese have freedom of thought, we will have more creativity and productivity. It will accelerate China's economy, which is the blessing for entrepreneurs and customers. In modern politics, multi-parties and free elections are necessary. If China wants to play a leading role in the international world stage, Chinese must have political democratization eventually. Our great grandparents, grandparents and parents had been suffered from many wars and turmoils for 170 years. We remember our ancestors' sufferings and shall take over their unfinished task, up from Dr. Sen-Ye Sun and his patriotic fellows, down through to the sacrificed demonstrators of 1989 pro-democracy in Tiananmen Square, to strive for China's political democratization.

如果中國人民們有了言論與表達自由、新聞自由，社會的腐敗與不公平，就會得到抑制與均衡。人們有了思想自由，創造力會得到更好的發揮，在經濟領域企業間的競爭，是消費者的福音，也是企業提昇的動力。在政治領域，多黨制和人民自由選舉是相應的競爭制機，中國若要取得世界文明的領導地位，遲早必須實施政治民主化。我們曾祖父母，祖父母，父母歷經中國動亂一百七十年，顛沛流離，我們年輕的這一代，將記取教訓，承先啟後，上自繼承孫中山先生於 1911 年締造中國，實行民主、民權、民生三主義未遂及多少民族先烈慷慨取義成仁，下接棒於八九民運精神，為中國政治民主化繼續奮鬥，努力貢獻力量。

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**Archive and Hemisphere: *Moby-Dick*                      半球史记：《莫比·迪克》****and the Age of Discovery****与地理大发现**

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Just sixteen years after the signing of the Constitution in 1787, the Louisiana Purchase marks the passage of the United States from postcolonial republic to emerging empire. In a letter to Thomas Jefferson from 1803, Andrew Jackson, then a colonel in the Tennessee militia, celebrates this acquisition while implying U.S. ownership of an even grander empire: “all the western Hemisphere rejoices at the Joyful news of the Cession of Louisiana—an event which places the peace happiness and liberty of our country on a permanent basis, an event which generations yet unborn in each revolving year will hail the day and with it the causes that gave it birth.” By merging the agency of the European colonies, Native Americans, and Africans into a single exultation, Jackson performs one of the first acts of political ventriloquism in the Americas. He conceals U.S. nationalism within the garb of pan-American solidarity, as he turns effortlessly from international spokesman (“all the western Hemisphere”) to opportunist praising the political aggrandizement of a single nation (“our country”). He invokes universal principles of self-rule from the Declaration of Independence (“happiness and liberty”), but only in support of a reason of state that limits or eclipses Spanish, French, British, and Portuguese to the Americas.”

1787 年宪法签署仅 16 年后，路易斯安那购地条约标志了美国从一个后殖民共和国走向一个崛起的帝国。1803 年，田纳西民兵上校安德鲁·杰克逊在给托马斯·杰弗逊的一封信中，对购地表示了祝贺并暗示美国应该拥有更广阔的土地：“整个西半球都为路易斯安那购地而欣喜。这一事件将我国的和平幸福和自由置于一个永恒基础之上，这一事件会使我们的世代代为之欢呼。”把欧洲殖民者、美国原住民和非洲人都汇入同一种喜悦，杰克逊上演的是美国最早的政治腹语术之一。他把美国的民族主义隐藏于泛美团结的外衣下，他不费力地从国际发言人（“整个西半球”）变成赞颂一个国家（“我们的国家”）政治实力增强的机会主义者。他援引独立宣言（“幸福与自由”）中的“自治”公理，旨在维护本国利益，并将削弱西班牙人法國人英國人及葡萄牙人對美國的要求。

As a military general, Jackson invaded the Florida panhandle during the First Seminole War and captured Pensacola, an effort that would eventually lead to the U.S. annexation of Florida in 1819. As president, he signed into effect the Indian Removal Act in 1830, which drove west Native Americans residing east of the Mississippi, and fostered

immigration into Texas, thus laying the groundwork for the U.S. conquest of northern Mexico in 1848. Like John L. O'Sullivan, that most influential advocate of so-called manifest destiny, Jackson believed that the U.S. would solve its Native American problem by expanding westward and southward in a two-front advance that would oust all of Europe from North America. O'Sullivan's editorials for the *Democratic Review*, which he co-founded in 1837, bolstered Jacksonian populism in general, and supported the U.S. annexation of Texas and Oregon in particular. In an article from that same year titled "The Great Nation of Futurity," he proclaimed the fate of the U.S. in terms more metaphysical, but no less geographically ambitious than Jackson's:

The far-reaching, the boundless future will be the era of American greatness. In its magnificent domain of space and time, the nation of many nations is destined to manifest to mankind the excellence of divine principles; to establish on earth the noblest temple ever dedicated to the worship of the Most High—the Sacred and the True. Its floor shall be a hemisphere—its roof the firmament of the star-studded heavens, and its congregation an Union of many Republics, comprising hundreds of happy millions, calling, owning no man master, but governed by God's natural and moral law of equality, the law of brotherhood—of "peace and good will amongst men."

作为一军将领，杰克逊在第一次塞米诺尔战争率兵出战佛罗里达俘虏了潘萨科拉，此举最终导致佛罗里达 1819 年归属美国。作为一国总统，杰克逊于 1830 年签署了《印第安人迁移法案》，将居住在密西西比河以东的原住民赶到了西边，为德克萨斯带去了移民，这也为 1848 年美国获取墨西哥北部地区奠定了基础。正如所谓“昭昭天命”的最有影响力的提倡者约翰·欧苏利文，杰克逊也相信美国应该东西两条战线同时推进，把殖民者赶出北美，这样才能解决原住民问题。欧苏利文在的《民主评论》的社论中（他本人于 1837 年参与该杂志创刊）声援杰克逊式的民粹主义，还特别对美国占有德克萨斯和俄勒冈表示了支持。在创刊同年的名为《未来美好的伟大国家》的文章里，他用虽形而上学，然而并不弱于杰克逊领土野心的辞藻阐释了美国的命运：

遥远的、无尽的未来将是伟大的美国时代。在广阔的时空里，这个多民族国家必将为世人展示神意，将在地球上建造一个信仰上帝、信仰神圣与真理的最华丽的庙宇。它的地板是半球，屋顶是群星点缀的苍穹，它的信众就是共和国家的联盟，那里数以百万的人民呼唤这个社会没有高低贵贱之分，完全由上帝的自然和道德的平等法则、以及本着“和平善意相处”的友爱法则来治理社会。

O'Sullivan places the unfolding national consolidation of the U.S. along the romantic trajectory of Jacksonian individualism. The "boundless future" here connotes expansion without geographical or temporal limits. Expulsion, war, and annexation become universal

events marking a cosmic movement, not political acts that are determined by historical agents. Along with the conceptual openness of U.S. destiny, O'Sullivan renders the visionary span of empire in the architectural design of the sacred "temple." Erected for the secular worship of human prosperity, its roof reaches unto a cosmic zenith. The base occupies the foreign and domestic soil of the western hemisphere. Like Jackson before him, O'Sullivan figures U.S. occupation of North and South America as a natural stage in the course of democracy. He evokes international diplomacy in his image of a league of nations ("an Union of many Republics"), but ensures the intactness of that coalition through the ultra sovereignty of that "nation of many nations."

欧苏利文把美国国土的日益巩固用杰克逊式个人主义的浪漫说辞表达出来。这里“无尽的未来”即指没有地理和时间限制的扩张。驱逐、战争、吞并，好像成了标记宇宙活动的普遍现象，而不是历史人物上演的政治事件。连同概念上的美国命运展开，欧苏利文把理想中的帝国扩张也放进了“神圣庙宇”的建筑结构里。为世俗的人类繁荣兴旺而建立，它的屋顶到达了宇宙的顶端。它的地基覆盖了整个西半球及其附属。像之前的杰克逊一样，欧苏利文认为美国对南北美洲的占领是民主进程中的自然阶段。他在国际外交中唤起一个国家联盟（共和国家的联盟）的影像，而保证这联盟完好的却是那个“多民族国家”的过度主权。

U.S. expansion from the Atlantic to the Pacific may mark the culmination of a Jeffersonian "empire of liberty," but the history of early transamerican relations shows that the nation always sought a greater empire in the Americas. Paradoxically, this imperial agenda also brought the New World republics into closer contact and made American history in the national period a transcultural affair. Rather than comprising a singular narrative of Anglo-American dominance, this era of U.S. aggrandizement demonstrates the interrelated and contradictory histories of Europeans, Native Americans, and Africans in a largely disputed New World. While Indian Removal resulted from a systematic process that Anders Stephanson rightly calls "an instructive history of ethnic cleansing," the focus on the West as a privileged site of dispossession limits our inquiry by undervaluing the role of Native American resistance to European and Euro-American invasion, and by transposing current U.S. geography onto an arena of unfixed national boundaries during the nineteenth century.

美国版图从大西洋到太平洋的扩大或许标志杰克逊式“自由帝国”的顶峰，但早期美洲国家间关系的历史却表明这个国家一直在美洲谋求成为一个更大的帝国。吊诡的是，这个帝国扩张日程也给“新世界”共和国们带来了进一步的交往，让国民时代的美国历史成为跨文化的事件。与其说是英美统治独领风骚，莫过说美国扩张时期呈现的是欧洲人、原住民、非洲人在被广泛议论的“新世界”中的相关又充满矛盾的历史。尽管在经过安德斯·斯蒂芬森称之为“种族清洗的良性历史”的系列运作后“印第安人迁移法案”成形，低估原住民对欧洲人和欧裔美国人侵略的抵抗、以及在十九世纪将美国地理放到不固定的国土竞技场上，使得西部作为吞并的特殊地点限制了我们对此事的质疑。

Only a comparative approach that recognizes points of divergence, but also contact and similarity, can treat adequately the historical realities of the western hemisphere. After all, U.S. expansion divided but also brought together New World peoples along multiple frontiers, creating, in the process, inter-American history in triangular relation to Europe. Just as there were political and socioeconomic differences between the Americas, so too did there exist patterns of historical commonality, including transatlantic settlement, the conquest of Amerindians, colonial dependency, African slave economies, racial miscegenation, and revolutions and nation-building. No less important, the people of the western hemisphere shared an isolated landmass that furnished its postcolonial nations with the basis for constructing independent New World identities.

只有能找出分歧，也看到联系与相似的比较法才能充分认识西半球的历史事实。毕竟，美国在多条战线上的扩张既分裂也统一了“新世界”的人民，同时也建立了美洲国家间同欧洲的三角关系。就像美洲内部存在着政治和社会经济的不同，同时也存在着历史的共通之处，如跨大西洋居留地、征服美洲印第安人、殖民属地、非洲奴隶经济、种族通婚、革命和国家的建立。同样重要的是，西半球的人们共享一片孤立的大陆，而这片大陆成为后殖民时代的众多民族国家的“新世界”主体意识得以构建的基础。

As purveyors of nationalist ideologies, many writers from the U.S. and Latin America labored to establish literary platforms separate from Old World cultural models. From Ralph Waldo Emerson's "The American Scholar" to José Martí's "Nuestra América," a number of treatises called for cultural independence to match political aspirations. While these movements were meant mostly to serve national interests, they often cultivated a literary pan-Americanism that connected the many cultures of the Americas, particularly through the vehicle of the Native Americas. Works by authors ranging from James Fenimore Cooper, Henry Wadsworth Longfellow, and Walt Whitman in Anglo-America to José María Heredia, José de Alencar, and José Martí in Latin America combined elements of European, Amerindian, and African traditions to create a New World aesthetic. In particular, they showcased the natural world of the Americas in opposition to European industrial societies. Betraying cultural anxieties about the role of Native Americans in the new republics, the romantic images of a New World sublime—from Niagara in the North to the Andes in the South—conveyed a dread of unassimilable terrains even while they celebrated the majestic landscapes of America.

作为民族意识的先驱，许多美国和拉美作家试图建立一个有别于旧世界文化模型的文学平台。从拉尔夫·沃尔多·爱默生的《美国学者》到何塞·马蒂的《我们的美洲》，很多文论呼唤文化的独立以适应政治愿景。这些文论多旨在服务国家利益，它们总是培育一种联合美洲各文化的泛美精神，特别是通过原住民这一载体。作家如英美的詹姆斯·费尼莫·库柏，亨利·沃兹沃斯·朗费罗，沃尔特·惠特曼到拉美的何塞·玛利亚·埃雷迪亚，何塞·迪·阿伦卡尔，何塞·马蒂，他们的作品融合了欧洲、美洲印第安和非洲的传统元素，形成了一种“新世界”审美。特别是它们陈设出一个与欧洲工业社会



相对的自然世界。透露着对原住民在新国家所起作用的文化焦虑，新世界壮美浪漫的景象，从北方的尼亚加拉到南方的安第斯，传达出对不能同化地带的恐惧，即使在歌颂美国的壮丽山河。

Despite the imperial interest of many of its practitioners who labored to subsume, dilute, or ignore non-Anglophone sources, the transamerican scope of U.S. literature creates a national tradition that is elastic rather than binding. In what follows, I turn to a novel that exemplifies this transnational malleability in the mid-nineteenth century, Herman Melville's *Moby-Dick*. While *Moby-Dick* gained a reputation as the "Great American Novel" of the U.S. after its postwar adoption into the nationalist canon established by F.O. Matthiessen's *The American Renaissance: Art and Expression in the Age of Emerson and Whitman*, I am interested in analyzing the novel's broader hemispheric genealogies. In particular, I examine the cartographic sources for Melville's White Whale and argue that, along with fantastical images of conquistadores, cannibals, and other sea monsters, the leviathan situates the novel within the transatlantic latitudes of American history during the so-called Age of Discovery. In fact, rather than conceiving of Melville as a national author whose frame of reference is limited to the U.S., we might think of him as a New World writer who extends, often ironically, the colonial legacy of a hemispheric America. Melville revisits the print and visual folios that document the exploration, conquest, and colonization of the New World and that trace the process of cultural imposition that Mexican historian and philosopher Edmundo O'Gorman has called the European "invention of America." By incorporating manuscripts pertaining to early Anglo and Hispanic America into the U.S. novel, Melville also expands Roberto González Echevarría's theory that Spanish imperialism in the New World created a legal Archive that is the exclusive inheritance of Latin American writers.

尽管许多致力于帝国利益的人试图隐含、冲淡或是忽略非英语世界的文化资源，辽阔的美国文学版图上还是生成了一个有弹性不僵化的民族传统。下文中，我把目光转向一部足以例证这种延展性传统的十九世纪中叶小说，即赫尔曼·梅尔维尔的《莫比·迪克》。《莫比·迪克》赢得了“伟大美国小说”的声誉，当时的美国已经由 F.O. 马西森的《美国文艺复兴：爱默生惠特曼时代的艺术与文学》确立了民族主义准则。而我更有兴趣分析这部小说宽广的半球谱系。我着重检查梅尔维尔“莫比·迪克”的制图来源，认为同那些虚构的征服者、食人族、其他海怪一起，这个大海兽把该小说置于所谓美国历史上“地理大发现”的美国本土。其实，不把梅尔维尔想成一位参照系只限于美国的民族作家，我们或许可以认为他是个常讽刺地延续美国的殖民遗产“新世界”作者。梅尔维尔重看了记载探索、征服、殖民化新世界的印刷品和影像资料，这些资料也追溯了墨西哥历史家哲学家埃德蒙多·O·高曼称之为欧洲人“发明美国”的文化强迫过程。把有关早期英裔和西班牙裔美国人的资料放入美国小说，梅尔维尔也扩展了罗伯特·冈萨雷斯·埃切瓦里亚的理论，该理论认为新世界的西班牙帝国主义创造了拉丁美洲作家专属继承的法律文档。

During the early modern period, European writers and cartographers created a textual

and visual vocabulary of the New World through the new medium of the printing press. In their attribution of both a savage lawlessness and an Edenic innocence to the Americas, travel accounts and maps convey unresolved attitudes about the racial, cultural, and topographical difference of the so-called fourth continent. Many documents assigned both a monstrous and marvelous dimension to America and its inhabitants by drawing from Biblical and Greco-Roman mythology. From the mismapping of the “The Terrestrial Paradise” to the frustrated search for “The Fountain of Eternal Youth,” accounts confirm that many explorers and mapmakers envisioned mythical places like the “New Jerusalem” and “Atlantis” within the same spatial radius as mermaids, Amazons, and Patagonian giants. In the cartographic imagination, monstrosity became coextensive with terra incognita. Many sixteenth-century maps, globes, and navigational charts situate the likes of the “Island of California” and “The Seven Cities of Cibola” alongside feasting cannibals and sea dragons toppling European cargo vessels.

现代时期早期，欧洲作家和制图师通过印刷机这一新媒介创造出“新世界”文本和视觉的新词汇。由于美洲的野蛮无法制和伊甸园似的无知，旅行报告和地图里都传达出对这个所谓第四大陆的种族、文化、地形不同的不坚决的态度。很多文档援引圣经和希腊罗马神话赋予美洲和它的居民又既畸形又神奇的形象。从“地上天堂”的错误绘图到“长生不老泉”的失败研究，报告证实了很多探险家、地图测绘者在美人鱼、亚马逊人、巴塔哥尼亚巨人的同样空间里想象出了“新耶路撒冷”和“亚特兰蒂斯”这样的神话领地。在制图者的想象里，怪异与未知领域并行。众多十六世纪的地图、地球仪和航海图把“加利福尼亚岛”、“西沃巴七城”与赴宴的食人族和推翻欧洲人航船的海龙放在一起。

Melville uses early transatlantic paradigms as a template for his first novel *Typee*, which he based upon his brief stay at the Marquesas Islands in 1842. Henry Chorley, a critic for the *Athenaeum* and the earliest reviewer of the novel, identified this dimension of overlap between the Atlantic and Pacific worlds when he claimed that, in *Typee*, “Mr. Melville’s manner is New World all over.” *Typee* assumes the form of the early literature of encounter, as Melville registers the novelty and danger of the mountainous wilderness and describes the natives and their customs, including their interactions with the pioneer-protagonists. Making full use of the existing discourse on cannibalism, he renders the islanders in patterns that range from the noble savage unencumbered by society to the lustful cannibal who threatens to consume civilization and the enlightenment for which it stands. The images evoke the conflicting visual and textual depictions of American Indians up through the Age of Jackson. The novel simultaneously condemns colonial evangelism by mocking Eurocentric stereotypes and reproduces native savagery by relying on some of those same representations.

梅尔维尔的第一部小说《泰皮》就是早期美国文学的例证，他根据 1842 年他在马克萨斯群岛的逗留写成。亨利·乔利，他是《图书馆》的评论家，也是这部小说的最早

读者，指出了大西洋太平洋世界的重叠，他说道：“梅尔维尔先生的方式完全是‘新世界’式的”。《泰皮》形成了早期的遭遇文学，梅尔维尔记录了大山荒野的新奇与危险，描绘了原住民和他们的风俗，包括他们与拓荒的主人公的相互作用。充分利用现存的同类相食论述，他笔下的岛民从社会不予束缚的野蛮形象到可能消灭文明和教化的贪婪食人族形象不一而足。这些形象引起的对美洲印第安人纠结的视觉和文字描写持续到杰克逊时期。同时，这部小说也通过嘲讽欧洲中心论谴责了殖民者的福音传道，重塑了一种本土的野性。

*Typee* recalls the style of the Spanish *relación*, particularly as it was employed by Dominican friar Bartolomé de las Casas in his *Brevísima relación de la destrucción de las Indias*, a polemic published in 1552 about the Spanish slaughter of Native Americans. At the same time, the novel follows the form of Indian captivity narratives that became popular in New England after the 1682 publication of *A True History of the Captivity and Restoration of Mrs. Mary Rowlandson*, a sensationalist account of abduction and Christian forbearance during King Philip's War. Melville's images of cannibalism, besides borrowing from Owen Chase's narrative of the whaler *Essex*, in which sailors consumed each other to survive after their ship was sunk by a sperm whale in the Pacific, build upon the gruesome drawings by Johann Theodor De Bry and various engravers who illustrated the letters and accounts by Amerigo Vespucci and other New World explorers. Starting with Martin Waldseemüller's *Tabula terre nove*, an early map of the Americas published in Strasbourg in 1513, versions of these drawings of anthropophagi reappear frequently throughout the history of cartography as emblems of the New World. In *Typee*, Melville filters these fantastical images that create America in the European imagination, including siren-like beauties who fornicate with sailors, through the prism of nineteenth-century primitivism within a circum-oceanic, rather than a national context.

《泰皮》重新唤起了西班牙关联式风格，特别是当多米尼加教士巴托洛梅·德拉斯·卡拉斯在《西印度毁灭述略》使用，这是1552年出版的一篇写西班牙屠杀美国原住民的檄文。同时，《泰皮》采用了印第安囚禁的记叙形式，此形式由于《玛丽罗兰森夫人的囚禁与释放的真实历史》在1682年的出版而在新英格兰流行起来。《历史》一文实际上是菲利普国王战争期间一篇感觉论者的关于诱拐和基督徒式自制的报告。欧文切斯笔下的捕鲸船艾塞克斯号，在太平洋被一只巨头鲸撞沉后船员们相食以求生。梅尔维尔除了借用这种同类相食的景象，也参考了约翰·西奥多·迪·布里和其他雕刻家为图解亚美利哥·韦斯普奇等新世界探险家的文字报告而雕出的阴森的作品。从马丁·瓦尔德泽米勒的《塔布拉·泰瑞·诺维》这一早期美洲地图于1513年在斯特拉斯堡出版开始，各个版本的食人族图像作为新世界的象征重新数次出现在制图史上。在《泰皮》里，在环大洋背景下，而不是在民族背景下，梅尔维尔筛选了这些欧洲人想象中构成美洲的奇异形象，包括像海妖塞壬模样与战士私通的美女。

Besides filling *Moby-Dick* with references to the literature of early modern exploration, Melville bases the novel, including the subplot with the Pacific Islander

Queequeg, upon paradigms of New World encounters. Starting with the prefatory whaling “Extracts,” Melville constructs an archeology of knowledge about whales that is an embedded bibliography within the novel. This compilation of data introduces *Moby-Dick* as a book about other books, an encyclopedic compendium that exists within a long tradition of whaling, but also of merchant ships and seafaring culture more generally. The textual genealogy of the novel includes, but is not limited to, the Biblical story of Jonah, the letters of Christopher Columbus, the documents produced under Spanish viceregal administrations in Lima and Mexico City, the British accounts of the Northwest Passage and exploration in North America collected in Richard Hackluyt’s *The Principal Navigations, Voyages, Traffiques & Discoveries of the English Nation*, and nineteenth-century travel and adventure literature, such as David Porter’s *Journal of a Cruise Made to the Pacific Ocean* and Charles Stewart’s *A Visit to the South Seas*, both of which were influenced by earlier accounts of contact, conquest, and colonization in the Americas.

《莫比·迪克》充满了有关早期探险的叙述。除此以外，梅尔维尔将小说，包括有关来自太平洋岛国的魁魁格的陪衬情节，套入新世界的偶遇者的叙述模式。从捕鲸业的“集粹”序言开始，梅尔维尔便在小说中嵌入了有关鲸鱼知识的百科全书。这种汇编使得《莫比·迪克》成为一本介绍其他书籍的书，一本关于捕鲸、更是有关商船和航海文化的大百科汇编。小说的文本宗谱包括但不限于乔纳的圣经故事，克里斯托弗·哥伦布的书信集，在西班牙总督统治下利玛和墨西哥撰写的文件，理查德·哈克里特《英吉利诸国的主要航海、航行、交通及发现》中收录的英国人有关西北通道和北美开发的记述，十九世纪的旅行和冒险文学，例如大卫·波特的《太平行巡航日记》以及查尔斯·斯托特的《南海的来访者》，这两本书都深受早期关于在美洲大陆接触、征服和殖民的记述文字的影响。

In *Moby-Dick*, the White Whale symbolizes the vast terrain which Captain Ahab seeks in his capacity as industrial agent and would-be conqueror. In a chapter on fishing protocols, Melville establishes whaling as a rapacious enterprise when Ishmael asks rhetorically: “What was America in 1492 but a Loose-Fish, in which Columbus struck the Spanish standard by way of waiving it for his royal master and mistress? What was Poland to the Czar? What Greece to the Turk? What India to England? What at last will Mexico be to the United States? All Loose-Fish.” Melville equates whale capture aboard the *Pequod* with imperialism throughout the ages. Whaling, which extracts profit from the bodies of sperm whales, is akin to the capture of weaker nations by a predatory few. Ishmael imagines, among other feats of plunder, Columbus harpooning America as a ritual act of Spanish possession, and predicts that the U.S. will annex the remaining half of Mexico despite the signing of the Treaty of Guadalupe Hidalgo.

在《莫比·迪克》中，莫比·迪克所象征的是亚哈船长作为产业代理和即将的征服者所寻求的广阔幅员。在一个关于捕鱼规则的章节中，当以赛马利声色俱厉的质问：“1492 年的美国难道不就是个浪荡子，哥伦布不过是为了他的主公和太太们按照西班牙

牙的标准将其收编？波兰对于沙皇来说算什么？希腊对土耳其算什么？印度对英国有算什么？最后，墨西哥对美国又算什么呢？都是浪子而已。”梅尔维尔借此表明捕鲸业是个贪婪的行业。梅尔维尔将海外捕回的猎物“佩克特人”类比成横行多个世纪的帝国主义。捕鲸业从巨鲸的身体中榨取利润，好比弱小的国家被少数强国鱼肉。以赛马利认为，除了掠夺者的其他行径意外，哥伦布占据美国是西班牙的殖民仪式，并预言尽管有《瓜大卢佩圣母条约》，美国仍将吞并半个墨西哥。

While critics have interpreted the White Whale as symbolizing forces both godly and demonic, they have not placed the leviathan into a context of medieval bestiaries, fantastical travelogues, and teratologic compendiums, such as French surgeon Ambroise Paré's *Des Monstres et prodiges*. Published in 1573 and translated into English in 1634, the illustrated anthology features a chapter on marine monsters that includes whales, merfolk, and sea devils. The marvelous creatures contained in Paré's taxonomy, and the popular success of the volume, capture the appeal of the "Cabinets of Curiosities" that became a popular attraction in seventeenth-century Europe. A precursor to the modern museum, these wonder-rooms exhibited to the public archeological specimens and ethnographic relics gathered from the New World and other exotic parts of the globe.

尽管批评家们把《莫比·迪克》解读为虔善和邪恶的双重象征力量，他们并没有把莫比·迪克这个庞然大物置于中世纪的动物寓言、旅行杂记以及物种畸形学汇编（例如《怪物与奇迹》）的大背景之中。《怪物与奇迹》是法国外科医生阿穆博索·帕赫所著，于1573年出版并于1634年被译成英文。这本图文并茂的汇编中有一章专门讲述海洋怪物，包括鲸鱼、人鱼、以及各种海底灵怪。帕赫的动物分类学中的各种珍奇物种不仅使他的著作大为畅销，也成为十七时期盛行欧洲的“珍奇异物陈列馆”的看点。

During the early modern period, mapmakers adapted monsters from medieval travel accounts by explorers such as John Mandeville and Marco Polo into transatlantic documents of "discovery." Fitting the fourth continent into a Renaissance worldview, their cartographic idiom constructed the New World in contradistinction to the Old World. Throughout *Moby-Dick*, Melville depicts the White Whale as a terra incognita that recalls the iconic sea monsters present as objects of wonder and curiosity in maps from the sixteenth century. Starting in 1539, the "Carta Marina," printed in Venice by Swedish priest Olaus Magnus, establishes a core lexicon of fabulous sea creatures in its depiction of the Nordic region. The nightmarish beasts on the chart exist in such a dazzling abundance that they rival the physical geography of Scandinavia itself. These beasts reappear most notably in the work of Abraham Ortelius, whose map of Iceland in his *Theatrum Orbis Terrarum*, published in 1587, even includes an alphabetical key with corresponding descriptions on the reverse.

在现代社会早期，地图制作者们将中世纪旅行家，例如约翰·马德维和马可·波罗的旅行日志中的怪物改编成以泛大西洋的探索发现为主题的档案。第四个大洲的发现与文艺复兴时期的世界观以及当时既有的地图绘制格格不入，使得新世界与旧世界产生了对立。梅尔维尔在《莫比·迪克》通篇都把白鲸描述成一个未知物，有如十六世纪

地图中所展现的珍奇异物。从 1539 年开始，由瑞典牧师奥拉斯·玛格内斯在威尼斯印制的“海洋地图”中对北欧地区的描绘部分成为光怪陆离的海洋物种的百科全书。那些让人毛骨悚然的怪物在地图上所占的面积足以和斯堪地纳维亚本身所匹敌。这些怪物在阿伯拉罕·奥蒂留斯的著作中再次出现。奥蒂留斯在 1587 年出版的《世界大舞台》中有一副冰岛地图，地图背面甚至附上了按字母顺序检索的分项描述。

Similar monsters also resurface in early maps of the New World. One such mutant appears in full view in a section of a manuscript atlas drawn by Spanish cartographer Joan Martines in 1578. The map, which depicts the Caribbean and surrounding coastlines, recycles a giant spouting whale from the Nordic charts but places the beast in the Sargasso Sea. In turn, early illustrations of the North America coastline, such as John White's *La Virginia Pars*, from 1585, reproduce the harrowing creatures in documents that, in a bizarre advertisement for overseas settlement, formed part of the correspondence between explorers and private investors in British joint-stock companies.

类似的怪物还在新世界的早期地图上再现。西班牙绘图师乔安·马丁斯于 1578 年手绘的一副地图手稿中曾完整呈现过一个怪异物种。这份描绘加勒比及其周边海岸线的地图再现了一个巨大的喷水鲸。这种鲸本来自北欧但是在这份地图上出现在西印度群岛东北的马尾藻海。而后，北美海岸线的早期绘制，例如 1585 年约翰·怀特绘制的 *La Virginia Pars* 就再现了令人惊悚的怪物。这个怪物出现在一个有关海外定居的古怪广告里，而这则广告是英国股份公司探险者和私人投资者之间书信往来的一部分。

In *Moby-Dick*, however, the White Whale occupies the very center, not the margins, of the main narrative. Rather than inviting settlement, the oceanic monster is a dangerous terra incognita that leads imperial agents to their death. In the context of the novel, Melville resists Jacksonian expansionism by figuring it as the unilateral death-drive of Ahab, a nineteenth-century would-be conquistador. Ahab dies by crossing headlong into the unmapped body of the sperm whale, whose whiteness “shadows forth the heartless voids and immensities of the universe and thus stabs us from behind with the thought of annihilation.” By restaging a deadly New World encounter between Ahab and the Whale, Melville reinvents a hemispheric America within the U.S. novel. His cautionary whaling tale resuscitates a cosmographical ambivalence at the heart of the European imperial project; for, paradoxically, the history of cartographic bestiaries illustrates the conquerors' compulsive need to articulate a fear of unknown and unconquerable terrains. While proponents of manifest destiny envisioned fertile expanses beyond U.S. frontiers, Melville puts the national project into a larger historical panorama. For Melville, Jacksonian conquest marks a second wave of expansion that begins with the Spanish conquest of Amerindians 350 years earlier, a historical continuity that makes *Moby-Dick*, and U.S. literature from the national period, a hemispheric matter.

然而，在《莫比·迪克》中，那白鲸占据了叙述的核心部分，而非边缘。与吸引人们来定居相反，这个海洋怪物是一个危险的位置区域并成为皇家特工的葬身之地。在

小说的情境中，梅尔维尔将杰克逊的扩张主义类比成险些成为 19 世纪征服者的亚哈的单方毁灭本能，以驳斥这一主义。亚哈与地图上未标出的巨头鲸迎头相撞而死。巨头鲸的白色“预示着宇宙那残酷的空无和浩瀚，并将毁灭的念头从背后深深的刺入我们”。通过展现亚哈和白鲸的死亡邂逅，梅尔维尔在这部美国小说中重塑了半球形的美洲。他那充满警戒的捕鲸传说唤醒了欧洲帝国地图动物志的鸿图中关于宇宙志好恶参半的矛盾心理，并揭示了征服者那迫切的要表达对神秘未知、不可征服地域的恐惧心理的愿望。尽管宿命论的鼓吹者预见到了超出美国国界以外的肥沃疆土，梅尔维尔却将一个国家事业置于历史的全景中。对于梅尔维尔而言，杰克逊主义的征服开启了始于 350 年前的西班牙对美洲印第安人的征服的第二轮扩张，而这一历史延续将《莫比·迪克》和美国民族主义文学变成了半个地球的文学习述。

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## Viewing China's Tragic Contemporary

## 透過英國的舊報刊觀看

### History Through Old British

### 中國的慘痛近代史

### Newspapers and Periodicals

Dr. S. H. Leong

梁蓀河博士

**Introduction** One day not long ago, as I was taking a leisurely walk on the campus of our local institution of higher learning, the University of Mary Washington, Fredericksburg, Virginia, I noticed many cart-loads of old books the library wanted to discard. Upon careful examination, it turned out that most of the books were outdated software textbooks; but the title of one thick volume really caught my attention. It is entitled “*Recent Events and Present Policies in China*”. The material was compiled by **J. O. P. Bland**<sup>1</sup> from influential British publications such as *The Edinburgh Review*, *The National Review*, *The Nineteenth Century*, *The Spectator* and *The Times* of London. This book was published in London and Philadelphia in October 1912, exactly one year after the Hsin-hai Revolution in China which overthrew the Qing Dynasty. The book also contains many photographs taken by foreign reporters concerning current events in China and important political leaders of the period. Since the book is almost 500 pages long, the only practical way to present the material in this paper is to select certain important topics and put them in the form of a newspaper headline follow by a short abstract. These articles are then enclosed in lined-boxes to signify that the materials are direct quotes from the book as they might have appeared in the original newspaper or in a magazine. If and when it is necessary for this author to make commentaries or to clarify certain points, the text is placed directly below each box. For the names for the Chinese people and localities, we will follow the original text and use the Wade-Giles Romanization system.

**序言:** 不久以前當我信步走過本地的高等學府，維吉尼亞洲的《瑪麗，華盛頓大學》的圖書館時，我看到了好幾大堆的被廢除掉的圖書，歡迎任何人拿取。在細看之下，幾乎全部都是過時的軟件書籍。但有一本厚厚的書，它的精裝書面吸引了我的好奇心。拿起一看，題目竟是《最近的事件和中國現在的政策》。這本書全長幾乎有五百頁，包括數十張外國記者在中國拍的時事照片。此書的內容是由一位政治家《布蘭氏》<sup>1</sup>從各家有權威和聲望的報刊收集了關於中國時事的報導或論說。這些英國報刊包括了《愛丁堡論壇》，《國家論壇》，倫敦《時報》等。出版的年份是一九一二年十月而出版地點卻是英國倫敦和美國的費城。那是剛剛辛亥革命一年之後。不用說，我得到了這本書，的確



是如獲珠。這本書實在太長，唯一的方法能與讀者在本雜誌欣賞這些富有歷史性的刊物，就是把最重要的摘要在這裡重述。我們的方法是直接引述書本裏的文字而把這些字體放進長方形表格裏面。就像報紙的頭條新聞一樣。如果有些事物需要本人注解或評論的話，字體則放在表格下面。至于中國人名和地名的英譯法，我們跟隨這本書一樣，一律用《韋氏拼音法》。

### 1. Contemporary Opinion on the Racial Qualities of the Chinese

Examination of the books published about China and the Chinese since the outbreak of the Revolution last October, as well as the opinion of European journalists now resident in the country, reveals a very general growth and concurrence conception of a wide gulf, moral and intellectual, between East and West is gradually fading into the limbo of exploded shibboleths; secondly, that the Chinese race has witnessed, or is about to witness, the beginning of a new era, the dawn of a new day. As regards the first of these subjects, it is interesting to look back to the early days of European observation of the Chinese, and to see how clearly defined was the idea that no accurate conception of the Chinese individual or national character could be formed by the Western mind. "Some day, perhaps," wrote Mr. Wingrove Cooke, *Times* correspondent in 1858, "we may acquire the necessary knowledge to give to each of the glaring inconsistencies of a Chinaman's mind its proper weight and influence in the general mass." To the Jesuit missionaries of the seventeenth century the Chinese were an utterly incomprehensible race, to be reclaimed only by the grace of Providence and the Christian religion.

#### 一 近代對於中國人的人種品質評價

細看自從辛亥革命以後出版關於中國或中國人的刊物，加上現在住華的西歐記者的看法，我們發現一個很廣泛而又一致的見解：那就是以下的兩個題目，第一：歷來的思維是，不論是從道德或是從理智的觀點來看，我們總覺得在東方與西方文化的中間，存在著一個巨溝。但這個觀念將會慢慢的變得煙消雲散。第二：中華民族可能正在目擊著一個新時代的來臨，一個光亮的明天。至于第一個題目，是西歐人歷來對中國人的觀感。西歐人士認為不管是單獨一個人或是一個國家，中國人是一個永遠摸不透的奧秘。《溫伽拂》先生，一位《時報》記者在一八五八年這樣寫道：“也許有一天，我們會得到必須的智慧來判斷這個非常耀眼反覆無常的中國人的腦袋，它的正確重量和對大眾的影響力。”十七世紀到中國去傳教的天主教士則說，中國人是一個不可理解的民族，只有老天爺和耶穌的恩典才能夠挽救他們。

As one can see in the above article, the techniques used by the western mass media to denigrate the Chinese people are endless. They have even created a wicket monster, Dr. Fu Man Chu, who commits the most heinous crimes. This evil character was created by the novelist Sax Rohmer in England and eventually extended into radio and TV stations, movies and comics. Of course, the Chinaman has provided the comic relief in Hollywood for generations.

從以上的新聞論說可以看到，西歐國家用來丑化中國人的手法真是五花八門。他們甚至製造了一個無惡不作的魔王，《傅滿洲博士》。這個窮凶極惡的角色，從英國小說作家（沙氏，羅馬）筆下誕生之後。一直延伸到電台，電影和漫畫。數十年來，美國的電影城荷里活，則拿中國人來當笑柄。

## 2. International Legations Are on High Alert as Rebel Activities Intensify Throughout China.

When a rebellion initiated mostly by recruits in Wuchang on October 10, 1911, all foreign powers expected the rebellion to be quickly extinguished as the imperial forces of the Ch'ing government had almost crushed the rebel troopers in Hankow and Hanyang in a seven-week battle by inflicting heavy casualties on the rebels. But during these seven weeks, 15 Chinese provinces have declared independence from the Ch'ing government. Inside the Great Wall, among 18 provinces, only 3, Kansu, Henan and Zhili remained loyal to the Ch'ing dynasty.

### News Photos

- Figure 1. Patrol of the Legation Guards through the City of Peking, March 1912 (nationality unknown). Page 60
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- Figure 9. Rebel Recruits at Hankow – notice these men still wear the queue. Page 64
- Figure 10. Rebel Head-Knifeman Page 65

## 二 叛亂分子的活動變本加厲，各國駐華軍隊都進入高度戒嚴狀態

一九一一年十月十日一批新兵在武昌市發起的叛亂，各國公館官員都認為這個動亂很快就會被清廷的部隊消滅，因為在七個星期的反攻下，政府部隊幾乎已經把暴亂的三個重鎮奪回。而且叛軍傷亡慘重。但在這個短短的七個星期內，已有十五個省份相繼宣布獨立。關內十八個省份之中，只剩下三省，甘肅，河南，直隸，還效忠於大清朝廷。

### 新聞照片

- 圖一：外國騎兵在北京巡邏，一九一二年三月，國籍不詳。 第 60 頁
- 圖二：英國公館前的衛兵，北京，一九一二年三月。 第 61 頁
- 圖三：美國在北京的公使館前以沙袋筑成壁壘。 第 61 頁

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圖六：在城牆上的美國軍隊，北京，一九一二年三月。	第 63 頁
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The so-called rebels the British media referred to were, in reality, the National Revolutionary Army under the leadership of Dr. Sun Yat-sen and Huang Hsing, whose objectives were to overthrow the Ch'ing Dynasty, pacify the warlords and establish the Republic of China. These historical pictures of foreign troops on Chinese soil bear witness to the oppression of the Chinese people by the Western powers and Japan from the mid-1800s until the mid-1900s. According to a report "Instances of Use of U.S. Armed Forces Aboard, 1798-1945," published by the U.S. Congressional Record (June 23, 1969), between 1900 and 1925, the United States alone, invaded China seven times. They also remind us why Mao Ze-Dong declared in 1949 that not a single foreign soldier will be permitted to set foot on the soils of the New China. This sentiment was carried to such a great extent that when the United States established diplomatic relations with China in the late 1970s, one of the conditions set forth by China was that US Marines on guard duty in front of the American embassy, a long American tradition, would be replaced by soldiers from the Peoples Liberation Army (PLA).

英國報刊所指的叛亂者，實際上是孫中山先生和黃興所領導的國民革命軍。他們的目的是推翻滿清朝廷，掃蕩各方軍閥，建立中華民國。這些富有歷史性的照片就是西方列強和日本侵略中國的鐵證。根據美國國會的一份報告：“美國向外國出兵實例 - 一九零零至一九四二五年”（一九六九年六月二十三日出版）。見到這些住華的外國軍隊圖片，我們不禁想起毛澤東於一九四九年的誓願。新中國將不準任何一個外國的士兵踏足於中國的疆土上。這個觀點的強烈度一直延伸到一九七八年中美建交談判程序裏一條重要的議題。關於美國大使館門前站崗的衛兵，歷來都是由美國海軍陸戰隊來擔任。這是美國的傳統。但中國要求美國把這個責任交給中國人民解放軍來擔任。

### 3. Famine Over a Vast Region of China encompassing the provinces Kiangsu, Anhui and Che-kian [Figs. 11 to 15] .

The British Missionary Society in February 1911 summed up the situation in the famine district as follows:

The break-up of families, gradual lapse into a condition of apathy of the people of the Huai River district with a population of five millions, of whom a million and a half will need relief; severe famine last year, scant crops for five years past, work animals eaten last year, business at a standstill, schools closed, the weak become beggars, the strong becoming robbers and looters.

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|---|---------|
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### 三 中國饑荒覆蓋廣大地區，包括《江蘇》，《安徽》，《浙江》等地區

英國傳教協會一九一一年二月總結災區的情況如下：家庭破裂，淮河地區的五百多萬民眾，在極端貧困的環境下，使他們漸漸的進入萬念俱灰的狀態。一百五十萬人需要救濟品。去年嚴重的饑荒，加上農作連年失收，耕畜去年早已吃盡，商業停頓，學校關閉。弱者成為乞丐，強者則淪為盜賊。

- |                        |        |
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During the Japanese invasion in the 1940's, I have personally witnessed the tragic scenes of a famine in Tai-Shan County, Guang-Dong Province. The bodies of the famine victims were pervasive in the main thoroughfares, but the corps were eventually collected and interred. Skeletons of the famine victims were left on the roadsides in northern Kiangsu Province is indicative that there was no longer a functioning government.

日本侵華時作者在廣東省台山縣也曾經目睹過大饑荒的悲慘情景。路邊也常見到餓死的饑民，但很快就有人把屍體收拾和安葬。江蘇荒區路邊的白骨竟無人收拾。這顯示著社會已經處於無政府狀態中。

#### 4. The Root-Cause of Unrest, Economic in Its Origin

Truth compels us to the conclusion that the politicians and military conspirators who have succeeded in overthrowing the rule of the Manchus, are themselves all unconscious manifestations of the race's deep rooted disease of disorganization; that it is not the political agitator who has created unrest, but rather the unrest (chiefly economic in its origin) that has produced the agitator. Even if we assume that a *modus Vivendi* can be found between North and South, between Constitutional Monarchists and Republicans, between civilians and soldiers, there must remain those persistent causes of disorganization which lie in the mental state and social structures of the masses. Of these the chief is the procreative recklessness of the race, that blind frenzy of man-making born of ancestor-worship and Confucianism which, despite plague, pestilence and famine, battle, murder and sudden death, persistently swells the numbers of the population up to, and beyond, the visible means of subsistence. It is clear that herein lies the great and remote cause of China's intolerable afflictions – a cause not to be removed by any political shibboleths or panaceas of philanthropy.

#### 四 反亂的禍根來自經濟

事實驅使我們來下這樣一個結論：政客和軍人共謀者成功地推翻滿清政權，他們本身就無意識地表現出這個民族的根深蒂固的惡疾：混亂。動亂不是來自煽惑者，而是社會的混亂（多半源自經濟）產生出暴動者。即使我們假設他們能夠找到一個各階層都能接受的妥協。那就是，解決了南方與北方是分歧，君主憲法保王黨與共和主義支持者之爭，軍人與政客的明爭暗鬥，那里依然存在著堅持不懈的禍根，沉伏在民眾的思維方式和社會結構。在此之中，主要的原凶是這個民族的不顧後果的生育率，這些源自拜祖與儒家哲學的瘋狂造人活動，即使在瘟疫，傳染性疾病，饑荒，戰爭，謀殺，暴斃等，無情的襲擊下，人口依然增加到或超過環境能支持的數目。顯然地，這是中國人的巨大而深遠的折磨，其來源並不能利用任何的政治口號或慈善工作來解除。

Even supposing that, by good government, the conditions of life were to be alleviated for the masses, that by economic reforms and applied science the resources of the country might be materially increased, it is clear that, for a people which rears four generations while Europe is rearing three, any relief would be temporary – the fundamental problem deferred, not solved. The immediate result would be a decrease in infant mortality, which at present reaches terrible, almost incredible, proportions. (In Hong Kong, under British administration, the death-rate of Chinese children, under one year of age, was eighty-seven per cent of all births reported in 1909) A certain percentage of the vagrants and outlaws who infest the outskirts of every city might be reclaimed for the space of one generation; but the insoluble problem of filling three stomachs with one bowl of rice would speedily have to be faced anew. At this moment a famine is carrying off many thousands from the Huai River districts of Anhui. Shansi lost a third of its inhabitants by famine in 1900. The wastage and slaughter of the Taiping rebellion have been computed at close on a hundred million souls; the Yellow River floods have periodically carried off their millions of victims. Yet the population today stands at about 330 millions, and its pressure is steadily increasing.

即使一個良好的政府有效地利用科技和經濟改革把國民經濟改善，國家的物品也許會實質上增加。但很明顯，一個國家能生育四代人口而歐洲人只能生育三代，在這個情況下，解除任何的疾苦都是暫時性的，基本問題只是向後推遲，而並沒有解決。立刻見效的是嬰兒死亡率會下降，而現在的嬰兒死亡率已經達到驚人或甚至不能令人相信的比例。在英國統治下的香港，根據一九零九年的報告，中國人一歲以下的嬰兒死亡率是百分之八十七。深透了每個城市的大批流浪者和不法分子，把他們一部分除掉也許能夠換來一代人的生活空間。但這個沒有答案的問題，一碗飯三個人吃，依然需要重新處理。在此時刻，饑荒已經帶走了成千上萬居住在淮河一帶的居民。一九零零年山西省饑荒引起三分之一的人口死亡。據統計，太平天國叛亂時的間接和直接屠殺的亡魂近一萬萬（一億）。黃河水災就周期性地沖走了數與百萬計的受害者。即使如此，今日的人口依然達到大約三萬萬三千萬（三億三千萬）。

In retrospect, British observers who had attributed China's problems merely to its over-population is absolutely preposterous. The problems the Chinese were confronted with from the mid-1800s to the mid-1900 can be traced to a single source: Poor leadership led to internal instability and economic decline, and that in turn invited foreign aggressions. When a country is constantly suffering from internal crisis and foreign invasions, there was no possibility of political reform and economic development. For over a century the Chinese people were placed on the chopping block of the western powers and Japan. If the about article is correct concerning the Chinese population around 1910, that figure would be 330 million. The current Chinese population is over 1.3 billion, which is about 4 times greater than the days of 1910, and yet, the Chinese people nowadays are well fed and well clothed. In reality, the British thesis, which pointed to the Chinese population as the source of all evil is a great irony; due to the fact that the current birth rate in western Europe right now varies from 1.3 to 1.8. According to social scientists and anthropologies, such a low birth rate simply can not sustain a culture. If the current trend is not altered soon, western European culture may face the possibility of severe decline or even extinction.

這篇關於中國問題的論說表現出西歐典型的種族歧視與偏見。簡直是荒謬絕倫。中國人民百多年來處於水火憂患之中，究其根源，不外只有一個，領導無能則引起內憂，內憂則引來外患。一個國家處於內憂外患之中，如何作政治改革和經濟建設？這便形成人為刀俎，我為魚肉的局面。如果以上文章的數據是正確的話，那時中國人口只有三萬萬三千萬（三億三千萬），而現在中國的人口卻是超過十三億，比那時的人口多了近四倍。但現在中國的經濟已經達到豐衣足食的階段。這是有目共睹的事實。實際上，這篇英國報刊的中國人口論，從二十一世紀的眼光來看，是充滿諷刺的。那是因為現在西歐的人口生長率是 1.3 至 1.8。根據社會科學和人類學家的定論，這樣低的人口生長率，長此下去，必定會引起一個文明的衰退或甚至走上滅亡之路。

##### 5. British Views on the new Republic of China<sup>2</sup>.

If the inauguration of the Republican idea of Constitutional Government in China can only

mean, in the present state of the people, continual transference of an illegal despotism from one group of political adventurers to another, the pretence of popular representation serving merely to increase and perpetuate instability, it follows, as an inevitable conclusion, that the establishment of a Republic is either a tragedy or a farce. The idea of evolving from existing Chinese institutions a representative government, based on democratic principles similar to those which obtain in Switzerland or the United States, is palpably absurd; the vision of a Republic framed on the military dictator models of Mexico or Uruguay, opens up an intolerable prospect of brigandage and bloodshed in which the civilized Powers, for their own sake, must needs intervene. We may therefore regard the Republic of China as an accidental and transient phenomenon, which must be replaced within the near future, wither by the absolute monarchy of the Man of Destiny, for whom the orthodox reformers waited, or by a limited monarchy, pampered perhaps by cautious experiments in Constitutionalism.

### 五 英國人對中華民國的觀點

如果中國成立一個憲法共和國，以現下的情況而言，那不過只是把一個暴政從一些政治冒險家手裏繼續轉移到另一些人的手裏。換句話說這是民眾代表只有增加和延續社會的不穩定性。跟隨著不可避免的結論是：成立中華民國，若這不是一個悲劇，則一定是個鬧劇。以中國現有的機構從而進化成為一個以民代表的政府，像瑞士或美國一樣。這種想法，簡直是荒謬至極。在我們的想象中，如果利用墨西哥或烏拉圭做模範，成立一個軍人專政的政體。這會打開難以接受的發展：引起土匪的橫行和百姓的傷亡。在這個情形下，**為了他們的利益，文明的外強得必定出兵干涉**。所以我們當中華民國是一個意外和暫時的現象，最終在很短的時間內需要更換。是傳統人士所等待的天命君主，或是立憲君主制，加上一點點小心的立憲主義的嘗試。

British negative criticism on the Chinese attempt to form a republic, where the central government leadership is elected by the common people from the street, is prescient. Even if there were no interferences from the warlords, civil wars between the Nationalists and the Communists and the Japanese invasion, the so-called people's conference was nothing more than an arena for the political and military careerists to vie for power. A hundred years later, the above British observation on the "one ballot per person" political system is still valid. Even in some of the most advanced countries in Europe, such as Germany, the central government leadership such the Chancellor (equivalent to the prime minister in England or France) is not elected by the common people, but instead elected by the representatives from the states. But the ultimate irony is that the western powers nowadays are demonizing the Chinese for not adapting a democratic political system modeled after the American system.

英國報刊對於中華民國建立的負面輿論，是有先見之明的。即使沒有軍閥，國共內戰和日本入侵的干擾，那個所謂人民大會者，只不過是政客和軍人野心家角力的場所。一百年過去了，英國評論一人一票的政制之不可能性，還是正確的。即使在一些先進的西方國家如德國，中央政府的最高領導人，總理，不是由街上的平民選出來的，而是由來自各省的代表選出來的。但是，極端的滑稽是西歐列強現在不停的丑化中國，

因為他們不接受以美國為標準的民主法制。

## 6. Yuan Shi-K'ai's Policy

For whatever may be the shortcomings of Yuan Shi-Kai from the European standard of political morality, there is no denying his masterly grasp of the situation from the very outset of the revolution. He knew full well the hopelessness of the Republican dream, know how insignificant and ephemeral were the forces behind Sun Yat-sen's grandiloquent boasts. On the 20<sup>th</sup> November 1911, at an interview given to *The Times* (London) correspondent, he stated fully and frankly the reasons which led him to advocate retention of the dynasty in the person of the child Emperor. For him, the institution of a Republic meant "instability of a rampant democracy, of dissension and partition." Yuan, past-master in the arts and crafts of Chinese politics, knew when, on the 27<sup>th</sup> of October, 1911, he accepted full power to deal with the insurrection, that his failure or success must depend upon his command of funds. *The army and the vast majority of officials would always follow the command of the purse, and the "stupid people," as usual, would follow their leader.* His policy of maintaining a limited Monarchy collapsed, after he failed to secure support from the Western powers [Fig. 16A page 67] and Japan, and compelled him to accept the Republic. He was defeated, not by any statesmanship of the revolutionaries, but by an empty treasury.

## 六 袁世凱的政策

不管袁世凱有多少缺點，但以歐洲的政治道義標準來說，我們不能否認，從革命的開端，他就掌握著對全局的高度領會。他知道國民革命是沒有希望的，他知道孫中山的各種活動只不過是一種浮夸而短暫的自吹自擂。一九一一年十一月二十日，他跟來自倫敦時報的一位記者直率而充分地說明他為什麼主張保留清朝的小兒皇帝。以他的見解來說，一個民國的機構，只會帶來“失了控的民主，引起意見分歧，社會混亂，國土分離”。袁世凱，中國的政治工象大師，在一九一一年十月二十七日那天，接受了解決叛亂的任務。他知道成敗在於他能否有能力控制財政。*軍人和絕大多數的官員，歷來都是俯首聽命於錢包的，只有愚蠢的人才通常地追隨他們的領袖。*他主張“君主立憲政制”失敗，那是因為他沒有得到西方列強和日本的支持《圖十六A，第67頁》。這使他不能不接受中華民國。擊敗他的，不是國民革命黨的政治才幹，而是一個空虛的國庫。

Yuan Shi-K'ai may have failed to restore the Qing Monarchy, but he was certainly not without negotiating power in his confrontations with the National Revolutionaries headed by Dr. Sun Yat-sen. That was because, while the Nationalists may have had ideals but Yuan Shi-K'ai had the guns in the form of the Bei-Yang Army, the largest and best equipped armed force in China at the time. Consequently, he was elected as Provisional President on February 14, 1912, by the Nanjing Provisional Senate, and sworn in on March 10 [Fig. 16B, page 68] thus replacing Dr. Sun Yat-sen. Unfortunately being president of the Republic of China did not satisfy his political appetite; and subsequently he declared himself as Emperor of China in December 1915 and ascended to the dragon throne in March 1916 and changed the national title to the Empire of China and the reigning title "Hong-Tian". His reign did not last long; however, as he died on June 6, 1916 at the age of 56.



袁世凱對恢復清朝帝制的主張雖然失敗，但他和孫中山先生領導的國民革命黨談判時，他絕對不會缺少籌碼的。那是因為國民革命黨雖然有崇高的理想，但袁世凱有的是槍桿子。那時，他所領導的北洋軍是全中國最雄厚的武裝力量。為此，他在一九一二年二月十四日在南京召開的國民臨時大會裏被選為大總統，三月十日宣誓上任，替代了孫中山 [圖十六 B：68 頁]。不幸的是，他當上了中華民國大總統並沒有滿足他的權力欲。卒至在一九一五年十二月稱帝，一九一六年三月登基，改國號為中華帝國，年號洪憲。但他這個寶座並沒有坐穩，同年六月六日病逝。享壽五十六歲。

#### 7. Sun Yat-sen [Fig. 17, page 69]

Of Wu Ting-fang, Wen Tsung-yao and T'ang Shao-yi, I speak from personal acquaintance, and my misgivings concerning their political theories and practice are tempered by many pleasant memories of friendly social relations. Of Sun Yat-sen, the perambulating Conspirator-in-Chief of the Radical Republicans, I can only form an opinion by the sentiments which he inspires in his followers. Sun Yat-sen is undoubtedly a sympathetic and, in many respects, an admirable character, unselfish, patriotic and courageous, imbued with an unswerving faith in his own ideals and untiring energy in their pursuit. His sincerity, personal honesty, and determination of will stand out in welcome relief against the sordid background of contemporary Chinese politics.

#### 七 孫逸仙 [圖十七。69 頁]

如果我們所評判的人物是伍庭芳，溫宗堯，或是唐紹儀，根據我和他們的私人交往，我肯定說，我對他們的政治哲學和實際行動的疑慮，總是被友好而愉快的回憶減輕。至于孫中山，這個到四面轉動的密謀梟雄，國民黨極端份子，我對他的評價只是基于他發表的論說和他帶給信徒們的鼓舞。無疑的，從各方面看來，孫逸仙是一個有同情性，甚至被人欣賞的人物。他為人不自私，愛國，勇敢，而充滿直往不移的魄力來追求他的理想和信仰。與近代骯髒的中國政客們相比，他的誠懇，忠實，和堅強的決心顯眼地給人們帶來一種安慰。

There can be no doubt as to his considerable influence with the Radical extremists of the Cantonese Party, and especially with the politically-active Chinese communities overseas. His personal relations with the latter class, from which have been drawn most of the funds of the T'ung Meng-hui, is in itself sufficient to account for his ascendancy with the small clique of youthful politicians which successfully forced through the abolition of the Monarchy. In addition to the prestige which he enjoys in the eyes of Young China as a much-travelled and well-educated man, the personal magnetism to which many observers have testified, and a wide-spread reputation for sincerity and honesty, have sufficed to raise him well above the ordinary level of the place-seeking politicians.

他對極端的廣東派系的影響力是無可否認的，尤其是海外政治活躍的的華僑。他通過和後者的私人關係，引進了大部分的資金來支持同盟會。從這一點已足夠說明他派系的權勢日益增強，因而有效地迫使帝制的廢除。除了他在新中國的青年眼裏享有威信，認為他遊歷廣而學問深之外，很多觀察者都不約而同的說，他個人的磁性吸引力和廣泛的名譽，誠懇，老實，這已足夠把他躍升到另一個階層，遠遠的離開那些普通的政客和野心家。

There is a certain larger vagueness, a splendid indefiniteness about Dr. Sun Yat-sen's reform schemes

that, were it not for the naive sincerity of the man himself, would make them and him ridiculous. He believes in universal suffrage and votes for Chinese women; in the single tax and conscription; in the nationalization of railways; and he promises the Chinese people (which hear him not) every kind of rare and refreshing fruit, to be produced without the formality of planting trees. His artless enthusiasm for ideals has by no means deprive him of the shrewd common sense of the Cantonese: his most fervent orations would be incomplete without taking up a collection for the good cause. Sincerely simple in his private life, he displays, nevertheless, a very democratic weakness for uniforms, ceremonies and processions; a man of the people, yet he surrounds himself with suites and body guards, and nests of parasitic admirers. Much adverse criticism has been directed against him for surrounding himself with Japanese financial agents and political adventurers. Finally, he has learned in his travels abroad the gentle art of political advertising, together with a shrewd idea of the value of sensationalism in connection therewith. Like T'ang Shao-yi [See the note below], he knows how to *épater son bourgeois*. (This phrase in French means: He knows how to ingratiate his bourgeois.)

對於孫逸仙先生的各種改革計劃，那里存在著很大的含糊和不明度。如果不是他那天真無邪的人品，他的計劃，甚至他自己本人會，變成天下人的笑柄。他主張全民應有普遍性的投票權，包括婦女們。他主張單一的稅務制度，征募，和鐵路歸國營等。他對中國人民（但他們並沒有機會聽見他）的承諾包括各式各樣的奇花異果，但這些收成並不需要一個形式上的植樹過程。他那純樸而積極的理想，並不是指他沒有廣東人那機靈的一面：在他的熾熱的演說集會裏，沒有進行募捐來支持他崇尚的事業是不行的。他的私生活是真誠樸素的。即使如此，他顯露出真正民主人士不應有的弱點，那是指他對制服，典禮和杖儀隊的愛好。他既然是人民的領袖，但他把大批隨從人員，衛士和蜂窩般的寄生羨慕者，圍繞著他。很多指向他的非議，是他的左右都是來自日本的財團代理人和政治冒險家。最後，他從到外國遊歷學會了政治廣告宣傳的溫和藝術，加上機警的頭腦，來運用聳動視聽的手段。像唐紹儀 [請看下面的注解] 一樣，《這裏的法文字句指的是》：他知道如何去取悅他的中產階級國民。

**Note :** Tang Shao-yi [Figs. 18, page 69], a Cantonese, was a high official toward the end of the Ch'ing Dynasty. He was a senior aid to Yuan Shih-k'ai responsible for foreign affairs and negotiations with the foreign governments as well as with the National Revolutionaries. Even though he was a high official in the Ch'ing Dynasty Court, he was highly sympathetic to the National Revolutionaries and their cause. Latter historians attributed Yuan Shih-k'ai's failure in obtaining financial support from the Western Powers and Japan to the likelihood that Tang Shao-yi, who was the chief negotiator, had purposely torpedoed the negotiation.

注：唐紹儀 [圖十八，69頁]，廣東人，是清朝末期的高級官員。他是袁世凱的得力左右手，專負責外交和跟革命黨人談判的事務。他雖然是清朝高官，但他實是身在曹營心在漢。他對革命黨深表同情。所以後來的歷史學家們認為袁世凱沒有得到西方列強和日本的經濟援助，是唐紹儀在談判內里做了手腳。

## 8. The Russo-Japanese Entente

The Agreements of July, 1910, having been concluded, the new confederates lost no time in profiting by their pact. Six weeks after its signature, Japan proceeded to complete her formal “amalgamation” of Korea. It was simultaneously announced by *Le Temps* (*The Times* – a French newspaper), on information which had no doubt leaked from the Quai d’Orsay (French Foreign Office), that in one of those “supplementary clauses” which often contain the vital matter of her Treaties, Japan had guaranteed to Russia a free hand in Mongolia in compensation for this annexation of Korea. The existence of such a secret agreement was never admitted, but the rumor received confirmation by Russia’s immediate proceedings in Mongolia. A special commission was dispatched “to inquire into the conditions of Russian trade in that region.” The results of this investigation were prompt and unmistakable. On the 16<sup>th</sup> of February, 1911, the Russian Minister at Peking handed to the Chinese Government a Note, raising six points concerning trade in Mongolia and the New Dominion (the present-day Xin-Jiang). On the 14<sup>th</sup> of March a more peremptory Note followed, and on the 24<sup>th</sup> an ultimatum, calling upon China to yield the terms demanded by Russia within three days. It was significant of the false ideas then widely prevalent concerning China’s military preparations, that on the publication of this news, heavy war insurances were effected at Lloyd’s. As *The Times* correspondent at Peking justly observed:

“There was no reason to anticipate anything but an amicable settlement of the dispute, for the Chinese were aware of their relative helplessness and aware that Kuldja, the New Dominion, and Mongolia all lie at the mercy of their powerful neighbours.”

On the 27<sup>th</sup> of March, China having conceded all Russia’s demands in a comprehensive and apologetic reply, the partners (i.e. Russian and Japan) to the new *entente* were able to resume their business of “consolidating peace in the Far East”.

#### 八 俄羅斯與日本的相互諒解 [ 這應該說是勾結 ]

一九一零年七月的協議完成了以後，這雙新的同盟者並沒有化費多大時間就通過他們的勾結來得到他們的利潤。條約簽字六個星期之後，日本執行完成它的正式所謂 “高麗合并”。在同一個時間，法國的 “時報” 發表了一篇新聞，無疑是從法國外交部 洩漏出來的。這篇新聞強調條約裏包含著某一個補充條款，這種補充條款往往是條約裏最重要的部分，日本向俄國保證，俄國在蒙古享有任何的權利，這是日本併吞高麗之後向俄國的補償。沒有人承認這些秘密條約的存在，但謠言很快地被俄國的行動證明這是事實。俄國派了一個特設代表團到蒙古去 “查詢俄國在此地區的商業情況”。這個調查的定論是敏捷而明顯的。一九一一年二月十六日，俄國住北京使館遞交了中國政府一份通牒，提出了六點關於在蒙古與新疆貿易的聲明。同年三月十四日，一份更橫蠻的通牒跟隨而至了。卒終於在三月二十四日向中國發出最後通牒，命令中國在三天內答應俄國的要求。那時，觀察家們普遍地誤猜了中國軍事準備的力度是滿有意義的。在這篇新聞發表的那天，倫敦的保險公司 “賴氏” 立即執行昂貴的戰區保險費。但是住北京的倫敦時報記者則給這個國際危機下了很準確的觀察：

“除了友善地解決這個爭端之外，我們沒理由預期任何的事件發生。因為中國人民明瞭他們是相當無能為力的。他們知道新疆與蒙古都是躺倒在他們強鄰的屠刀下。

三月二十七日，在一份充滿歉意和廣泛的回答裏，中國接受了俄國的要求。這個新的相互諒解的兩個伙伴（俄國和日本）就能夠繼續鞏固他們在遠東的“和平”。

**British Public Opinion Concerning Recent Actions of Russia, Japan and Britain in China**  
**According to the *Pall Mall Gazette***

“There is nothing in the scheme which can be called antagonistic to the alliance already existing between this country and the Island Empire. The day may come when the principle which the Anglo-Japanese Alliance was framed to uphold – namely, the maintenance of the territorial integrity of China – will have to be abandoned. Even as matters now stand, neither Russia’s recent action in Mongolia, *nor British action in Tibet*, nor Japan’s special position in Manchuria, can be regarded as fully consonant with the upholding of that principle.....”

**英國報紙[排美新聞]評論關於俄國，日本和英國近來在中國的行動**

以現在的計劃而言，我國與海島皇朝(日本)所簽訂的條約，根本沒有對抗性的存在。終有一天，這個[英-日]聯盟所立下的原則 – 那就是：維持中國領土完整 – 必定要放棄。即使以現在的事實而言，無論是俄國最近在蒙古和新疆的行動，或是英國在西藏的行動，或是日本在滿洲的特殊地位，這都不能當作是維護上述的原則。。。。

The above British editorial had revealed the true sinister nature of the aggressors. Officially the principle aim of the British/Japan alliance was to maintain the territorial integrity of China, but in reality, it was a number of beasts fighting over a piece of fat meat, as Japan had ulterior motives in the Korean peninsula and China’s North-Eastern Provinces while the Russians were scheming on separating Mongolia and Xin-Jiang from China. In the mean time, Britain set its goal in absorbing Tibet into her Indian colony. The British editorial above had foreshadowed the portentous geopolitical events to come as Japan had already annexed Taiwan from China in 1895 and annexed Korea in 1910 and occupied the North-Eastern Chinese provinces in 1931. While the Chinese civil war was raging on, under the tutelage of the Russians, Mongolia declared independence from China in 1924. The fact that Russia and Britain were unable to carve Xin-Jiang and Tibet from China was not due to any brilliant diplomatic maneuvers of the Chinese; but rather, the two powers reached a stalemate as neither power would permit the other to occupy these strategic regions. Even now, a hundred years later, the ultra-right-wing figures of the west and Japan are still dreaming day and night that Tibet and Xin-Jiang will one day be separated from China.

以上的英國輿論，暴露了西方列強和日本的赤裸裸侵略者的本來面目。表面上[英日聯盟]的原則是保持中國的領土完整，但實際上卻是幾個野獸正在爭奪著這塊肥肉而相持不下。日本的侵略野心矛頭指向朝鮮半島和中國的東北諸省，俄國的目標則是蒙古和新疆，而英國則志在把西藏從中國版圖割據出來，成為印度殖民地的一部分。以上的英國輿論明顯地預示著未來的地緣政治巨變。一八九五年日本割據了台灣以後，一九一零年又佔領了朝鮮半島，一九三一年再進一步佔領了中國的東北諸省。到了一九三七年日本向中國全面進攻。至于英國和俄國沒有把西藏和新疆割據，原因不是居功於中國的

靈活外交本領，而是基于《鷸蚌相爭，漁翁得利》的局面。直到現在，一百年過去了，歐美和日本的右派分子還是不停的夢想著，西藏和新疆將會從中國的版圖脫離出去。

## 9. Epilog

**A. Some Childhood Memories.** After seeing those gut-wrenching news photos taken in China in the early 1900's and read about the sufferings of the Chinese people at the hands of the Western powers and Japan and a dysfunctional government from the mid-1800s to the mid-1900s, so many long-forgotten painful memories leap to the fore-front of my consciousness. I was born and spent my childhood in rural southern China in the late 1930s and early 1940s during the Japanese invasion. The first recollection comes to mind is a song, which I had learned in elementary school; and for some strange reasons – perhaps due to the first-hand witness of human suffering from an invading army and a dysfunctional and exploitative government – I still remember its lyric and melody after some 60 years. I would like to share this song with the readers as it reflects the sentiments of the Chinese people who had suffered during the Japanese invasion in the 2nd WW.

### 九 後記

甲。兒時的回憶。看了那些外國人在二十世紀初期在中國拍的看了會令人心碎的時事照片，和閱讀了英國報章所描述國人在十九世紀至二十世紀所受的自然災禍，外強侵略者的摧殘，再加上一個庸碌無能而魚肉人民的政府，這不禁使我想起早已遺忘了的沉痛往事。筆者生長在廣東省台山縣的一個農村裏，適值是日本侵華的時期。第一件事物浮現在腦海裏是一首小學老師教的歌曲，也不知爲了什麼特殊的原因，經過了六十多年，我還記得這首歌的歌譜和歌詞。這大概是因爲我曾經目擊了侵略者和癱瘓的政府會給人民帶來何等的災難。現在我想跟讀者們分享這首歌，因爲這歌詞反映了那個時代的中國人民正處於水深火熱之中的心聲。

*Last Night I Dreamed about Jiang-Nan\**  
(The name(s) of the composer(s) unknown)

昨夜夢江南  
(詞與曲作者不詳)

*Last night, I dreamed about Jiang-Nan.  
The ground is covered with flowers as white as snow.  
The figure on the balcony is peering into the  
distance for spots of returning sails.  
Songs from the forest floated through the calm evening air.*

昨夜 我夢江南  
滿地花似雪  
小樓上的人影  
正遙望點點歸帆  
叢林裏的歌聲  
飄拂著傍晚晴天

*Tonight, I dream about Jiang-Nan.  
Bones of the dead fill the meadows.  
Mountains are caving in.  
The earth is boiling.*

今夜 我夢江南  
白骨盈荒野  
山在崩陷  
地在沸騰

*People are screaming.*  
*Horses are neighing in distress.*  
*The iron hooves of the aggressors*  
*are stirring up clouds of smoke and dust*  
*covering the entire sky.*

人在呼號  
馬在悲鳴  
侵略者的鐵蹄  
捲起了漫天的煙塵滾滾

*Go forth! Go forth!*  
*You, the long-suffering children.*  
*You must sow the seeds of revenge,*  
*scattering them throughout the Motherland.*  
*They germinate today,*  
*and will blossom tomorrow.*  
*Blossom!*  
*Blossom over all of China!*

去吧 去吧  
你受難的孩子們啊  
我們要把復仇的種子  
播散在祖國的地下  
在今天發芽  
在明天開花  
開花  
開遍了中華

\* **Jiang-Nan** (literally it means south of the river) refers to the regions south of the (Yangtze) river, in particular, the Hang-Zhou region, located south-west of Shang-Hai. This region is known historically for its riches and highly cultured people.

To bring the mood of this song up to the 21<sup>st</sup> century and present China, we need to change only one phrase in this song: Instead of the “**seeds of revenge**” we change them to “the seeds of **national rejuvenation**”, scattering them throughout the Motherland.

要是我們想把這首歌的情緒搬進二十一世紀的話，我們只須把一句歌詞略改。那就是把《復仇的種子》改為《復興的種子》。

**B. The Chinese People’s Dream of National Rejuvenation.** The second recollection is the ritual which we had to go through every Monday morning in school. It was then known as the “Memorial Week”, when we, among other things, recited from memory the will of Dr. Sun Yat-sen, founder of The Republic of China:

*“I have devoted my life to the national revolution for over 40 years. Its goal is to achieve freedom and equality for China.. After accumulating over 40 years of experience, I have a deep desire to reach this goal. I must summon all citizens and unite with those nations in the world who would treat us with equality and struggle together.....”*

Alas! The Chinese people discovered the painful way that the so-called “nations who would treat us with equality” do not exist. For the Chinese to be treated with equality on the international political stage, it is not a God-sent gift bestowed by the foreign powers, but rather earned by the Chinese people with their sweat, tears, blood and even their lives. If the Chinese people have not successfully developed in the 1960s and early 1970s, under the most

difficult political and economic environments, the so-called “two bombs and one satellite”, the western powers and the east-ocean pirates most definitely would not spare this sick man of Asia, who had been prostrate and served as an international doormat for over a century.

乙。中國人民的民族復興夢 第二個回憶是學校里每個禮拜一上紀念週的儀式。我們師生全體都一齊背誦《國父遺囑》。

“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……”

可惜啊，中國人民慘痛地發現所謂《世界上以平等待我之民族》並不存在。中國人民在國際政治舞台上若能得到平等的待遇，那不是外國列強恩賜的，而是中國人民用他們的淚，汗，血，甚至性命換來的。在六十年代和七十年代初，如果中國沒有在最惡劣的政治和經濟環境下，成功地發展了二彈一星，西方列強和東洋倭寇絕對不會放過這個元氣喪盡燦爛慘倒地下任人宰割一個多世紀的亞洲病夫。

**C. National Rejuvenation** As we step into the 21<sup>st</sup> century, China is well on her way to national rejuvenation and reclaims its place on the international political arena. This fact can not be disputed whether one measures this by the infrastructure developed in the last 30 years or by the export/import volumes of the country or by the GDP, which at 4.2 trillion \$US in 2007, will most probably surpass Japan's 4.8 trillion in the very near future and becomes the second largest GDP in the world only after the USA.

丙。民族復興 當我們踏進二十一世紀時，中國已經步上民族復興的路途。無論是從那一個角度來看，以上的觀點是無可否認的，三十年來的國家基本建設，進出口貨物量，以及 4.2 萬億美元的國內生產總值，在世界經濟衰退的環境下，預料不久的將來，這個數目會超過日本的 4.8 萬億美元生產總值，成為世界上第二位經濟大國。

A much more difficult question to answer, however, is when and by whom this seed of national rejuvenation was sowed and when did it germinate? Which personalities cultivated this seed until it flourished into a tree, blossoms and bears fruits? Scholars and historians in the future may arrive at a consensus on this question; but for the moment, if one were to make the claim that Dr. Sun Yat-sen was the one who had planted this seed the moment he had decided to devote his life to the revolution, very few people would be in a position to refute such a claim.

何人何時何地播下這棵民族復興的種子以及何時發芽呢？有那些高瞻遠矚的領導人把這棵種子扶植到開花結子呢？這並不是一個容易回答的問題，也許不久的將來，政治科學家和歷史學家們會達到一致的意見。不過，以目前來說，要是某人說孫中山先生立志走革命時已經把這棵種子播下。這個立論一定沒有很多人會反對的。

Unfortunately, the environment in China between the mid-19<sup>th</sup> and mid-20<sup>th</sup> Century

simply would not permit any “seed of national rejuvenation” to germinate. From the mid-1800s onward, China was victimized by the Western powers and Japan (including the United States). Under the leadership of Great Britain, when opium by the hundreds of thousands of cases were forcibly shipped into China. From 1842 onward, the western powers and Japan invaded China numerous times, and each time China was forced to pay each invading country millions of ounces of silver as reparations for their military expense. In 1895 Japan took Taiwan from China after a naval battle and in 1931 they occupied the north-eastern provinces of China after colonizing the Korean peninsula in 1910 and in 1937, Japan invaded China proper in full force. Between 1900 and 1925, just the United States alone, intervened militarily in China seven times. [ Ref. “Instances of Use of U.S. Armed Forces Abroad, 1798-1945,” prepared at the request of **Senator Everett McKinley Dirksen (R-III)** and published in the Congressional Record (June 23, 1969).]

不幸的是，從十九世紀中葉直至二十世紀中葉，中國人民都處於水深火熱之中。在這內憂外患的惡劣環境下，民族復興的種子是絕不能發芽的。從十九世紀中葉起，中國不斷地被歐美列強和日本宰割。以英國為首，這些國家強行把上萬箱鴉片運進中國。從一八四二年起，這些國家不停地進兵中國。不用說，中國戰敗了，每次都要給這些國家數以千萬兩白銀以上的賠款。一八九五年日本割據台灣，一九一零年殖民化高麗半島，一九三一年佔領了東北三省，一九三七年日本向中國全面進攻。就拿美國來說，他們在世界上不停地表揚自己的國家是愛和平的國家，但美國由一九零零至一九二五年這二十五年內，就用武力進攻中國凡七次。附注： [美國軍隊進兵他國實例，一七九八 - 一九四五；美國國會記錄；一九六九年六月出版]。

After the Nationalists overthrew the Ch'ing Dynasty and established The Republic of China in 1911, China was splitted into many different regions ruled by warlords who waged wars against each other endlessly. When warlordism was more or less pacified by the Nationalists under the leadership of Chiang Kai-shek during his Northern Expedition from 1926 to 1928, civil war between the Nationalists and the Communists broke out in the late 1920s. The two sides agreed to end their hostilities in order to confront a common enemy when Japan invaded China in full force in 1937. Sadly, civil war in China was re-ignited after Japan was defeated in 1945. The People's Republic of China was established in 1949 when the Nationalists were defeated and escaped to Taiwan. Unfortunate, the new rulers, instead of building a harmonious and prosperous society, seemed to be bound by dogmatism and pursued endless class struggles and political movements. Their solution to every conceivable problem in the world is either class struggle or political education which eventually lead to the disastrous Great Leap Forward and the suicidal Cultural Revolution. It is a sheer miracle and it is the good fortune of the Chinese people that China did not revert back to regional warlordism once more during that tumultuous period. Again, under such miserable social, political and economic conditions, it is impossible for the “seed of national rejuvenation” to germinate. A favorable environment for such a germination finally arrived



when Mr. Deng Xiao-Ping initiated the economic reform in 1978. Twenty some years later, as mankind steps into a new millennium, these seeds finally began to germinate, sending up new shoots and blossoms; but these favorable developments happened only along the coastal regions. It is the hope of every Chinese that these blossoms will spread their seeds over all of China in the not too distant future.

即使國民黨在一九一一年推翻了滿清皇朝，建立了國民政府，但中國依然處於軍閥各據一方，形成全國混戰的局面。這些動亂，終于被蔣中正率領的國民北伐軍平定下來。但國共之爭跟著而來。一九三七年日本全面侵華時，國共雖然達成協議，來對付外敵。一九四五年，日本戰敗了，第二次世界大戰結束了，但國共之爭又起。國民黨戰敗後逃往台灣，一九四九年中國共產黨設建立了中華人民共和國。不幸的是，這些新領導人沒有利用智慧來建立一個和諧而富裕的社會，而是沒完沒了的進行政治運動和階級鬥爭。天下任何的問題，他們都是用政治教育和階級鬥爭的方法來解決。這樣荒謬絕倫的統治方法，最終給中國人民帶來了一場長達十多年的浩劫。首先是荒唐絕謬的《大躍進》，跟著而來的是自殺性的《文化大革命》。這個愚妄的動亂，沒有再次引起全國進入內戰的局面，那才是天下最大的奇蹟，也是中國人民的萬幸。在這種惡劣的政治環境下，民族復興的種子絕對不會發芽的。總算老天爺有眼，有利的環境終于到來了。一九七八年鄧小平先生推動經濟改革開放。二十年後，待人類步入二十一世紀的的當兒，這粒民族復興的種子終于發芽了，而且很快地長得枝繁葉茂。不過，這個令人鼓舞的發展，現在還是限於沿海的地區。這些民族復興的的花朵很快就會開遍了全中華大地。這是每一個中國人的願望。

As the spirit of Dr. sun Yat-sen looks over the great Chinese landmass from heaven and as he has not seen a single foreign soldier set foot on Chinese soil since the late 1940s (except in Taiwan), he smiles. He watches the mobilization of over 150,000 Chinese soldiers and civilians engaged in the search and rescue efforts during the Wen Chun earthquake in 2008, he is comforted. When he sees the massive Three-Gorge Dam , which he can only dream about in his days, he smiles. He sees the countless great bridges spanning the Yangtze River and the Yellow River from Chong-Qing to Shang-Hai and Nan-Jing, even extending into the Yang-Shan Island in the ocean, he smiles. When the Chinese astronauts, while orbiting the earth, waved at him to pay respect, he smiles. After being prostrate for over a century, he sees that the Chinese people have not only stood up and enjoy freedom and equality on the international political stage, but actually has a respected voice in the arena of international politics, he smiles. When the western powers, who along with Japan have ravaged China for over a century, rave about how the Chinese people do not have any freedom or human rights, he is totally overcome by hysterical laughter.

國父孫中山先生，他老人家在天有靈，他發現自從一九四九年以來，除了台灣以外，沒有一個外國士兵踏進中國的疆土。他開懷笑了。二零零八年汶川大地震時，他見到了十五萬軍民出動救災，他老懷安慰了。他見到位于三斗坪的三峽大水壩實現了，那是他一生的夢想工程，他微笑了。由重慶直到上海和南京，他見到無數的大橋跨越長江

和黃河，甚至通往海外的羊山島，他微笑了。當中國太空人在地球軌道上向他揮手致敬時，他微笑了。一百多年來，中國人俯伏在泥濘中，任何外國人都可以踏他一腳。他看見中國人現在不但站了起來，在國際上得到了平等的待遇，中國領導人在國際政治舞台上，還有舉足輕重的地位。他開懷笑了。歐美國家和日本，蹂躪了中國一百多年，他們現在卻咆哮著說：中國人民沒有自由，中國人人民沒有人權。他老人家聽了不禁捧腹大笑了。

### References & Notes

1. J. O. P. Bland et al, "Recent Events and Present Policies in China," J. B. Lippincott Company, Philadelphia; William Heinemann, London, 1912. 作者：布蘭氏，「近來的事件和現有的對中國的外交政策」 一九一二年十月出版於美國費城和英國倫敦。
2. This refers to the new government, lead by Dr. Sun Yat-Sen and his followers, that was established after the 1911 revolution which overthrew the Qing Dynasty.  
這是指辛亥革命成功後，由孫中山先生領導的新政府。

**Acknowledgement:** I hereby acknowledge the many useful suggestions and corrections made by my cousin Mr. Suen Heong Chiu. 我在這篇文章中，得到我表兄趙璇衡先生提供過一些參改意見，謹此致謝。

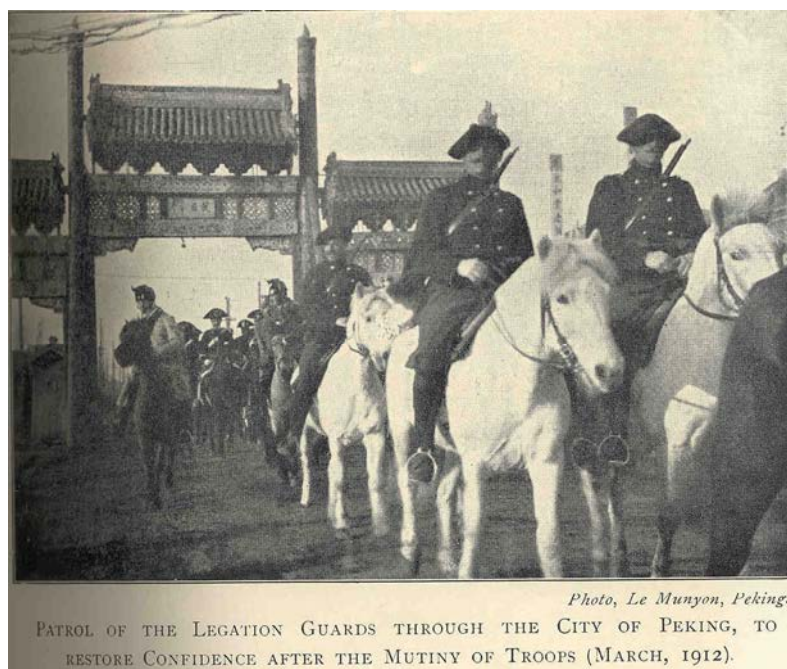
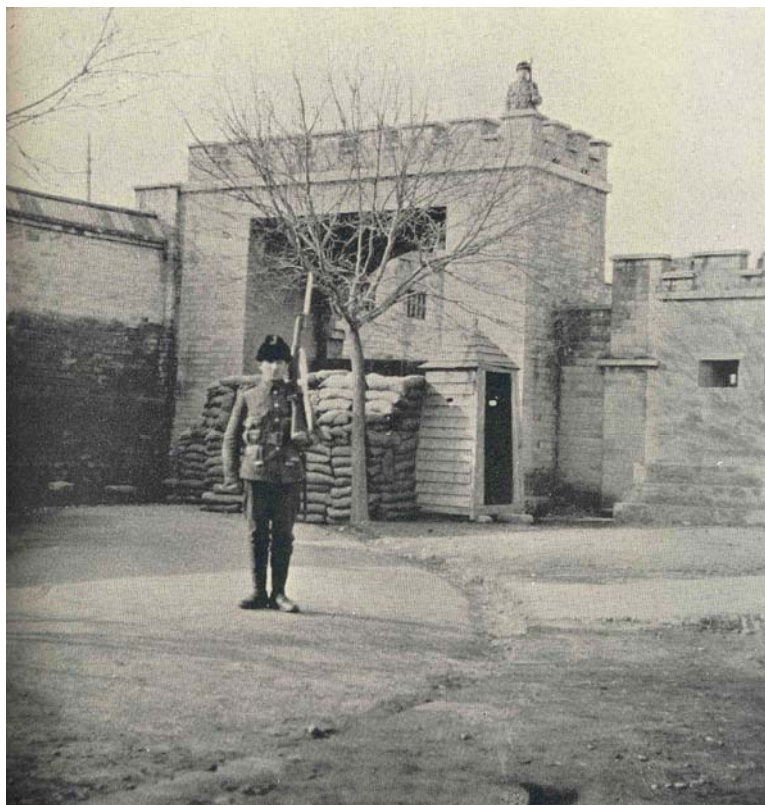
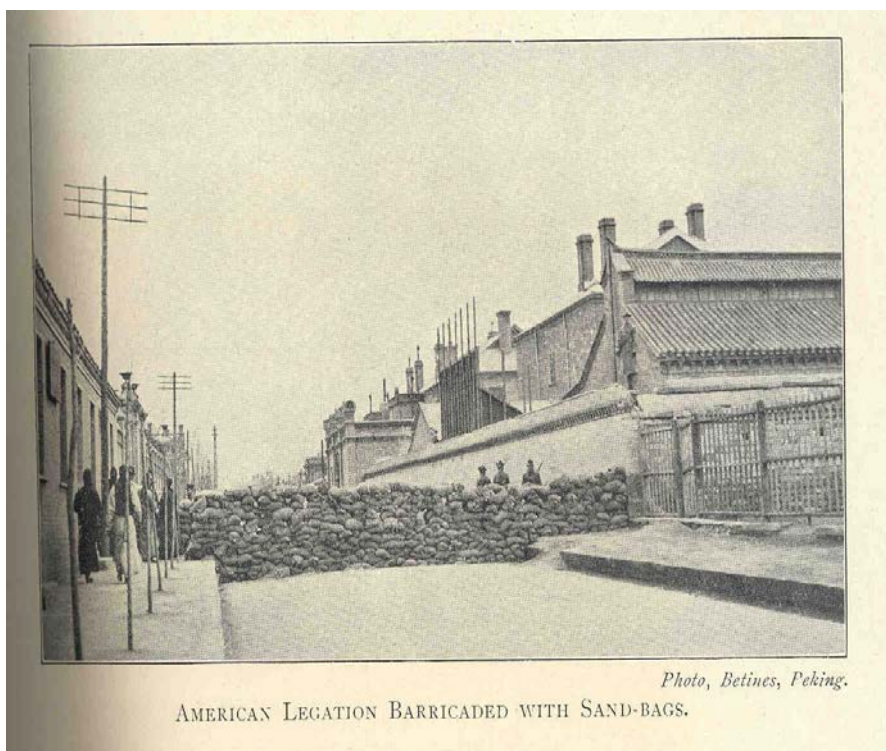


Fig. 1 圖一： 來自外國公使館的軍隊在北京城里巡邏（一九一二年）



*Photo, Le Munyon, Peking.*  
BRITISH LEGATION GUARDED (MARCH, 1912).

Fig. 2. 圖二： 英國公使館前的衛兵（一九一二年）



*Photo, Betines, Peking.*  
AMERICAN LEGATION BARRICADED WITH SAND-BAGS.

Fig. 3. 圖三： 美國公使館前與沙袋筑成的壁壘



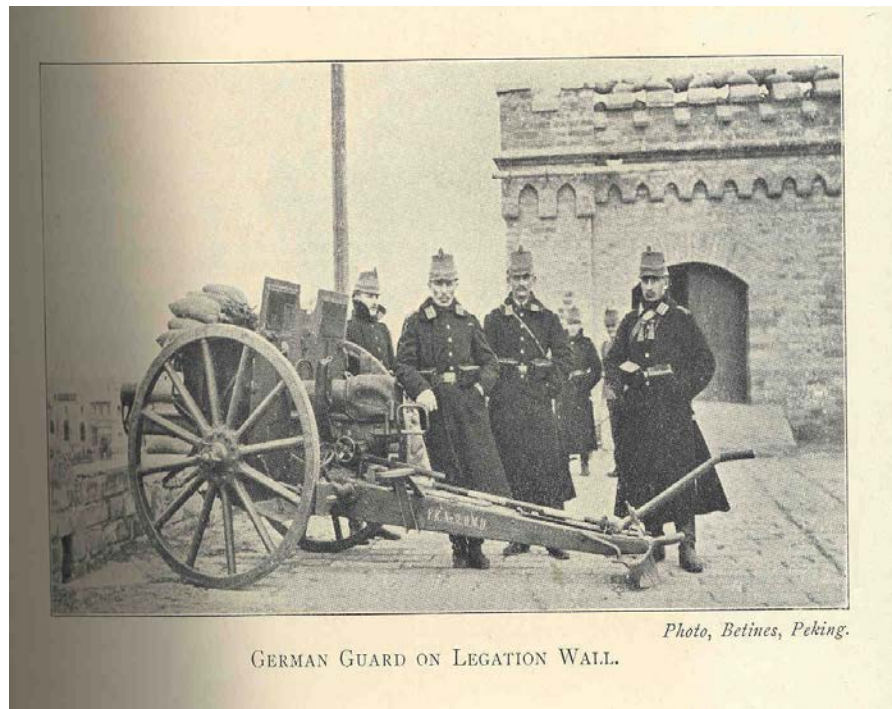


Fig. 4. 圖四：德國公使館牆上的士兵



Fig. 5. 圖五：美國在北京的軍隊（一九一二年三月）

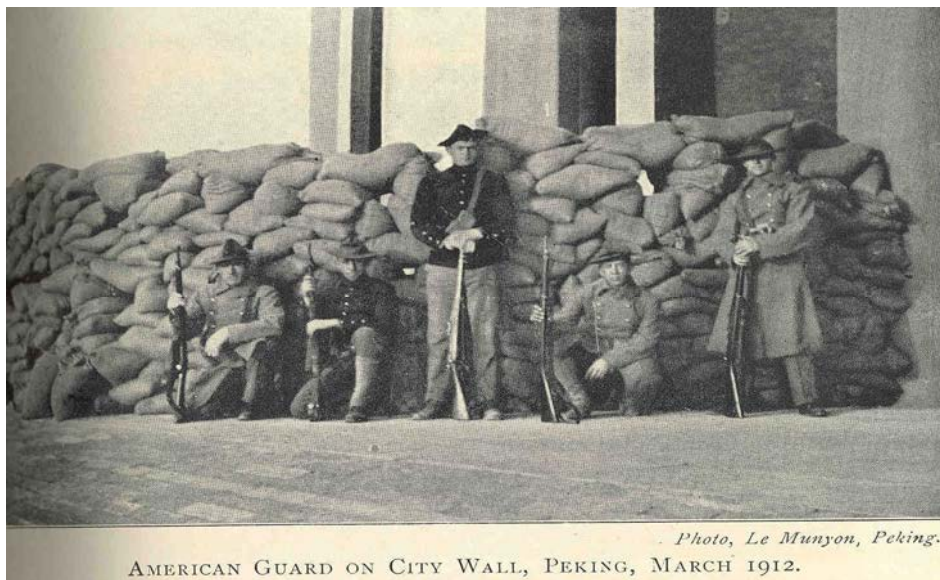
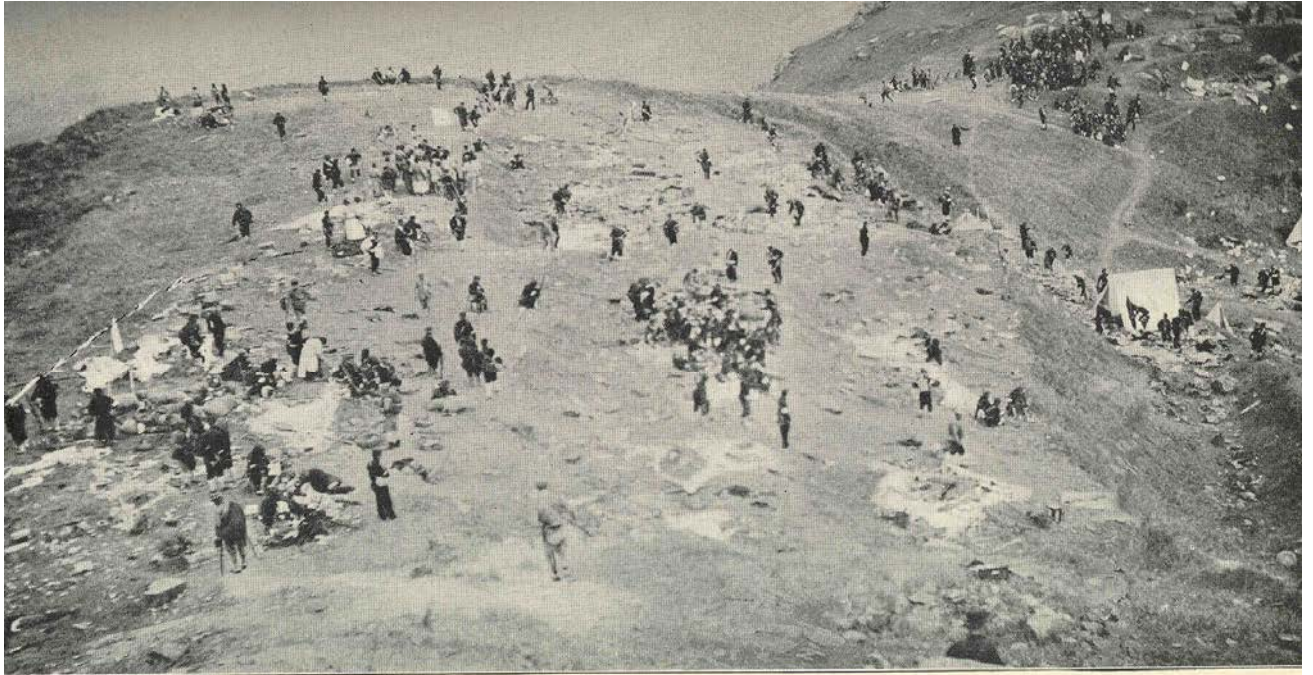


Fig. 6. 圖六： 北京城牆上的美國軍隊 （一九一二年三月）



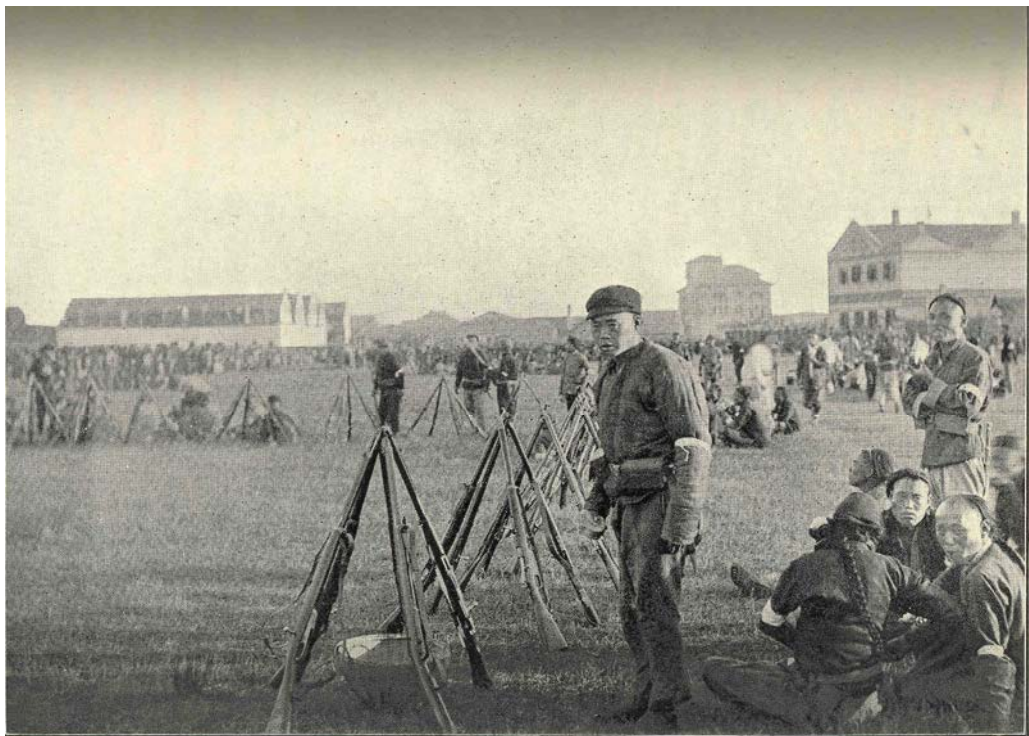
Fig 7. 圖七： 在漢陽的叛軍正在開往前線 注：那時英國報章所指的叛軍，實際上是由孫中山先生和黃興率領的國民革命軍。如果讀者留意看的話，站在中間的士兵還留著辮子。





REBEL TROOPS NEAR WUCHANG.

Fig. 8. 圖八: 武昌附近的叛軍



REBEL RECRUITS AT HANKOW.  
(N.B.—These men still wear the queue.)

Fig. 9 圖九: 在漢口的叛軍新兵 (這些人還留著辮子)



Fig. 10 (left and right) 圖十： 左：一種死刑 右：叛軍的大刀手

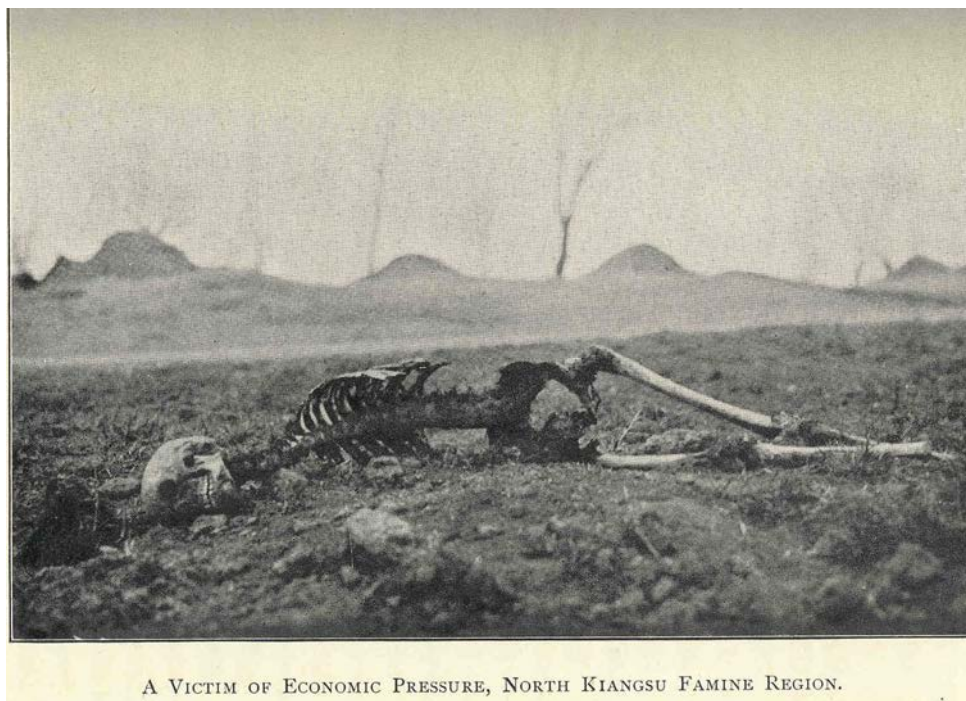
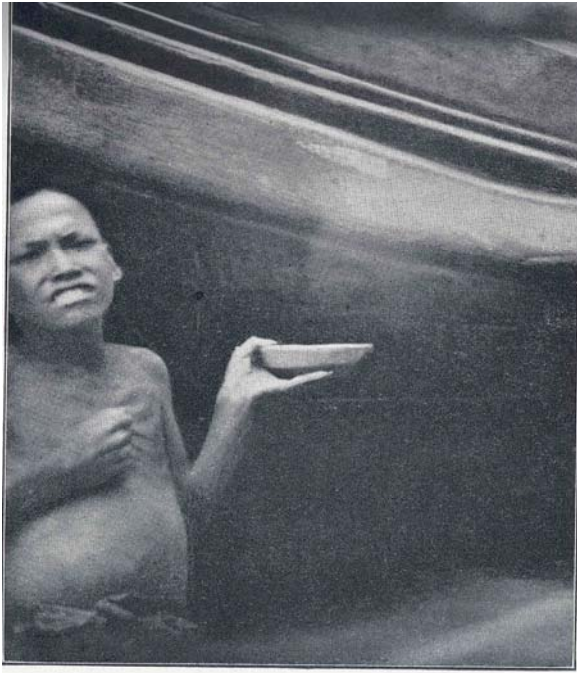
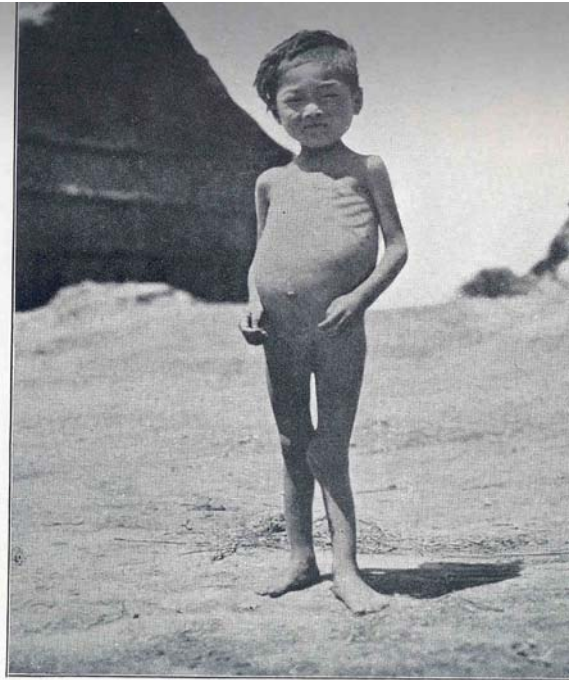


Fig. 11 圖十一： 經濟壓力下的受害者（江蘇北部的饑荒地區）





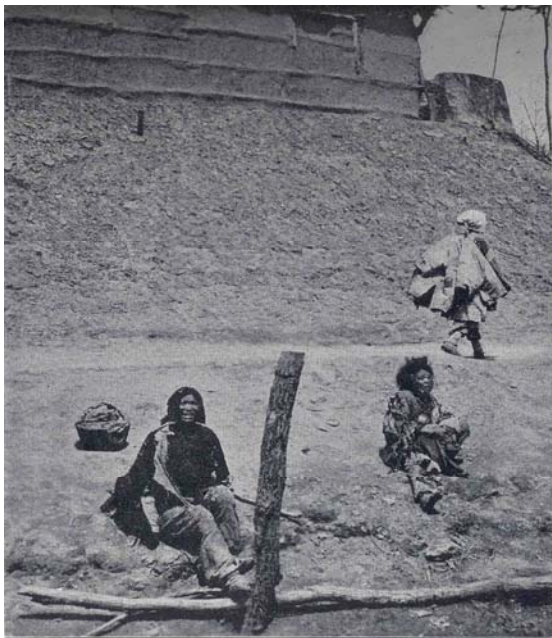
A BEGGAR IN THE FAMINE REGION.



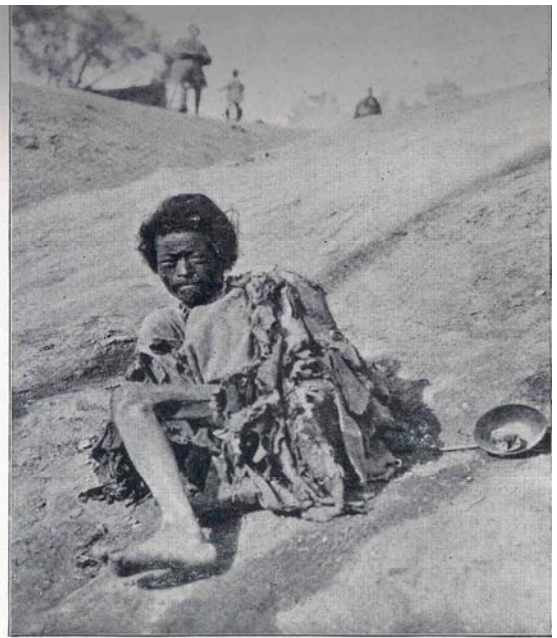
FED ON GRASS AND BARK IN THE FAMINE REGION OF NORTH KIANGSU.

Fig. 12 left and right 圖十二: 左圖:荒區的乞丐

右圖:蘇北荒區靠草根樹皮果腹的兒童



BEGGARS ON THE BANKS OF THE GRAND CANAL.



A BEGGAR ON THE BANK OF THE GRAND CANAL, ANHUI FAMINE DISTRICT.

Fig. 13 Left and right 圖十三: 左圖: 運河岸上的乞丐

右圖: 運河岸上的乞丐, 安徽荒區





Fig. 14 圖十四: 蘇北荒區村民在磨玉米



Fig. 15 圖十五: 在流浪的荒民



Fig. 16A 圖十六 A: 李鴻章拜訪德國公使館

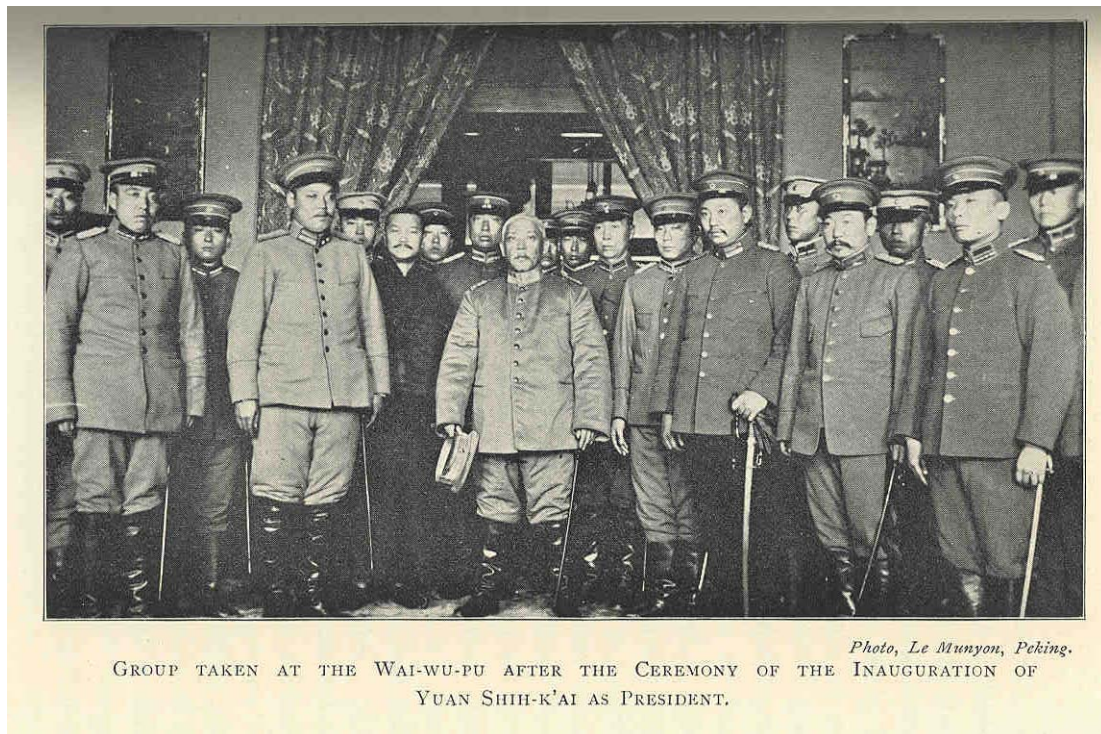


Fig. 16B 圖十六 B: 袁世凱被選為大總統上任時攝於外務部

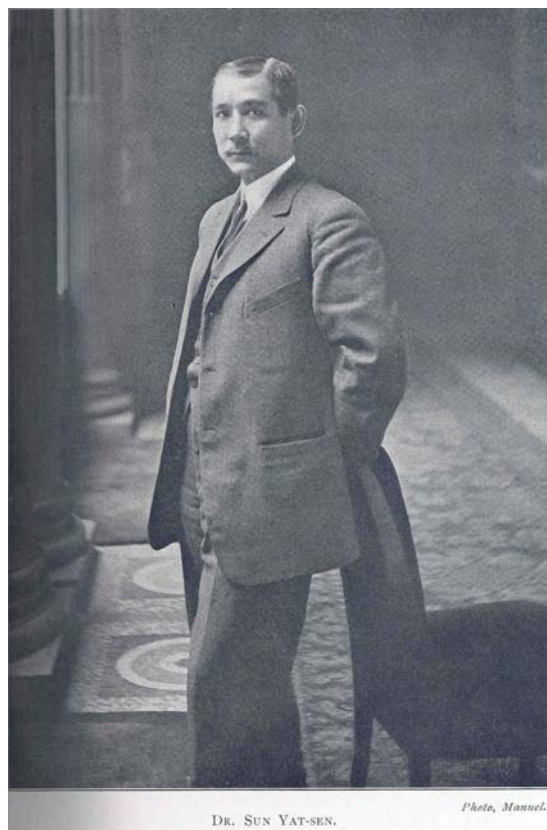


Fig. 17 圖十七： 孫中山先生遺像

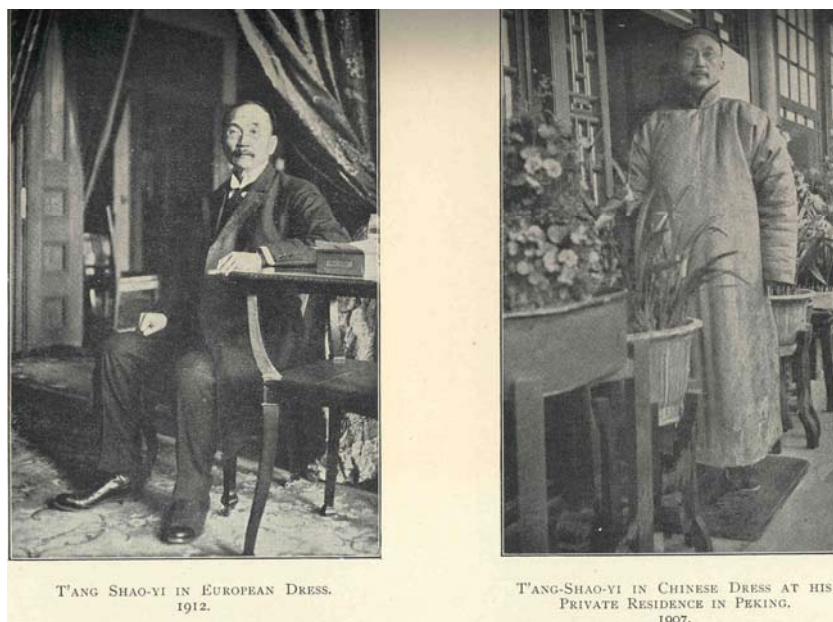


Fig. 18 圖十八： 圖左： 穿著西裝的唐紹儀 右圖： 唐紹儀在他的私邸



**Dilemmas of China's Modernization:                    中国现代化的困境：人口问题**  
**Population Problem and the Strategy                和可持续发展战略（1）**  
**of Sustainable Development (1)**

Hongbo Tang

唐洪波

**CHAPTER 1 : INTRODUCTION**

**第 1 章：序言**

Overpopulation, energy crisis, and environmental pollution are not only the top three social problems in today's world but also the three major obstacles restricting the socioeconomic development of China. Research on the relationship between China's population and sustainable development is of great theoretical and practical significance not only to explore the road to modernization with "Chinese characteristics" but also to safeguard the world's common future. In the process of global modernization--"a kind of universal social solvent" that "increasingly involved with all human kind whether he or she wishes to or not. All nations and other entities become increasing interdependent... Under modernizing conditions, problems of coordination and controls always become critical because the scale on which coordination and control must be levied always increases." <sup>1</sup> That means, "in an increasing interdependent world the failure of any part of the peoples in the world, whether due to 'their own fault' or to the 'faults' of others, increasingly involve everyone else in the world." <sup>2</sup> That is why China's modernization is always spectacular worldwide as an important part of global modernization in progress. An American environmental analyst Lester R. Brown said: "China is such a large nation—in terms of both population and economy -- that its successes and failures affect us all." <sup>3</sup>

人口过剩、能源危机和环境污染不仅是当今世界的三个主要社会问题，而且是制约中国社会经济发展的三个主要障碍。研究中国人口与可持续发展之间的关系对于探索“有中国特色的”现代化道路与保障世界共同的未来，均有重要的理论和实际意义。在这个“无论人类情愿与否均被卷入的”全球性现代化过程中，“所有国家和个体都越来越相互依赖…在现代化的条件下，协调和控制的问题变得极其重要，因为其标准总是在提高”。这意味着“在一个不断相互依赖的世界上，任何人的失败—无论是由于他们

<sup>1</sup> Marion J. Levy, "Yes, We Have No Dilemmas" (NP 1982), 8.

<sup>2</sup> Levy, "Yes, We Have No Dilemmas," 12.

<sup>3</sup> Lester R. Brown, *Who Will Feed China? Wake-up Call for a Small Planet* (New York: W.W. Norton Co., 1995), 11.

自己的错还是别人的错—都越来越多卷入世界上其他的人”。这就是为什么说中国的现代化是全球性现代化过程中的一个重要部分。美国环境分析家布朗说：“中国这一人口和经济大国，其成功和失败影响会我们所有人”。

By reviewing the process of China's modernization and analyzing the particular situation of its population from the 1950s to the beginning of the twenty-first century, this paper examines the grim situation of China's population in the first chapter. It includes the higher quantity and lower quality of China's population, the aging society, the heavy unemployment pressure, and the gender ratio imbalance of new births. This is followed by discussing historical factors tracking the population imbalance policies from the Qing Dynasty to Mao Zedong and Post-Mao eras. The third chapter explores the problem stemming from the relationship between population, resources, and environment. This includes the pressures of China's overpopulation on its land resources-grain consumption, energy-water shortages, and serious environmental deterioration. The final chapter focuses on the quality and quantity of China's population and discusses how China's population policy coordinates with the sustainable development strategy.

通过回顾中国的现代化过程和分析 20 世纪 50 年代到 21 世纪初其人口的具体情况，本文在第一章考查了中国人口的严峻状况，包括中国人口的高数量与低素质、老龄化社会、沉重的就业压力和新生儿性别比率失衡等。接着讨论了从清朝到毛泽东时代及毛以后时期人口失衡政策的历史原因。第三章探索人口、资源和环境之间关系衍生出的问题，包括中国的过剩人口对土地资源，粮食消耗，能量与水资源短缺，以及对严重环境恶化的压力。最后一章重点讨论中国人口的素质和数量以及中国人口政策如何与可持续发展战略相协调的问题。

Based on statistics and primary data released by the Chinese government and international organizations -- the National Bureau of Statistics, the State Family Planning and Population Commission, the World Health Organization, and the World Commission on Environment and Development-- this paper analyzes specific problems and implications found under the framework of Western modernization theory. Transforming from an agricultural society to a progressing industrial society, China faces a dilemma between the population problem and the sustainable development of society: China cannot improve its socioeconomic status and retain growth in population. The lower quality/higher quantity of China's population is the major cause of a vicious cycle of "huge increase in population -- shortage of resources -- environmental degradation."<sup>4</sup> The population itself will face the dual pressures of survival and development in the future. From an overall point of view, creating harmony between socioeconomic status population, natural resources, and ecological

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<sup>4</sup> Chen Qin, Li Gong and Qi Peifang. *The History of China's Modernization* (Nanning: Guangxi People Press, 1998), 311.

environment is the inherent requirement in developing a modern China. In order, therefore, to stop irredeemable mistakes and unstable ways in the process of China's progress, this country must balance development between socioeconomic status and population and natural resources and ecological environment. In solving this population problem, controlling the size and improving the quality of population will be the most important aspect of a sustainable development strategy.

根据中国政府和国际组织发表的统计数据（包括国家统计局、国家计划生育委员会、世界卫生组织以及世界环境与发展委员会），本文将在西方现代化理论框架下分析具体问题及其意义。在从农业社会向工业社会的转化过程中，中国在人口问题和社会可持续发展之间面临两难困境：中国无法既提升其社会经济水平又保持其人口增长。中国人口的高数量与低素质是造成“人口增长——资源短缺——环境恶化”这一恶性循环的主要原因，将来人口会面临生存和发展的双重压力。从全局观来看，在社会经济，人口，自然资源和生态环境之间保持和谐是中国现代化发展的内在要求。因此，为避免在中国的发展过程中的失误和动荡，中国必须在社会经济，人口，自然资源和生态环境之间平衡发展。在解决人口问题上，控制人口数量和提高人口素质是可持续发展战略最重要的一个方面。

## CHAPTER 2 : THE PLIGHT OF CHINA'S      第 2 章：中国的人口状况 POPULATION

It is well known that China has the largest population in the world. According to the latest report released by the China Population Information and Research Center (CPIRC) of the State Family Planning and Population Commission, China has a total population of 1.32 billion in March 2007,<sup>5</sup> which accounts for over one-fifth of the population in the world. In general, when we measure a country's overall power in the world, the size of its population is important reference data. On one hand, a large population is helpful and significant for the strengthening of a country's overall power; on other hand, growth beyond the population limit will weaken a country's overall power. Overpopulation will not only deplete social wealth, but it will bring numerous social problems, resulting in poverty and backwardness. On the whole, rapid population growth is a universal challenge to nearly all developing countries. China's overpopulation has become the most notable national characteristic in its ambitious strategy of modernization. It is the top challenge facing China's future.

众所周知，中国是世界上人口最多的国家。根据中国人口信息研究中心和国家计划生育委员会公布的最新报告，2007年3月中国的总人口为13.2亿，占世界总人口的五分之一。一般来说，衡量一个国家在世界上的整体实力时，其人口规模是一重要参

<sup>5</sup> China Population Information and Research Center (CPIRC), "China Population Clock", (10 Mar. 2007) <http://www.cpirc.org.cn/en> (accessed 10 Mar. 2007)

数。一方面，众多人口对于加强一个国家的整体实力是有益的；另一方面，过度人口增长又将削弱其整体实力。过剩人口不仅会消耗社会财富，而且会造成许多社会问题，导致贫穷落后。总之，人口的快速增长是几乎所有的发展中国家遇到的一个普遍挑战。中国的过剩人口已成为其宏伟现代化战略的显著特征，对中国的未来最具挑战性。

Compared with other problems such as the shortage of natural resources and environmental pollution, the population problem is the most urgent and essential. It has become the heaviest burden for China to bear as China moves toward modernization. The grim situation of China's population has presented the following characteristic: China has a large population with an absolute growth rate; China has entered an aging society; overpopulation brings heavy unemployment pressure on China; the gender ratio imbalance of Chinese new births grows fast; Chinese family structures and models change greatly; neither the distribution China's population nor the proportion of its urban and rural population are reasonable balanced; and so on.

与自然资源和环境污染短缺等问题相比，人口问题是最迫切和根本的，并已成为中国走向现代化最沉重的负担。中国人口的严峻状况有以下特征：中国拥有绝对增长率的众多人口；而且进入了老龄化社会；人口过剩造成了沉重的失业压力；中国新生儿性别比率失衡增长；中国家庭结构模式重大改变；中国城乡人口的分布与比例不均衡等等。

### (1) Large Size and Rapid Growth in Quantity (1) 快速增长的人口数量

China has a large population with an absolute growth rate. In the 1980s, a social study program led by Dr. Song Jian, former Chairman of the Science-Technology Commission of China, focused on calculating the relationship between population growth and capacity of natural resources and environment. This program concluded that the reasonable population of China would not exceed 680 million if China wanted to match the food standard of the United States and France. Even by taking the strictest measures to control population, however, the total population of China would reach 1.3 billion in the beginning of the twenty-first century, and is expected to exceed 1.6 billion by 2050.<sup>6</sup> Ten years later, the research of Dr. Hu Angang and Dr. Wang Shaoguang indicated that 1.6 billion would be the maximum of growth in China's population; growth beyond this limit would lead to serious social problems even disturbances.<sup>7</sup> Now, some Western and Chinese scholars estimate that by 2030 China's population will reach 1.6 billion due to its large population base. This means its total laborers will equal 1.15 billion and its urban population will increase to 0.7 billion. It will, therefore, be tough to provide adequate food supplies, energy supplies, employment,

<sup>6</sup> Zhang Zhihong, *Population Tide and Countermeasure* (Beijing: Xuelin Press, 1984), 230-236.

<sup>7</sup> Hu Angong and Wang Shaoguang, *Report of the State Situations of China*, (Shen Yang: Liaoning People's Press, 1994), 242-269.

health care, housing, education, traffic, and other social requirements for this huge, increasing population.

中国拥有绝对增长率的众多人口。上世纪 80 年代，一个由前中国科学技术委员会主任宋健博士领导的社会学项目针对自然资源和环境承载力与人口增长之间的关系进行了计算。其结论为：如果中国想达到美国和法国的饮食标准，其合理的人口数量不应超出 6.8 亿。然而即便采取最严格的人口控制措施，中国的总人口在 21 世纪初仍会到达 13 亿，并于 2050 年预计超出 16 亿。十年后，胡鞍钢和王绍光博士的研究表明，16 亿是中国人口的增长极限；超过这个极限将导致严重的社会问题甚至动荡。目前一些中外学者预计，由于其人口基数大，2030 年时中国人口就会达到 16 亿。这意味着中国的总劳力将合计 11.5 亿，而城市人口将增加到 7 亿。因此，为这些巨额增长的人口提供充足的食物、能源供应、就业、医疗保健、住房、教育、交通及其他社会需求将是很困难的。

## (2) Aging Society

## (2) 老龄化社会

With the increase of people over the age of 65, the aging society will become a major social problem of China in the first half of the twenty-first century. According to internationally recognized criteria, when the number of people over the age of 65 reaches 7% of the national population, it delineates an aging society. Official statistics of Chinese government indicate, by 1999 the number of people aged over 60 formed 10% of national population, and by 2005 the aging population (65 years and above) reached 7.7%. The data of China's fifth national population census in 2000 showed China's aging population was 88 million in 2000, accounting for 6.9% of its total population.<sup>8</sup> The research of American scholars Dr. John Bongaarts and Dr. Susan Greenhalgh predicts that the number of Chinese people over the age of 65 will reach 6.7% of the national population by 2000, by 2030 14.7%, by 2040 17%, and by 2050 will be expected to reach 21%, equaling one-fifth of the national population. These increases will bring "serious challenges to China's social security system, health and medical system, and social service sector."<sup>9</sup> According to the data of *World Population Prospects* released by the United Nations in 2004, the level and speed of China's aging society is higher than Dr. Bongaarts and Dr. Greenhalgh's prediction. Figure 1 shows that China's aging population will reach 7% of the national population by 2000, by 2030 16.5%, and by 2050 will be expected to reach 23.5%.

随着年龄 65 岁以上人口的增加，老龄化社会将成为 21 世纪上半叶中国的一个主要社会问题。根据国际标准，当年龄 65 岁以上人口占全国人口的 7% 时即被定为老龄化社

<sup>8</sup> "Three Periods of the Aging Population," *Guangming Daily*, 30 Oct. 2006.

<sup>9</sup> John Bongaarts and Susan Greenhalgh, "An Alternative to the One-Child Policy in China," *Population and Development Review*, 11, no. 4 (Dec. 1985), 603-604.

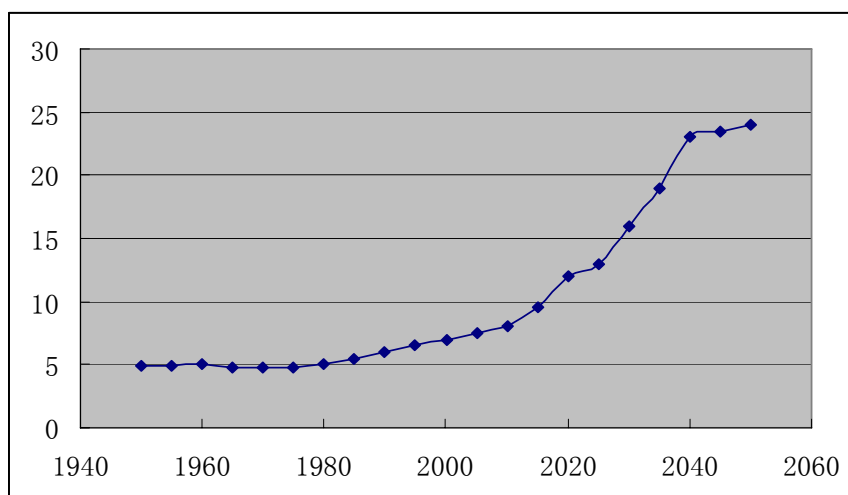


会。中国官方数据表明，1999 年中国年龄 60 岁以上人口占全国人口的 10%，而 2005 年年年龄 65 岁以上人口达到了总人口的 7.7%。2000 年第五次全国人口普查的数据显示，2000 年中国的老龄化人口为 8 千 8 百万，占总人口的 6.9%。美国学者柏噶茨和格林汉博士则预计，中国年龄 65 岁以上人口在 2000 年达到总人口的 6.7%，将于 2030 年达到 14.7%，2040 年为 17%，并将于 2050 年达到 21%，相当于全国人口的五分之一，这种增长将“对中国的社会保障制度、卫生医疗系统和社会服务业带来严峻挑战”。按 2004 年联合国发布的《世界人口展望》的数据，中国的老龄化社会的水平和速度更高于这两位博士的预计。图 1 显示中国的老龄化人口在 2000 年达到总人口的 7%，将于 2030 年达到 16.5%，2050 年预计达到 23.5%。

**Figure 1: Percentage of Older Adults (Age 65+) in China, 1950-2050**

图 1：1950-2050 年中国 老年人口(年龄 65 以上)的百分比

Percent of Total Population



\*Source: Department of Economic and Social Affairs of the United Nations, *World Population Prospects: The 2004 Revision* (New York: The United Nations, 2005). \*资料来源：联合国 经济和社会事务部编：《世界人口展望》2004 年修正版 (纽约：联合国 2005 出版)。

What makes the age structure of China's population unique is that this artificial, coercive, and extremely fast aging society originated in its unique population policy. In other words, it was the inevitable result of China's "one-child-per-family" policy implemented forcibly since the late 1970s. This policy, which was designed to eliminate the tendency towards large families, accelerated China towards an aging society within 30 years. Most developed countries enter aging societies after having experienced almost one century's fast growth of economy and relatively slow growth of population -- the United States took 75 years, Sweden 85 years, and France 115 years. Besides, most developed countries reach \$ 5,000- \$10,000 GDP per capita when they enter aging societies; China has only reached

\$2,000 GDP per capita currently.<sup>10</sup> This situation causes a dilemma: if China fails to adopt birth control regulations, it will be unable to reduce the fast growth of its population, thereby raising living standards. As a result, its current population would reach 1.7 billion. If it adopts the “one-child-per-family” policy, China will embrace an aging society with an unbalanced age structure and a heavy burden of social security.

造成中国这种人为性强制和快速的老齡化社会乃源于中国特殊的人口政策。换句话说，它是中国从 20 世纪 70 年代末强制实施“独生子女”政策的必然结果。这项旨在控制大家庭发展的政策加速了中国在 30 年内的社会老齡化。多数发达国家均经历了差不多一个世纪的经济快速增长和人口的相对缓慢增长后才进入老齡化社会，譬如美国用了 75 年时间，瑞典用了 85 年，而法国用了 115 年。此外，多数发达国家进入老齡化社会时人均国民生产总值达到 \$5,000 - \$10,000；而中国人均 GDP 目前只有 \$2,000。此状况导致一种两难困境：如果中国不采取计划生育措施就无法控制人口快速增长，从而提高其生活水准，否则其目前人口将达到 17 亿；而如果中国采取“独生子女”政策，它就只得接受失衡结构的老齡化社会和沉重的社会保障负担。

Chinese economist Zhai Zhenwu, professor of Renmin University, emphasizes social and economic problems caused by an aging society, such as growth of their financial support, the aging labor structure, the generation gap between young and old, etc. He states, the family planning policy affects the social security system that depends on children’s support of elderly parents. For example, elderly Chinese citizens are usually supported in “one of three ways -- by the pension system, their families or themselves.” Actually, “as the pension umbrella only covers urbanites, the larger number of elderly citizens in rural areas must depend on their families, but elderly farmers have fewer children as a result of the prevailing family planning policies.... [Those] now entering old age are receiving limited preferential treatment from the government.”<sup>11</sup> According to the report of *China Daily* in 2006, national social security system covers only a small proportion of the national population. “In 2004 only 22 million urban residents enjoyed the minimum level of social security, whereas the total number in need was at least 140 million.” This number did not include the rural residents who comprise 70% China’s total population, among whom the social security scheme only covered less than 5 million rural residents.<sup>12</sup>

中国人民大学教授，经济学家翟振武强调了老齡化社会造成的社会和经济问题，例如财政支出的增长、老齡化劳力结构、年轻人和老一辈之间的代沟等等。他认为，计划生育政策影响着靠子女赡养父母的社会保障制度。例如，中国老年人通常靠“三种方式之一：退休金系统，家庭成员或者他们自己”生活。而现实中“由于退休金只涵盖城镇居民，大多数农村老人必须依靠他们的家庭赡养，而现行计划生育政策让农村老人的孩

<sup>10</sup> Zhou Jinwei, “Resolve the Social Problem of the Aging Population,” *Wenhui News*, 01 Mar. 2007.

<sup>11</sup> China Population Information and Research Center, “China to Usher in Major changes in Population Policies,” (20 Aug. 2003) [http://www.cpirc.org.cn/en/enews20030820\\_1.htm](http://www.cpirc.org.cn/en/enews20030820_1.htm) (accessed 02 Feb. 2007)

<sup>12</sup> Xinhua Agency, “Five-year Plan Sets Stage for Solving Problems,” *China Daily*, 06 Jan. 2006.

子越来越少，晚年只能享受政府很少的优惠待遇”。据 2006 年《中国日报》报道，全国社会保障制度仅涵盖了全国人口的一小部分。“2004 年仅有 2 千 2 百万城镇居民享受了最低社会保障，而需求的总人口至少有 1.4 亿”。这个数字还没有包括占中国总人口 70% 的农村居民，在这部分人口之中，社会保障制度仅涵盖了不到 5 百万农村居民。

### (3) Heavy Unemployment Pressure

### (3) 沉重的失业压力

The growing population creates an unemployment burden for China. This growth has added to social problems in the past 30 years and will in the future continue to increase. In 2000, 30 million Chinese were unemployed in urban areas--- a high jobless rate of more than 8%. In 2003, “the official Chinese unemployment figure is 4.2%, but the World Bank says it is closer to 10% nationwide”. The main reason for the difference in figures was that “the narrow official definition of unemployment leaves out millions of people who are out of work” but did not “register with the government as unemployed.” For instance, the unemployment figures of Chinese government did not include those “off-post workers”, “unpaid but not officially laid off workers at state-owned enterprises”, “laid-off workers still contractually tied to their work units” or the “surplus rural workers”.<sup>13</sup> Furthermore, between 1990 and 1995, “19.5 million people entered the labor force each year while only 7.4 million exited; from 1995 to 2000, 20.6 million people entered each year while only 9.8 million exited.” That means most of those “entering workers were without jobs if more jobs were not created.”<sup>14</sup>

人口增长给中国造成失业压力，在过去 30 年已增加了许多社会问题，而且将来还要继续增加。2000 年中国城镇地区有 3 千万人失业，失业率高达 8% 以上。2003 年“中国官方的失业率是 4.2%，但世界银行认为，全国范围内接近 10% 的失业率”。这两个数据之所以不同的主要原因是，“狭义的官方定义失业率时，没有算上那些丢了工作却没有到政府登记为失业者的成千上万人口”。例如，中国官方的失业率没有包括那些“下岗工人，国营企业的停薪留职员工，跟工作单位仍未脱钩的被解雇者，以及过剩农民工”。此外，1990 -1995 年间，“每年有 1 千 9 百 50 万新增劳力，而仅有 7 百 40 万劳力退出；从 1995 年到 2000 年，每年有 2 千零 60 万新增劳力，而仅有 9 百 80 万劳力退出”。这意味着“如果不创造更多的工作岗位，那么大多数新增劳力就得失业”。

A more serious situation is that the number of surplus laborers in rural areas is as high as 200 million. Those people who rush into cities for job hunting and those laid-off urban employees “simply do not possess the skills required by modern industry”. China, however, “can only create about 8 million jobs every year, while more than 200 million need jobs at the

<sup>13</sup> Michelle Chen, “China: Who are the Unemployed?” *Asia Times*, 01 Apr. 2004,

<sup>14</sup> Wang, Gabe T, *China's Population: Problems, Thoughts and Policies* (Brookfield, VT: Ashgate Publishing Company, 1999), 186.

same time.”<sup>15</sup> In the development of China's modernization, a large number of surplus agricultural laborers will transfer to the non-agricultural workforce. Forecasters say that “the working age group (age 15-59) will not stop expanding until after 2020. By then, the number of people in this group will have reached 940 million, up from current figure 820 million.”<sup>16</sup> It will be a great challenge for the Chinese government to increase the number of jobs and keep unemployment under control. Undoubtedly, overpopulation would cause a social crisis and hundreds of millions of the unemployed will become a greater constraint for China's modernization.

另一个更严峻的状况是农村地区的过剩劳力高达 2 亿。这些涌入城镇找工作的农民工和那些失业的城镇劳力都“不具备现代产业所要求的工作技能”。然而中国“每年只能创造大约 8 百万个工作岗位，而有超过 2 亿人需要工作”。在中国的现代化发展中，大量的农村剩余劳力将转化为非农业劳力。有预测说，“年龄 15-59 岁的工作族在 2020 年前会一直增长，届时人数会从目前的 8.2 亿增至 9.4 亿。对中国政府来讲，增加工作岗位的数量和控制失业率将是一个巨大挑战。无疑地，人口过剩导致的社会危机与严重失业将严重制约中国的现代化发展。”

#### (4) Gender Ratio Imbalance of New Births

#### (4) 新生儿性别比率失衡

The gender ratio imbalance of Chinese new births is growing fast. Generally speaking, the normal sex proportion between males and females in total population is relatively stable, being between 103:100 and 106: 100. The sex proportion of Chinese new-births, however, from 108 males for every 100 females in 1981 rose to 112: 100 in the fourth national demographic census in 1990, and rose again to 117: 100 in 2002, which was over 10% higher than the international warning line (107: 100). In particular, in some regions such as Guangdong and Hainan Provinces, the gender ratio of new births was as high as 130:100 and 135:100 in 2002. This “high tendency of sex proportion has not seen any decline in recent years but instead it sees a continued upward trend.” If this situation continues, the gender ratio is expected to reach 120:100 in 2010, and Chinese males will outnumber females by 43 million. A number of men will have to live as frustrated bachelors.<sup>17</sup>

中国的新生儿性别比率失衡状态发展迅速。一般来说，正常男女性别在总人口中的比例是相对稳定的，介于 103:100 和 106:100 之间。然而，中国的新生儿性别比率从 1981 年的 108:100 上升到 1990 年第四次全国人口普查的 112:100，再上升到 2002 年的 117:100，高于国际警告线(107:100)。特别是，在个别地区如广东省和海南省，2002 年的新生儿性别比率分别高达 130:100 和 135:100。“高性别比例的倾向近年来未见下

<sup>15</sup> CPIRC, “China to Usher in Major changes in Population Policies.”

<sup>16</sup> Marian Salzman, “Cover Story: The View from the Top,” *Brand Strategy* (Mar. 2006), 27.

<sup>17</sup> CPIRC, “China Sees a High Gender Ratio of New-born,” (14 May 2002)  
<http://www.cpirc.org.cn/en/enews20020514.htm> (accessed 04 Feb. 2007).

降，反而有持续上升之势”。如果该状况持续下去，男女性别比率于 2010 年预计将达到 120:100，男性将超过女性 4 千 3 百万人，很多男人将不得当单身汉。

This situation leads more serious social problems such as a high sexual crime rate, high divorce rate, swindling and selling women, the growth of monetary marriage, sharp competition for marriage among males, and the increasing of single males, etc. Data in Table 1 are from the research of Chinese scholar Cao Guiying. They clearly demonstrates that the sex ratio of Chinese infants kept within an internationally normal scope before the 1980s, while surpassed the international warning line (107: 100) since the 1980s, and saw a continued upward trend in both rural and urban areas.

这种情况导致更严重的社会问题，例如高性犯罪率，高离婚率，拐卖妇女，买卖婚姻，男性成婚竞争加剧，以及单身汉增加等等。表 1 是中国学者曹桂英的研究数据，它清楚地显示出，中国婴儿性别比率在 20 世纪 80 年代之前尚保持在国际正常值之内，从 80 年代之后超过了国际警告线 107:100，在农村和城镇均呈持续上升趋势。

**Table 1: The Sex Ratio of Infants, 1953-1995**      表 1：1953-1995 年婴儿性别比率

Year 年	Male 男性	Female 女性
Sex Ratio 性别比率		
All China 全国		
1953	9,716,971	9,264,877
105		
1964	14,509,500	13,974,327
104		
1982	10,787,028	10,022,319
108		
1990	12,254,905	10,965,946
112		
1995	9,274,600	7,956,200
117		
Rural 农村		
1990	9,846,920	8,787,090
113		
1995	7,018,600	5,960,700
118		
Town 城镇		
1990	731,060	649,130
113		
1995	707,500	612,000
116		

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City 城市					
1990		1,701,050			1,558,370
109					
1995		1,548,400			1,383,600
112					

\*Sources: Cao Guiying, "Interim Report IR-00-026--The Future Population of China: Prospects by 2045 by Place of Residence and by Level of Education," (July, 2000)

[www.iiasa.ac.at/Admin/PUB/Documents/IR-00-026.pdf](http://www.iiasa.ac.at/Admin/PUB/Documents/IR-00-026.pdf), (accessed 03/17/2007).

\*资料来源：曹桂英 “IR-00-026 中期报告--中国的未来人口：按居住地和由教育水平的 2045 年展望” (2000 年 7 月), [www.iiasa.ac.at/Admin/PUB/Documents/IR-00-026.pdf](http://www.iiasa.ac.at/Admin/PUB/Documents/IR-00-026.pdf) (03/17/2007 访问)。

Three key factors are responsible for the fast growth of the gender ratio imbalance. The first is that through the development of modern medical science and technology, parents can “detect the sex of a child early in pregnancy. Such technology has led to a massive growth in the abortion of female fetuses.”<sup>18</sup> Data from the State Family Planning and Population Commission show results of aborting unwanted sexes: in 1990 the sex proportion of the first newborn children was 105: 100, that of the second newborn children was 121: 100, and that of the third was 127: 100; while in 2000 the sex proportion of the first, second, and third newborn children was 107: 100, 152: 100, and 159:100 respectively.<sup>19</sup> It was evident that the gender ratio of the first newborn children was normal; but, starting from the second child on, the gender ratio increased drastically. The second factor is that traditional values influence Chinese families -- especially those in rural areas-- to continue their family tree by males, not females, thus encouraging male offspring over female offspring. It is easy to understand that Chinese people’s preference for male offspring has been exacerbated by the “one-child policy”. The last but the most important factor is that because the social security scheme fails to cover all elderly citizens, most Chinese people -- especially those who live in rural areas -- rely on care provided by their families. Traditionally, in China “the family was the source of old-age security.”<sup>20</sup> Most elderly Chinese citizens in the countryside have a deep-rooted logic of "raising a son against old age," and traditionally live on the financial support of their sons. That is why the frequent phenomena of mistreating, discriminating against, abandoning, or even killing baby girls in some regions is prevalent. Table 2 poses Chinese people’s gender preference according to Dr. Cecilia Milwertz’s survey. “It is difficult to know whether people answer “unconcerned” because they feel pressure to do so.

<sup>18</sup> BBS News, “China's Population Growth ‘Slowing’,” (Mar. 28, 2001) <http://news.bbc.co.uk/2/hi/asia-pacific/1246731.stm> (accessed 04 Feb. 2007).

<sup>19</sup> CPIRC, “China to Usher in Major Changes in Population Policies.”

<sup>20</sup> Bongaarts and Greenhalgh, 596.

The striking statistic is that among couples that admit preference, over 63% prefers male children.”<sup>21</sup>

性别比率失衡的快速增长与三个关键因素有关。第一个是现代医疗科技的发展使父母可以“在怀孕早期查出孩子的性别，该技术导致大量女婴被选择性堕胎”。国家计划生育委员会的数据显示选择性堕胎的结果：1990 年第一胎的男女性别比率是 105:100，第二胎是 121:100，第三胎是 127:100；而 2000 年第一，第二和第三胎的男女性别比率分别为 107:100，152:100 和 159:100。很显然第一胎的性别比率是正常的；但是从第二胎开始，性别比率激增。第二个因素是传统价值观念影响着中国家庭，特别是在农村地区：由男性而非女性延续其宗族，因而不愿要女性子嗣。更容易理解的是“独生子女”政策加剧了中国人重男轻女的倾向。第三个重要因素是由于社会保障制度没有涵盖所有老年人，多数中国老人特别是农村老人必须依靠家庭赡养。中国传统上“家庭是养老保障之源”，多数中国农村老人有根深蒂固的“养儿防老”观念，传统上也是依靠他们的儿子提供经济支持，所以虐待，歧视，遗弃甚至杀害女婴现象在某些地区频繁出现。表 2 是梅沃兹博士调查的中国人的性别倾向。“很难知道人们回答‘无所谓’是否因为他们迫于压力。该统计中引人注意的是，在承认性别倾向的夫妇之中，63%以上更想要男孩”。

**Table 2: Gender Preference**

**表 2：性别倾向**

In response to the question “did you hope to have a boy or a girl when you were pregnant?”

回答问题“当你怀孕时希望生男孩还是女孩？”

Boy 男孩	27.5%
Girl 女孩	16.1%
Unconcerned 无所谓	52.3%
No Answer 不答复	4.1%

\*Source: Cecilia Milwertz, *Accepting Population Control: Urban Chinese Women and the One-Child Family Policy* (Richmond Surrey: Curzon Press, 1997), 74. \*资料来源：梅沃兹：《接受人口控制：中国城镇妇女与独生子女政策》（里士满萨里：Curzon 1997 年出版），74 页。

## (5) Lower Quality of Population

## (5) 低素质人口

The lower quality of Chinese population does not meet the requirement for the development of China's modernization in the twenty-first century. China's population accounts for one-fourth of the world's illiterate or semi-illiterate population, with an average education level less than five years. According to the result of the fourth census in 1990, the illiterate and semi-illiterate population aged over 15 was 180 million, accounting for 16% of

<sup>21</sup> Cecilia Milwertz, *Accepting Population Control: Urban Chinese Women and the One-Child Family Policy* (Richmond, Surrey: Curzon Press, 1997), 74.

China's total population; the two-year-college graduates were only 16 million, accounting for 1.4% of its population; while the four-year-university graduates accounted for 0.6%. Usually, the low level of education leads to the low quality of population. For example, the level of China's higher education was not only far below that of developed countries but also lagged behind the average level of developing countries. The enrollment rate of higher education among Chinese people aged 20 to 24 was only 2% in 1990, compared with 38% in South Korea, 20% in Egypt, 16% in Thailand, and 10% in India.<sup>22</sup>

中国人口的低素质不适应 21 世纪中国现代化发展的要求。中国人口占世界的文盲或半文盲人口的四分之一，平均教育水平不足五年。据 1990 年第四次人口普查的结果，15 岁以上的文盲和半文盲人口为 1.8 亿，占全国总人口的 16%；大专毕业生有 1 千 6 百万，占其人口的 1.4%；本科毕业生仅占 0.6%。通常来讲，教育水平低会导致人口的低素质。例如，中国的高等教育水平远不及发达国家，甚至落后于发展中国家的平均水平。1990 年年年龄在 20 到 24 中国人中，高等教育的入学率仅为 2%，而韩国是 38%，埃及 20%，泰国 16%，印度 10%。

Since the 1990s, this situation witnessed positive progress. Chen Jinhua, vice chairman of the CPPCC (Chinese People's Political Consultative Conference) National Committee who spoke in the World Conference on Sustainable Development in 2000, declared that “the quality of Chinese population has improved to some extent in the past ten years.” By the end of 2000, the people who received nine-year compulsory education reached to 85% of the national population, while the illiterate adult population fell to 5%. Also, the scale of higher education had expanded significantly. “Forty-six million persons had finished university education... [And] the total number of enrollment in colleges and universities reached to 3 million in 2000.”<sup>23</sup> Table 3 indicates the education ratio of China's population in different levels have improved while the illiterate ratio has declined since the 1980s. China, however, has not done enough to improve the quality of its population, although it, to some extent, has succeeded in controlling the size of its population in the past 30 years.

20 世纪 90 年代以来，这种状况有了积极变化。中国政协全国委员会副主席陈锦华在 2000 年的世界可持续发展大会上讲话说，“中国人口的素质在过去十年已有了一定程度上的提高”。到 2000 年底，接受九年制义务教育的人口已达到全国人口的 85%，而成人文盲人口降为 5%。而且高等教育显著扩展了。“4 千 6 百万人完成了大学教育…2000 年大专院校入学总数达到了 3 百万人”。表 3 显示，从 80 年代以来不同水平的中国人口受教育比率提高了，而文盲率下降了。虽然在过去 30 年中国在某种程度上成功地控制了人口规模，却在提高其人口素质方面做得仍嫌不够。

<sup>22</sup> Zhong Zhaozhan, “China's Population and the Sustainable Development of Society,” *China's Population, Resources and Environment*, no. 3 (1996), 50.

<sup>23</sup> Chen Jinhua, “China and Sustainable Development,” *News and Report of China*, no. 6, 2001, 8.



Table 3: Education, 1964-2000

表 3 : 1964-2000 年 教育

	1964	1982	1990	2000
Illiteracy 文盲, Ages 年龄 15+ (%)	52.5	34.5	22.2	8.7
Educational Attainment 学历(%):				
Elementary School 小学	34.1	39.9	42.3	35.9
Junior High School 初中	5.6	20.0	26.5	34.1
Senior High School 高中	1.6	7.5	9.0	11.2
College and University 大专及本科	0.5	0.7	1.6	3.6

\*Sources: Thomas Scharping, *Birth Control in China, 1949-2000: Population Policy and Demographic Development* (London and New York: Routledge, 2003), 344. \*资料来源 : 司伽平: 《1949-2000 年计划生育在中国: 人口政策和人口统计发展》(伦敦和纽约: Routledge 2003 出版), 344 页。

Furthermore, despite the lack of professional and technical skills required by modern industry, these illiterate or semi-illiterate groups witness a higher birth rate than the well-educated groups in the continued expansion of China's population. This "one-child-per-family" policy works efficiently among educated groups and relatively-developed areas, whereas it is limited in effectiveness among undereducated groups, the poor groups, and relatively-underdeveloped areas. The research of American demographers Giovanna Merli and Herbert Smith indicate that "the acceptance of policy-sanctioned family size followed a development gradient...High acceptance occurs in the most urban, industrialized county ... Acceptance is weaker among women living in the poorest county."<sup>24</sup> A good example exists in the population of underdeveloped western regions in terms of both economy and education. Statistics of CPIRC show that between 1990 and 1998 population in ten provinces of western China grew at an average annual rate of 2.6%, doubling the national average during the same period of time.<sup>25</sup> Thus, this situation causes a vicious circle of reproduction: the poorer Chinese people are, the more children they prefer to have; the more children they have, the poorer they become. If such a trend continues, the relatively-low-quality groups will increase. How can China then improve the overall quality of its population?

此外，尽管缺乏现代产业要求的专业技能，这些文盲或半文盲人口比受过良好教育的人口生育率更高。“独生子女”政策在受过良好教育的人口和相对发达地区之中运作良好，而在未受良好教育的人口和贫穷，相对不发达的地区之中推行受限。美国人口学家 莫利和史密斯研究认为，“计划生育政策被接纳的程度呈阶梯状：越都市

<sup>24</sup> M. Giovanna Merli and Herbert L. Smith, "Has the Chinese Family Planning Policy Been Successful in Changing Fertility Preferences?" *Demography* 39, no. 3 (Aug. 2002), 559-560.

<sup>25</sup> CPIRC, "Population, Top Challenge in China's Western Development," (no date) <http://www.cpirc.org.cn/en/evview1.htm> (accessed 03 Feb. 2007)

化，工业化的地方越接纳它…越贫穷地区的妇女越不接纳”。一个很好例子是经济和教育均不发达的西部地区的人口。中国人口信息研究中心的统计显示，1990-1998 年中国西部的十个省的年平均人口增长率为 2.6%，是同时期全国平均增长率的一倍。因此，这种状况导致了恶性循环：人们越贫穷越多生孩子，越多生孩子他们变得越穷。如果照此发展，相对低素质的人口将增加，那么中国如何提高其人口的整体素质？

## (6) Change of Family Structures and Models (6) 家庭结构模式的变动

After 30 years of implementing of the “one-child-per-family” policy, Chinese family structures and models have greatly changed, in particular those living in urban areas. So far, what is called “4: 2: 1 family model” is prevailing in China’s cities. With China’s first single-child generation entering reproductive age, young couples who both come from one-child families have to raise a baby and care for two couples of parents. Such a situation not only presents a big challenge to China’s social security system, thereby exerting influence on the development of its socioeconomic status, but also creates a heavy burden for young single-child generations in the twenty-first century. In addition, the psychosocial characteristics of the “only-child” pose another problem. Growing up being spoiled by their parents and grandparents, most of these “only children” show less attractive characteristics of stubbornness, arrogance, timidity, and most commonly, selfishness. They do not know how to share with others. It is reasonable to wonder whether they can be responsible to care for their children, parents, and grandparents, as well as the society.

在实施了 30 年“独生子女”政策以后，中国家庭结构模式也大大地改变了，特别是城市家庭。目前所谓“4:2:1 家庭模式”流行于中国城市。随着中国第一代独生子女进入生育年龄，来自两个独生子女家庭的年轻夫妇必须抚养一个婴儿和赡养两对父母。这种情况不仅对中国的社会保障制度带来挑战，进而影响社会经济的发展，而且造成 21 世纪独生子女的沉重负担。另外，独生子女的心理特征也暴露了一些问题。被父母和祖父母溺爱长大的大多数独生子女显示出固执，骄傲，胆怯，自私的共同特性，他们不懂得跟其他人分享。因此很怀疑他们是否能够对他们的孩子、父母和祖父母，乃至社会负起责任。

Other serious population problems exist in China, such as the uneven distribution of its population and the imbalanced proportion of urban and rural population. As to the former, Chinese geographer Hu Huanyong set up a demographic-geographic boundary from Heihe, the northeastern part of Heilongjiang Province, to Tengchong, the southwest of Yunnan Province, and showed that, the eastern half of this boundary had 94% of the country’s population but occupied only 43% of China’s total area; whereas the western half had only

6% national population although it occupied 57% of the country's total area.<sup>26</sup> As to the latter, following the development of industrialization and urbanization, the rural population was decreasing. According to the world population in 1980, the average urban population accounted for 39% of the world's population, with an average 69% urban population in developed countries and an average 29% in developing countries. China's rural population, however, constituted an absolute majority in its total population since its economy was dominated by agriculture for a long time. In 1993 the urban population accounted for 28% of the total population, while the rural population accounted for 72%; by 2000 urban residents accounted for 36%, while rural residents accounted for 64%.<sup>27</sup> This proves that China still has a low level of modernization. Table 4 reflects by 2003 the proportion of urban residents rose to 40.53% of the national population, while rural residents reduced to 59.47%.

中国还存在其他严重的人口问题，例如人口分布不均衡，城乡人口比例失衡。针对前者，中国地理学家胡焕庸画了一条从黑河（黑龙江省东北）到腾冲（云南省西南）人口统计地理分界线，显示出分界线东面的一半拥有全国人口的 94%，但仅占全国总面积的 43%；而西面的一半尽管占了全国总面积的 57%，却仅有全国人口的 6%。至于后者，随着工业化和城市化的发展，农村人口会越来越减少。1980 年的世界人口中，平均 39% 为城市人口，其中发达国家的城市人口为 69%，而发展中国家的城市人口为 29%。然而由于中国长期为农业主导型经济，构成了中国的农村人口在其总人口中占绝对多数。1993 年中国城市人口占总人口的 28%，而农村人口占 72%；2000 年城市居民占 36%，而农村居民占 64%。这证明，中国仍处于较低水平的现代化阶段。表 4 反映出到 2003 年，城市居民比例上升到全国人口的 40.53%，而农村居民减少到 59.47%。

**Table 4: Composition of China's Population, 2003** 表 4：2003 年中国人口的构成

	Population(year-end figure)	Percentage (%)
National Total 全国人口	1,292,270	100.0
Urban 城市人口	523,760	40.5
Rural 农村人口	768,510	59.47
Male 男性	665,560	51.50
Female 女性	626,710	48.5
年龄 0-14 years 岁	285,590	22.1
年龄 15-64 years 岁	909,760	70.4
年龄 65 years and over 岁	96,920	7.5

\*Source: National Bureau of Statistics of China, "National Economic and Social Development Report for 2003," Chapter 4-1, <http://www.stats.gov.cn/english/statisticaldata/yearlydata/yarbook2003> (accessed 03/16/2007)

\*资料来源：国家统计局，《2003 年全国经济社会发展报告》第四章第一节，<http://www.stats.gov.cn/english/statisticaldata/yearlydata/yarbook2003> (03/16/2007 访问)

<sup>26</sup> Ge Jianxiong, *History of China's Population Development* (Fuzhou: Fujian People's Press, 1991), 286-312.

<sup>27</sup> Liang Zai and Ma Zhongdong, "China's Floating Population: New Evidence from the 2000 Census," *Population and Development Review* 30, no. 3 (Sept. 2004), 469.

**China's Relations with US: An Historical Overview 中美關係歷史概要**

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Undoubtedly, the most important foreign relations China has are with the United States. China-US relations date back to the U.S. Open Door Policy (1899 and 1900), which claimed equal access to China's treaty ports and stressed the importance of preserving China's territorial and administrative integrity at a time of colonial expansions into China. The United States supported the Nationalist ROC government with military aid during Japan's occupation of China. For instance, US General Claire L. Chennault's famous Flying Tigers based in southern Yunnan Province, conducted air operations against the Japanese air force in China.

無疑地，中國最重要的外交關係是與美國的關係。中美關係源於 1899 和 1900 年美國的門戶開放政策，即在西方殖民擴張中國時期，美國聲明各國平等使用中國條約港口並強調保護中國領土與管理完整性的重要性。日本侵佔中國時，美國軍事援助了中華民國。例如，美國克萊爾·陳納德將軍有名的飛虎隊駐紮於中國雲南省南部對日本空軍發動了空戰。

Despite Mao's 1949 proclamation of the PRC on mainland China, the United States refused to recognize the new state and instead maintained diplomatic recognition with the ROC. Relations between China and the United States further soured during the Korean War. In the first days of the war, US President Truman inserted the Seventh Fleet into the Taiwan Strait and blockaded the Chinese coast. President Truman took this action to prevent PRC military action against Taiwan, but to also prevent Chiang Kai-shek from organizing an offensive to recover the mainland. US forces fought PLA soldiers in Korea, suffering significant casualties. By the end of 1951, the United States had suffered 135,000 casualties (dead, wounded or missing), and up to 800,000 Chinese soldiers had died on Korean soil.

雖然毛澤東於 1949 年宣佈成立中華人民共和國，但美國拒絕承認，繼而維持與中華民國的外交關係。韓戰期間中美關係更加惡化。韓戰暴發之初，美國總統杜魯門即將美國海軍第七艦隊安插於臺灣海峽以封鎖中國海岸。杜魯門總統此舉是爲了防止中華人民共和國對臺灣採取軍事行動，但也是爲了阻止蔣介石反攻大陸。朝鮮戰場上，美軍與中國人民解放軍交戰，遭受重大傷亡。到 1951 年底，美軍傷亡數字達十三萬五千（包括死，傷及失宗者），而戰死在朝鮮土地上的中國士兵也高達八十萬人。

The China-Soviet split in the 1960s offered the United States an opportunity to engage the PRC. The United States began to send out feelers to Beijing indicating a rapprochement

between the two countries. The Vietnam War, in which both American and Chinese troops fought, put off any attempt by the United States to have closer relations with China. US-China relations began to improve in the early 1970s, however. President Richard Nixon, who had written in a 1967 *Foreign Affairs* article that a long term policy of isolating China was irrational, began a series of unilateral moves, called 'small steps,' to improve US-China relations. For instance, the US government began to use the term "People's Republic of China" instead of "mainland China" and relaxed restrictions on trade with and travel to China. It ended Seventh Fleet patrols of the Taiwan Strait and halted reconnaissance flights over Chinese territory. China's leaders signaled their interest in normalizing relations with the United States by engaging in indirect talks through intermediaries such as Pakistan's President, General Yahya Khan. After the Second Plenum of the CCP Central Committee held from late August to early September 1970, Chinese Premier Zhou Enlai indicated China's willingness to receive a US special envoy. The Americans began preparations for Nixon's visit to China.

60 年代中蘇關係的破裂為美國提供了一個與中華人民共和國對話的機會。美國開始向北京派出試探者表明兩國之間的重新接觸。但越南戰爭中中美軍隊雙方的交戰又導致美國接近中國的企圖受損。直到 70 年代初，中美關係才開始改善。美國總統尼克松在 1967 年“外交事務”上撰文指出長期隔離中國的政策是不合理的，他開始採取一系列所謂的單方“小步”政策來改進中美關係。例如，美國政府開始改稱“中國大陸”為“中華人民共和國”，並放寬對中國的貿易和旅遊限制。美國結束了第七艦隊對臺灣海峽的巡邏並停止了飛行偵察中國疆土。中國領導人透過第三方包括巴基斯坦總統葉海亞·汗將軍發出信號，表示有興趣通過間接對話與美國達成關係正常化。從 1970 年八月末到九月初，在中國中央委員會第二次全體會議後，周恩來總理表明了中國願意接受美國特使。美國開始籌備尼克松訪華。

The first step in normalizing China-US relations was Beijing's invitation to the American table-tennis team which had been competing in the world championships in Japan. The March 1971 visit by the American team to China, in which they were feted and hosted by Zhou Enlai, ushered in a new era of people-to-people diplomacy, dubbed 'ping-pong diplomacy.' The US government relaxed visa restrictions for individuals and groups from China, and relaxed trade restrictions on US exports to China. In July 1971, U.S. national security advisor Henry Kissinger paid a secret visit to China. Officially, Kissinger flew to Pakistan to meet with Pakistan President Khan, and then accepting Khan's invitation to rest for a few days in the mountains. In fact, Kissinger flew on to Beijing where he met with Zhou Enlai and other Chinese officials. Upon Kissinger's return to the United States, China and the US simultaneously issued a communiqué indicating that President Nixon would visit China to establish normal relations between the two countries.

中美關係正常化的第一步是北京邀請了參加過在日本舉行的世界乒乓球錦標賽的美國乒乓球隊到華訪問。1971 年三月美國球隊訪華，受到周恩來的款宴，開始了所謂“乒

兵外交”的民間外交新紀元。美國政府放鬆了中國個人與團體的旅行簽證及美國向中國的出口貿易。1971 年七月，美國國家安全顧問亨利·基辛格祕密出訪中國。按官方安排，基辛格飛往巴基斯坦會見巴基斯坦總統汗，然後應邀上山休息數日。但實際上，基辛格卻飛往中國會見了周恩來和其他中國官員。基辛格回到美國之際，中美雙方即同時發佈公告宣佈尼克松總統將為兩國建立正常外交關係訪問中國。

The US rapprochement toward China also meant that it would no longer obstruct the PRC's admission to the United Nations. An original signatory of UN Charter, the Nationalist ROC was a member of the UN General Assembly as well as a permanent member of the exclusive Security Council. Under the UN Charter, the General Assembly determines if new members are accepted into the UN. For twenty years, the Soviet Union tabled a resolution seeking the admission of the communist PRC and the expulsion of the ROC. Although the resolution failed, it was defeated by smaller margins as the UN membership expanded. In 1971, the United States changed its position, and proposed that the PRC be seated in both the General Assembly and the Security Council, but stipulated that the ROC retain its seat in the General Assembly. The US proposal had little traction, and in October 1971 the UN voted to accept the PRC and expel Taiwan. Shocked to hear the news on the eve of its imminent expulsion, the Taiwan representative to the UN walked out of the organization rather than face defeat.

美國與中國恢復友好關係意味着美國將不再阻礙中華人民共和國加入聯合國。作為聯合國憲章的创始会员国之一，中華民國是聯合國會員以及安理會永久成員。按照聯合國憲章，由聯合國大會決定是否接收新會員。二十年來，蘇聯一直決議要中華人民共和國加入聯合國並開除中華民國。這個決議雖然沒有通過，但隨著聯合國會員國的增加，投票差距越來越小。1971 年，美國改變了立場，提議中華人民共和國加入聯合國大會及安理會，條件是保留中華民國的會員席位。美國這個提案沒有受到擁護。1971 年十月，聯合國大會投票通過接受中華人民共和國並除名台灣。驚聞此訊，台灣代表在被聯合國開除前夕佛袖而去，免失面子。

Nixon's 1972 trip to China came as a complete shock to the world. President Nixon had been a staunch anti-communist. Immediately following the announcement of Nixon's pending trip, Japan moved to establish formal relations with China. In February 1972, Nixon, accompanied by Kissinger, traveled to Beijing where he met with Mao Zedong and worked out with Zhou Enlai the first "Shanghai communiqué," which set China-US relations on a new course. The 1972 Shanghai communiqué expressed the desire of both countries to begin the process of normalizing relations. To do this, China and the United States had to put aside questions on which the two sides disagreed. The foremost question was the status of Taiwan. Because China and the United States could not agree on this issue, it needed to be laid aside. In the 1972 Shanghai communiqué, the Chinese reaffirmed their position that "the Government of the People's Republic of China is the sole legal government of China," that "Taiwan is a province of China," and that "the liberation of Taiwan is China's internal affair in

which no other country has the right to interfere." The United States, acknowledged Beijing's view that Taiwan is a part of China, but President Nixon did not want to commit to Beijing's view. On the US side, the communiqué states that "the United States acknowledges that all Chinese on either side of the Taiwan Strait maintain there is but one China and that Taiwan is a part of China. The US government does not challenge that position." Essentially, the United States acknowledged that Beijing had its own view regarding Taiwan's status, without actually agreeing with it.

1972 年尼克松的中國之行震驚全球。尼克松本人一貫以反共著稱。緊接着尼克松公佈訪問中國，日本即與中國建立正式外交關係。1972 年二月，由基辛格陪同，尼克松抵達北京會見毛澤東，與周恩來制定出了開辟中美關係新前景的“上海公報”。1972 年的上海公報表達了中美兩國開辟關係正常化的共同願望。爲此目的，中國和美國都必須繞過分歧。最大的障礙是台灣問題，雙方不能達成共識，必須放棄。在 1972 年的上海公報中，中國重申“中華人民共和國是中國唯一合法的政府”，“台灣是中國的一個省”，“解放台灣是中國內政，任何國家無權干涉”。美國承認北京視台灣爲中國的一部份，但尼克松總統並沒有接受北京的觀點。公報中美國方面聲明“美國認識到台灣海峽兩岸的所有中國人都認爲只有一個中國，台灣是中國的一部份。美國政府對這一立場不提出異議”。基本上，美國承認北京對台灣的觀點，但實際上並非同意。

The 1972 Shanghai Communiqué is the first of the so-called Four Pillars of China-US relations. The three other pillars are the 1979 Normalization Act, the Taiwan Relations Act of 1979, and the 1982 Arms Sales Act. Each of these addresses the question of Taiwan. The status of Taiwan is arguably the most contentious issue in China's relations with the United States. China maintains a one China principle, which claims that there is but one China and Taiwan is a part of China. The term 'China' in this case refers to the PRC. For its part, the United States maintains a one China policy, under which it maintains diplomatic relations with the PRC and informal relations with Taiwan. Because China's leaders consider Taiwan to be a part of the PRC, China regards US support of Taiwan as meddling in China's domestic affairs.

1972 年上海公報，1979 年正常化法案，1979 年台灣關係法及 1982 年武器銷售法構成了中美關係所謂的四大基石。這四個法案均有針對台灣問題，它是中美關係中不斷有爭議的問題。中國堅持只有一個中國的原則，台灣是中國的一部份，中國是指中華人民共和國。美國方面維護一個中國政策，與中國保持外交關係，與台灣維持非正式關係。因爲中國領導人認爲台灣是中華人民共和國的一部份，美國支持台灣就是干涉中國內政。

In the 1972 communiqué, the United States reaffirmed its interest in a peaceful settlement of the Taiwan issue by the Chinese themselves, and affirmed the US long-term objective of withdrawing all US forces and military installations from Taiwan. The issue of Taiwan came up again in the second pillar of China-US relations: the 1979 normalization agreement. In the December 1978 joint communiqué, China and the United States announced

that they would establish diplomatic relations on January 1, 1979. In the English translation of the communiqué, the United States "acknowledges" the Chinese position that Taiwan is a part of China, but would maintain "cultural, commercial, and other unofficial relations with the people of Taiwan." In unilateral American statements made after the announcement of the communiqué, the United States in press briefings pledged to remove troops from Taiwan, it reiterated its position that it sought a peaceful resolution of the Taiwan issue, and would sell limited quantities of defensive arms to Taiwan. Unilateral Chinese statements revealed China's opposition to US arms sales to Taiwan, and reiterated its position that unifying Taiwan with the mainland is China's internal affair. Following normalization of relations with China, the United States broke off formal relations with Taiwan. To maintain unofficial relations, however, the United States replaced its embassy with an unofficial agency, called the American Institute in Taiwan (AIT), staffed by former government officials. Taiwan maintains unofficial offices in the United States as well.

1972 年上海公報中，美國重申它對由中國人自己和平解決台灣問題的關心。確認從台灣撤出全部美國武裝力量和軍事設施的最終目標。作為中美關係四大基石之二的 1979 年正常化法案中，台灣問題又被提出來。1978 年 12 月的聯合公報中，中美宣佈將在 1979 年 1 月 1 日建立外交關係。公報的英文版上，美國“承認”中國的立場，臺灣是中國的一部分，美國將與台灣人民維持“文化，商業及其他非官方的聯繫”。公報公布後，美方發佈簡報，聲明承諾從台灣撤軍，重申其尋求和平解決臺灣問題的立場，只向台灣銷售有限的防禦性武器。中方聲明則表示反對美國向臺灣銷售武器，重申台灣回歸大陸是中國內政的立場。與中國的關係正常化以後，美國與臺灣斷決了正式關係。但為了維持與台灣的非正式關係，美國將其領事官改為非正式的駐台辦事處（AIT），由前政府官員任職。台灣也在美國保持非正式的辦事處。

A tougher question concerned the US commitment to defend Taiwan. Deng Xiaoping insisted that the US immediately abrogate its mutual defense treaty with Taiwan. Instead, the United States issued a statement reiterating its interest in the peaceful resolution of the Taiwan question. It assured China that it would sell only a reasonable amount of defensive arms to Taiwan, and implied that it could reduce arms sales if tensions between China and Taiwan declined. Congress, however, was incensed that the Carter Administration negotiated without their consultation on the normalization agreement. Unable to reverse the normalization agreement, Congress in spring 1979 passed the Taiwan Relations Act, a law which commits the United States to help Taiwan defend itself. To protect Taiwan from the threat of force from China, the TRA allows the United States to sell defensive weapons to Taiwan. The TRA also states that the United States considers any effort to determine the future of Taiwan by other than peaceful means, including boycotts or embargoes, a threat and of "grave concern" to the United States. The President is to inform Congress of any threat to Taiwan's security, and the executive branch, with the US Congress, are to determine the appropriate response. Beijing has never recognized the validity of the TRA, and insists that it



conflicts with the 1979 normalization communiqué. To Beijing, the 1972 and 1979 communiqués are literal statements of truth.

美國承諾要保衛臺灣成爲一個難題。鄧小平堅持要美國立刻廢止它與臺灣的共同防禦條約。但美國僅重新聲明它有興趣和平解決臺灣問題。美國向中國保證只向台灣銷售合理有限的防禦性武器，並且暗示如果中國和臺灣之間的緊張局勢有所緩和，它可能減少武器的銷售額。然而，美國國會對於卡特政府不向國會諮詢而與中方進行正常化協議談判深感憤怒。無法扭轉正常化協議的達成，國會於 1979 年春天通過了臺灣關係法 (TRA)，這是要美國承擔幫助臺灣自衛的法律。爲了保護臺灣免受中國的威脅，TRA 允許美國向臺灣銷售防禦性武器。TRA 也闡明，任何企圖以非和平方式來決定臺灣前途之舉 -- 包括使用經濟抵制及禁運手段在內，將被視爲對美國的威脅，而爲美國所嚴重關切。總統如遇臺灣的安全遭受威脅，應通知國會。總統和美國國會共同決定應付危險所應採取的適當行動。北京從未認可 TRA 的有效性，並且堅持，它與 1979 年正常化公報相衝突。對北京而言，1972 年和 1979 年的公報才是真正的文件。

The fourth pillar of US-China relations, and one that directly concerns US support of Taiwan, is the 1982 Joint Communiqué on Arms Sales to Taiwan. China had opposed US arms sales to Taiwan after normalization of China-US relations, particularly because it viewed continued arms sales an unacceptable infringement of Chinese sovereignty. In the early years of the Reagan administration, China's leaders sought promises from the United States that its arms sales to Taiwan would not exceed, in quality or quantity, the level reached during the Carter administration; that it would gradually reduce its supply of weapons to Taiwan; and that it would set a timetable for ending arms sales to Taiwan. In August 1982, the United States committed itself to gradually reduce and eventually terminate arms sales to Taiwan. Much to Beijing's chagrin, the United States continues to sell large quantities of high quality defensive arms to Taiwan. In 2008, the U.S. government approved a massive \$6 billion arms sales package to Taiwan, including three hundred and thirty Patriot interceptor missiles.

中美關係的第四基石直接關係到美國對臺灣的支持，即 1982 年對台武器銷售的聯合公報。中美關係正常化以後，中國就反對美國向臺灣銷售武器，尤其視持續的武器銷售爲不能接受的主權侵犯。在裡根政府早期，中國領導人就向美國尋求承諾，要求美國銷售到臺灣的武器在性能和數量上不得超出卡特政府期間達到的水平；逐步減少對臺灣的武器出售並須一個時間表來中止武器銷售。1982 年 8 月，美國聲明逐漸減少和最終終止向臺灣銷售武器。可是北京非常惱怒，因爲美國繼續賣給臺灣大數量高質量的防禦武器。2008 年，美國政府批准了出售價值約六十億美元的巨額武器銷售，包括三百三十枚愛國者攔截導彈。

Despite their differences, China and the United States enjoy good relations today. In 2008, China-US bilateral trade was more than \$400 billion. Nearly one million American visited China in 2008, while some 400,000 Chinese tourists visited the United States. China-US relations remain overall positive.

儘管中美之間存在爭議，但今天中國和美國仍然共享友好的關係。2008 年，中美雙邊貿易超過四千億美元。2008 年內幾乎有一百萬美國人訪問中國，而大約四十萬中國人訪問了美國。中美關係整體上是良好的。

## Nuclear Power Generation Overview

## 核能發電面面觀

Frank, Ph.D.

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### 1. Introduction

### 1. 序言

Due to the concerns on soaring gasoline price, air pollution, global warming, and severe climate changes, many countries resume their interests on nuclear power generation. The U.S. Government currently encourages and assists the utility companies to build new nuclear power plants.

由於石油價格猛漲，也由於憂慮因燃燒汽油、煤而大量排放二氧化碳，造成空氣污染與地球溫室效應，引起巨大的氣候變化，如酸雨、超級颶風和地球溫度加速上升，世界上許多國家重新對核能發電產生興趣，美國政府現正大力鼓勵並協助電力公司籌建核能電廠。

### 2. Original Source of All Energies--Nuclear Energy 2.核能為萬能之源

Except nuclear energy, all energy sources on the earth come from sunshine. If there were no sunshine, solar power, wind power, hydraulic power, grass, forest, and fossil fuel would not exist. However, sunshine comes from nuclear fusion in the sun. Consequently, nuclear energy is the original source of all energies.

除了核能，地球上的生機和其他能源，都來自太陽光。假如沒有太陽光，風力、水力、草木、煤和石油都無從產生，然而太陽光卻是由太陽內核融合的能量所產生。換句話說，地球上所有的能源，都直接或間接來自核能。

There are two kinds of nuclear energy source: nuclear fission energy and nuclear fusion energy. Nuclear fusion energy is the energy liberated from a nuclear fusion reaction that combines two light nuclides, such as deuterium ( $H^2$ ) and tritium ( $H^3$ ). Nuclear fission energy is the energy liberated from a nuclear fission reaction that a heavy nuclide, such as  $U^{235}$  or  $Pu^{239}$ , splits into two lighter nuclides, called fission products, and emitted several (two to three) neutrons after absorbing a neutron. Electricity is generated by rotating turbines propelled by the steam produced by nuclear fission heat in a nuclear power reactor.

核能有兩種，核融合能和核分裂能。核融合能是兩個輕的氫核融合所產生的能量，

核分裂能是重的鈾核或超鈾元素（如鈾）核在吸收中子後分裂所產生的能量。目前的核能發電，是由核分裂能產生的高溫將水燒成蒸氣，推動渦輪發電機發電。

### 3. Advantage of Nuclear Power

### 3. 核能發電的優點

The primary advantage of nuclear power is fuel efficiency. It requires nuclear fuel mass only about one-millionth ( $10^{-6}$ ) of fossil fuel (coal and gasoline) mass to generate the same amount of electricity. Therefore, the nuclear fuel is much cheaper and produces much less amount of waste than fossil fuel.

The secondary advantage of nuclear power is no carbon-dioxide ( $\text{CO}_2$ ) emission. The rapidly increasing amount of  $\text{CO}_2$  in the atmosphere will enhance green house effect and cause global warming and severe climate changes.

The third advantage of nuclear power is no acid gas emission and hence no acid rain problem.

核能發電優點之一，是用很少的核燃料能產生很多的電能。產生同量的電能，核能發電所耗核燃料只是火力發電所耗化石燃料（煤或石油）的約百萬分之一。因此發同量的電，核能發電成本較低，而且核廢料量也比化石廢料量少非常多。

核能發電優點之二，是核能發電不會像火力發電排放大量的二氧化碳。大氣層增加大量的二氧化碳，會造成地球溫室效應，引起大的氣候變化，如產生超級颶風，造成巨大破壞，又如使地球溫度加速上升，造成南、北極冰山擴大溶解。

核能發電優點之三，是核能發電不會像火力發電排放酸性氣體，造成酸雨。

### 4. Disadvantage of Nuclear Power

### 4. 核能發電的缺點

The primary disadvantage of nuclear power is radioactive waste production. If the nuclear waste is not stored properly, it will cause air and underground water pollution.

The secondary disadvantage of nuclear power is a nuclear power plant severe accident. If a nuclear power plant severe accident occurs, it may cause massive radioactive gas leakage to the air, hydrogen gas explosion, and/or the nuclear fuel meltdown.

核能發電缺點之一，是核廢料含有許多輻射性物質，倘儲存不當，將造成地下水的輻射性污染。

核能發電缺點之二，是倘有嚴重的核能電廠事故，容易造成輻射性氣體外洩，將造

成空氣的輻射性污染或更嚴重的事故。

## 5. Severe Nuclear Power Plant Accident Analysis 5. 核能電廠事故正確的認知

Nuclear power plants (NPP) have generated electric power for longer than 40 years. There were two severe NPP accidents during this period: a severe accident occurred at US's Three Mile Island Unit 2 (TMI2) NPP on March 28, 1978 and a catastrophic accident occurred at USSR's Chernobyl NPP on April 26, 1984. After the TMI2 severe accident, 40 nuclear power plants then on order were canceled. Antinuclear sentiments increased worldwide in the wake of the Chernobyl accident.

During the TMI2 accident, there were large breaks in the reactor cooling pipes due to a series of mechanical and human failures. The nuclear fuels were partially melted down due to lack of cooling water, but the reactor pressure vessel and the reactor containment had no damage and the leaked radioactive gases were primarily confined in the containment. Only a very small fraction of radioactive gas leaked out of the chimney. Although 25,000 people lived within five miles of the site at the time of the TMI2 accident, no identifiable injuries due to radiation occurred, and a government report concluded that "There will either be no case of cancer or the number of cases will be so small that it will never be possible to detect them. The same conclusion applies to the other possible health effects."

The TMI2 accident led to serious economic and public relations consequences for the US nuclear industry, and the cleanup process was slow and costly. It also initiated a protracted decline in the public popularity of nuclear power, exemplifying for many the worst fears about nuclear technology. Later, under less emotional circumstances, this was all put in a more factual perspective for the public – both when it became clear that no one was killed or injured in this particular reactor accident, and by the relative comparison of the TMI2 accident to the extremely severe meltdown and substantial loss of life resulting from the Chernobyl disaster.

On the other hand, the Chernobyl accident occurred when operators of the power plant ran a test on an electric control system of one of the reactors. The accident happened because of a combination of basic engineering deficiencies in the reactor and faulty actions of the operators: the safety systems had been switched off, and the reactor was being operated under improper, unstable conditions, a situation which allowed an uncontrollable power surge to occur. This led to a cascade of events resulting in a series of explosions and consequent fires that severely damaged the reactor building, completely destroyed the reactor, and caused the release of massive amounts of radioactive materials over a ten-day period.

After the Chernobyl accident, people were exposed to radiation both directly from the radioactive cloud and the radioactive materials deposited on the ground, and through consuming contaminated food or breathing contaminated air. Doses of radiation received during and immediately after the accident were high for some emergency workers, but much lower for later recovery-operation workers and people living in the contaminated areas. Because of contaminated milk, the thyroids of many children were heavily exposed to radioactive iodine. At present, 100 000 people living in contaminated areas still receive a higher dose of radiation than the limit recommended for the general public. Twenty-eight emergency workers died from acute radiation syndrome, 15 patients died from thyroid cancer, and it is roughly estimated that the total number of deaths from cancers caused by Chernobyl may reach 4000 among the 600,000 people having received the greatest exposures.

Why the outcomes of the TMI2 and the Chernobyl accident have such a huge difference? The primary reason is the differences in NPP designs, construction, and operation regulations.

The maximum allowable nuclear accident in the US NPP operation is the loss of cooling accident (LOCA) due to large pipe breaks. After a LOCA, the normal operating procedure is to shutdown the reactor immediately by inserting all control rods and pouring the borated acid liquid into the core as the emergency cooling. The boron in the control rods and in the borated acid is a strong neutron absorber and shall decrease the reactor reactivity rapidly. However, if the procedure is not implemented properly, it will cause the nuclear fuel cladding to melt down due to rapidly heating up. Then, the radioactive fission products will leak out the nuclear fuel rods. This was the case in the TMI2 accident due to a series of mechanical and human failures.

After the TMI2 accident, the U.S. Nuclear Regulatory Commission emphasizes more thoroughly nuclear reactor operator training and probabilistic risk analysis of nuclear power plants and enforces the impletion of nuclear reactor safety regulations. Consequently, there are no serious nuclear power reactor accidents after the TMI2 severe accident.

核能發電已有四十多年的歷史，其間在美國以 1979 年 3 月 28 日發生的三哩島核能事故最嚴重，在俄國以 1986 年 4 月 26 日發生的車諾比爾核能事故最嚴重。

三哩島核能事故，輸水管大破口，核能電廠部份燃料棒因缺水冷卻，導致燃料金屬包管熔裂，但第二重防線壓力殼 (pressure vessel) 和第三重防線圍阻體 (containment) 沒有損壞，只有少量輻射性氣體自圍阻體外洩，無人傷亡，二十多年來，對附近居民健康也沒有察覺到的影響。

反觀車諾比爾核能事故，核反應爐中子減速劑石墨在高溫下起火燃燒，反應爐內也在高溫下產生大量的氫氣造成爆炸，反應爐壓力殼被爆破後，噴出的輻射性氣體飄至東歐、北歐和西歐，歐俄地區被輻射落層嚴重污染，有 56 人直接死亡，其中 47 人為核能電廠工作人員，9 位兒童因得甲狀腺癌 (thyroid cancer) 死亡，間接得癌症死亡估計約

有 4000 人，十分悲慘。

美、俄兩國這兩個最嚴重核能事故的結果，比較起來有天壤之別。主要原因是當時在俄國不注重「人命關天」，核能電廠設計的安全度與運轉的管制有嚴重的缺失，以致造成巨大的人禍。

按美式核能電廠設計的最大可容許事故，是輸水管大破口。輸水管大破口後，正常程序是將全部中子控制棒立刻插進核反應爐心，及將緊急冷卻硼水（中子強力吸收劑）迅速注入爐心，緊急降低核反應度和逐漸冷卻反應爐。倘輸水管大破口後程序失控，燃料棒會因缺水而溫度快速升高，終致燃料棒金屬包管熔裂，造成輻射性氣體外洩。三哩島核能事故，就是輸水管大破口後因為操作錯誤導致程序失控，燃料棒因缺水而溫度快速升高，隨後雖矯正操作，但部份燃料棒金屬包管已熔裂，造成輻射性氣體外洩於圍阻體內。

三哩島核能事故後，基於三哩島核能事故的經驗，美國核能管制委員會已加強管制核能電廠操作員的訓練和加強審察與管制核能電廠設計的安全度，並要求電力公司做核能電廠風險概率分析。此外，美國核能工業界也加強核能電廠的安全分析和設計改良。因此，自三哩島核能事故發生以來近 30 年，在美國沒有再發生輸水管大破口的嚴重核能事故。

美國核能電廠是輕水式，而俄國的車諾比爾核能電廠是石墨式。石墨式與輕水式核能電廠設計與運轉原理有相當大的出入，譬如在水管大破口事故發生後，輕水式核反應爐因缺水致中子無法有效減速，核反應自動隨之快速降低，而石墨式核反應爐因石墨仍能使中子有效減速，核反應降低緩慢，加以石墨在高溫下會起火燃燒，而且燃料金屬包管在高溫下會與水劇烈作用產生大量的氫氣造成爆炸，非常危險。此外，車諾比爾核能電廠沒有堅固的圍阻體，輻射性氣體自爆破的壓力殼外洩後，立即衝入大氣層擴散。這就是為什麼車諾比爾核能事故這樣嚴重的原因。

美國核能電廠都是輕水式，安全度非常高，絕對不會發生車諾比爾核能事故般的嚴重災難。

## 6. Nuclear Waste Management

## 6. 核廢料處理

There are two kinds of nuclear waste: high-level and low-level radioactive wastes. High-level radioactive wastes primarily are spent fuel. Low-level radioactive wastes are neutron-activated radioactive wastes including all kinds of used, contaminated solid and liquid wastes.

The amount of high-level radioactive wastes has a smaller quantity and is usually stored in a nuclear power plant site such as a spent fuel storage pool. The amount of low-level

radioactive wastes has a larger quantity and may need to be stored offsite. The nuclear waste storage site may contaminate underground water; therefore, the nuclear waste storage sites are normally built in off-shore islands and/or a desert.

核廢料分為兩類，高輻射性廢料和低輻射性廢料。高輻射性廢料主要是燃燒過的核燃料 (spent fuel)，低輻射性廢料為電廠中含有被中子活化後具輻射性的廢料，包括各種使用過的輻射性核污染物。

高輻射性廢料量較少，多先儲存於電廠內。低輻射性廢料量較多，電廠內無處儲存時，須找適當地點在廠外儲存。核廢料儲存最忌地下水污染，因此核廢料儲存地多選離島或沙漠區。

## 7. Healing after Low Dose Irradiation

## 7. 低輻射傷害的修補

Hazardous radiations not only come from nuclear wastes but also come from cosmic rays, from natural radiation sources in soil and buildings, from human body internal radiation sources such P-40, from X-rays while watching TV and taking X-ray pictures, etc.

Twenty plus years ago, contaminated building steel were detected in some apartments in Taiwan and radiation background in these apartments is higher than normal natural radiation background elsewhere. The Atomic Energy Commission has monitored the health of the residents in these contaminated apartments since then. Twenty plus years have passed, but the statistics indicates an interesting result: the cancer rate among these residents is lower than the rest of general public. Actually, from radiation therapy point of view this result makes sense. Since the cancer cells are rapidly fission cells that are much more sensitive to radiations, the higher background radiations in contaminated apartments kill the potential cancer cells of the residents in their early stages more effectively that leads to a lower cancer rate.

In fact, human body has a self-healing capability after low dose irradiation. In addition, slightly higher background radiations may reduce the cancer rate. Therefore, general public should not be too afraid of low level radiations.

輻射線並非核廢料所獨有，空中有來自太空的宇宙射線 (cosmic rays)，地上有來自地表的天然輻射線，人體內有鉀四十等的天然輻射線，而且照 X 光和看電視人體也會受到輻射線照射。

大家倘不健忘的話，應記得二十多年前，台灣有鬧得沸沸揚揚的輻射鋼筋屋事件，原子能委員會曾有主管因管理不周而丟官。基於輻射線對人體有害的認知，原子能委員會每年都對輻射鋼筋屋居民做健康追蹤檢察。二十多年過去了，發現輻射鋼筋屋居民得癌症的百分比較他處居民為低，這樣的追蹤檢察結果十分有趣。從生物輻射物理學分析，這個結果也有道理，因為癌細胞是分裂很快的細胞，而分裂很快的細胞受輻射線的破壞比正常細胞較大，這也是使用輻射線治療癌症的原理。

其實，人體對微量輻射線傷害，有修補的能力。加以低劑量的輻射線照射，有可能降低得癌症的百分比。因此，大眾 (general public) 不必對輻射太過恐懼。

## 8. Conclusion

## 8. 結語

All energy sources on the Earth come from nuclear energy either directly or indirectly.

Human body has a self-healing capability after low dose irradiation. Slightly higher background radiations may reduce the cancer rate. General public should not be too afraid of low level radiations.

The primary advantages of nuclear power are fuel efficiency, low generation cost, no CO<sub>2</sub> emission, no acid gas emission and hence no acid rain problem.

The primary disadvantage of nuclear power is radioactive waste production. However, the nuclear waste can be stored properly and should not cause air and underground water pollution.

The nuclear power reactors in U.S. are all light water power reactors that operate under NRC's tight regulations and have safe operation records. Safety and public health are NRC's top concerns.

From energy diversification and environmental protection optimization point of view, nuclear power generation should be a viable option to keep.

地球上所有的能源，都直接或間接來自核能。人體對微量輻射線傷害，有修補的能力。低劑量的輻射線照射，有可能降低得癌症的百分比。大眾不必對輻射太過恐懼。

核能發電，是由核分裂能產生的高溫將水燒成蒸氣，推動渦輪發電機發電。核能發電成本較低，不排放二氧化碳，不造成酸雨，而且核廢料量也比化石廢料量少非常多。

核廢料雖含有許多輻射性物質，但儲存得當，就不會產生問題。

美國核能電廠都是輕水式，安全度非常高，不會產生嚴重的核能事故，為害附近居民。

從能源優缺點、能源供給多源化和環保多源化的立場觀察和分析，核能發電值得保留和適度的推廣。



**Introducing the 2008 Nobel Laureates in 2008 年諾貝爾醫藥生理學獎得****Physiology or Medicine: Harald zur Hausen, 主: 哈拉爾德楚爾豪森, 弗朗****Françoise Barré-Sinoussi and Luc Montagnier 索瓦絲西諾西和呂克蒙塔尼**

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鄭美馨

(由鄭淑媛翻譯成中文)

**The 2008 Nobel Prize in Physiology or Medicine was awarded to Harald zur Hausen (1/2) for the discovery of the human papilloma virus causing cervical cancer and to Françoise Barré-Sinoussi (1/4) and Luc Montagnier for their discovery of the human immunodeficiency virus (1/4). The 2008 Nobel Prizes were awarded for the discoveries of two viruses that cause severe human diseases.**

2008 年諾貝爾醫藥生理學獎得主：哈拉爾德楚爾豪森(獲得 1/2)，發現乳頭狀瘤病毒會引起子宮頸癌，弗朗索瓦絲西諾西(獲得 1/4)和呂克蒙塔尼(獲得 1/4)發現人類免疫缺陷病毒。2008 年諾貝爾獎給予引起人類嚴重疾病兩種病毒的發現。

Harald zur Hausen went against prevailing opinion during the 1970s to hypothesize that oncogenic human papilloma virus (HPV) caused cervical cancer, the second most common cancer among women. Assuming that tumor cells arising from HPV would have viral DNA integrated into their genomes, Hausen thought that HPV genes could be detected by searching tumor cells for viral DNA. Hausen spent over 10 years searching different types of HPV. The search was a difficult one as only parts of the viral DNA were integrated into the genomes of the host tumor cells.

在 70 年代，哈拉爾德楚爾豪森採取逆流行的觀點，假設人乳頭狀瘤病毒致癌引起子宮頸癌，這是第二種婦女中最常見的癌。假設腫瘤細胞的產生來自於人類乳頭瘤病毒將病毒 DNA 整合到它們的基因組，豪森認為人類乳頭瘤病毒基因可以通過搜索發現腫瘤細胞的病毒 DNA。花了超過 10 年的時間去尋找不同類型的人類乳頭瘤病毒。這種搜查是非常困難的，因為只有部分病毒 DNA 被納入基因組主要的腫瘤細胞。

Hausen found that HPV consisted of a heterogeneous group of viruses. Not all HPV types cause cancer. HPV 16 and 18 can cause cancer. Hausen discovered HPV 16 type in 1983, after finding HPV DNA in cervix cancer biopsies. In 1984, he cloned HPV 16 and 18

from cervical cancer patients, showing that these HPV types caused cervical cancer. Currently, HPV16 and 18 have been found in about 70 percent of cervical cancer biopsies.

豪森發現人乳頭瘤病毒包括異類組病毒。並不是所有人乳頭瘤病毒會引起癌症。人類乳頭瘤病毒 16 和 18 可能導致癌症。豪森發現了人乳頭瘤病毒 16 型於 1983 年，在子宮頸癌活檢時發現人類乳頭瘤病毒 DNA 之後。1984 年，他從子宮頸癌患者複製人乳頭瘤病毒 16 和 18，它表明這些類型的人類乳頭瘤病毒會引起子宮頸癌。目前，人乳頭瘤病毒 16 和 18 已被發現，其中百分之七十從子宮頸癌活組織切片檢查。

Hausen's work on HPV has greatly helped both scientists and patients. Hausen made HPV16 and 18 available to the scientific community. His work has led to a better understanding of the HPV virus, such as how HPV induces cervical cancer. His novel characterizations of HPV have led to a better understanding of virus-induced cancers. HPV, the primary cause of cervical cancer, affects 500,000 women every year. More than 5% of all cancers in the world are caused by this virus. Highly effective vaccines have been made, which provide  $\geq 95\%$  protection from infection by the high risk HPV16 and 18 types.

豪森對人乳頭瘤病毒的研究，大大有助於科學家和病人。豪森提供了人乳頭瘤病毒 16 和 18 給科學界。他的工作導致了更深入的了解人乳頭瘤病毒，例如如何誘發子宮頸癌的人乳頭瘤病毒。他是最早發現人乳頭瘤病毒的特性，導致更好地了解病毒引起的癌症。主要導致子宮頸癌的人乳頭瘤病毒，每年影響到 50 萬名婦女。在世界上超過 5% 的癌症是由病毒引起。高效疫苗已經製造，提供超越 95% 免受感染高風險的人乳頭瘤病毒 16 和 18 類型。

Françoise Barré-Sinoussi and Luc Montagnier found the human immunodeficiency virus (HIV) and characterized HIV as a novel retrovirus. HIV affects about one percent of the world's entire population.

弗朗索瓦絲西諾西和呂克蒙塔尼發現了人類免疫缺陷病毒 (HIV) 和艾滋病病毒的特點作為一種新的逆轉錄病毒。艾滋病毒影響到大約全世界百分之一人口。

To determine the cause of a novel immunodeficiency syndrome which arose in 1981, they isolated and cultured lymph node cells from the swollen lymph nodes of patients. Swollen lymph nodes are characteristic of an early stage of acquired immune deficiency. Barré-Sinoussi and Luc Montagnier detected retroviral enzyme reverse transcriptase activity and retroviral particles budding from infected cells. HIV differs from previous oncogenic

retroviruses in that it does not induce uncontrolled cell growth. HIV infects T lymphocytes, which are essential for the immune system and account for immunodeficiency in patients.

要確定導致一種新型免疫機能喪失綜合症的產生於 1981 年，他們從淋巴結腫大的患者去分離，培養淋巴結細胞。淋巴結腫大是早期免疫缺陷的特色。巴利-西諾西和呂克蒙塔尼發現逆轉錄病毒逆轉錄酶的活動和逆轉錄病毒粒子從感染的細胞出芽。艾滋病毒不同於以往的致癌性逆轉錄病毒，因為它不會引起細胞生長失控。艾滋病毒會感染 T 淋巴細胞，這種細胞對於免疫系統和免疫缺陷患者是極其重要。

Barré-Sinoussi and Luc Montagnier later identified the modes of infection of HIV. These include sexual transmission, mother to infant transmission, and blood transfusion transmission. Shortly after the discovery of HIV, HIV was attributed to be the cause of acquired human immunodeficiency syndrome (AIDS).

巴利-西諾西和呂克蒙塔尼之後又證明艾滋病毒感染模式。其中包括性傳送，母親和嬰孩之間傳送，輸血傳送。艾滋病毒發現不久後，艾滋病毒發生是由於後天人體免疫缺損綜合症（艾滋病）。

Barré-Sinoussi and Montagnier's work has led to a better understanding and characterization of the virus. On a scientific level, their work has led to rapid cloning of the HIV-1 genome and a further understanding of HIV's replication cycle and its interaction with its host. On a medical level, their work has led to methods to diagnose infected patients and to screen blood for viral particles. It has been difficult to develop treatments for HIV, because HIV impairs lymphocyte function. Currently, anti-retroviral therapies are available as treatment.

巴利-西諾西和蒙塔尼的工作使得人們更容易地了解病毒的特性。在科學方面，他們的工作加速複製 HIV - 1 的基因組，並進一步了解艾滋病毒的複製週期及其與宿主的相互作用。在醫療方面，他們的工作，使患者有了診斷方法和篩選血液病毒顆粒。它一直非常困難發展治療艾滋病毒，因為艾滋病毒是淋巴細胞功能損害。目前，抗逆轉錄病毒療法可作為治療。

## Harald zur Hausen

## 哈拉爾德楚爾豪森

Hausen was born in Germany in 1936. In 1960, he obtained his MD from the University of Düsseldorf in Germany. Hausen served as a research fellow at the University of Düsseldorf from 1962 to 1965. Later, from 1966 to 1969, he worked at the Children's Hospital of Philadelphia under Professor Werner Henle. In 1969, he became a senior scientist at the Institute for Virology at the University of Wurzburg in Germany. In 1972, Hausen became a professor in the Institute for Clinical Virology at the University of Erlangen-Nurnberg. In 1977 to 1983, he was chairman and professor at the Institute for Virology at the University of Freiburg. In 1983, Hausen became the scientific director and chairman of the German Cancer Research Center. After 2003, he became an emeritus professor at the German Cancer

Research Center. Currently, he is also the Editor in Chief of the International Journal of Cancer.

豪森出生於 1936 年的德國。1960 年，他獲得了德國杜塞爾多夫大學的醫學博士。1962 年至 1965 年，豪森在杜塞爾多夫大學擔任研究員。1966 年至 1969 年，他服務於費城的兒童醫院，在教授維爾納亨勒帶領之下。1969 年，他成為一名德國維爾茨堡大學病毒學研究所資深科學家。1972 年，豪森成為紐倫堡的埃朗根大學臨床病毒學研究所的主席和教授。1977 年至 1983 年，他擔任弗萊堡大學病毒學研究所主席和教授。1983 年，豪森成為德國癌症研究中心的科學執行長和主席。2003 年後，他成為德國癌症研究中心的名譽教授。目前，他也是國際癌症雜誌社的主編。

Besides the Nobel Prize, Hausen has received many prestigious awards throughout his career including the Robert Koch Prize and Medal in 1975, the Charles Mott Prize from General Motors Cancer Research Foundation in 1986, the Paul Ehrlich-Ludwig Darmstatter Prize in 1994, the Virchow Medal from the University of Wurzburg in 2000, and the San Marino Prize for Medicine in 2002. Hausen has also written a few books including *Infections Causing Human Cancer*, *Viruses in Naturally Occurring Cancers* with Myron Essex and George Todaro, and *Viral Etiology of Cervical Cancer* with Richard Peto.

除了諾貝爾獎，豪森在他的整個職業生涯已獲得多項榮譽獎項，包括 1975 年的羅伯特科赫獎和獎章，1986 年通用汽車公司癌症研究基金會的查爾斯莫特獎，1994 年保羅埃利希，路德維希 Darmstatter 獎，2000 年維爾茨堡大學菲爾紹獎章，和 2002 年聖馬力諾醫學獎。豪森還寫了幾本書，其中包括感染可能導致人類癌症，病毒在自然的發生癌症(作者有豪森，邁倫埃塞克斯郡和喬治托達羅)，病毒子宮頸癌的病因(另一作者是理查德皮托)。

### **Françoise Barré-Sinoussi**

### **弗朗 索瓦絲西諾西**

Barré-Sinoussi was born in France in 1947. She obtained her PhD in virology from the Institut Pasteur in 1975. She worked as a postdoctoral fellow at the National Institutes of Health and as a research assistant at the Institut Pasteur. In 1980, she became an assistant professor for the Institut Pasteur. Currently, she is a professor and acting director of the “Regulation of Retroviral Infections” Unit at the Institut Pasteur.

巴利-西諾西出生於 1947 年的法國。她在 1975 年巴斯德研究所取得濾過性微生物學的博士學位。她的博士後研究在國家健康協會，同時也在巴斯德研究所做研究助理。1980 年，她成為一名巴斯德研究所的助理教授。目前，她是巴斯德研究所的教授和“規逆轉錄病毒感染”單位的代理主任。

She has been involved with retrovirology since the 1970s. Her laboratory has been focused on HIV research since its inception in 1986. Currently, Barré-Sinoussi's research team has been focused on immune response to HIV, such as the innate immunity response to HIV. She has won many awards including prizes for the Viral Oncology Unit of the Pasteur

Institute, the Award of the French Academy of Medicine, the Chevalier of Order of Merit, the Emeritus award of the International AIDS Society, and the Prize Medicine and Research of the Institute of Sciences of the Health.

她從 1970 年開始參與反轉錄病毒。自從 1986 年實驗室成立以來，她一直致力於艾滋病的研究。目前，巴利，西諾西的研究小組專注於對艾滋病毒的免疫反應，如先天免疫反應艾滋病毒。她贏得了許多獎項，包括巴斯德研究所病毒性腫瘤單位的獎金，法國醫學專科學院獎，騎士榮譽勳章，國際艾滋病學會的榮譽獎和衛生研究科學院的醫學獎。

## Luc Montagnier

## 呂克蒙塔尼

Montagnier was born in 1932 in France. He obtained his PhD in virology from the University of Paris. Montagnier has conducted research at the Medical Research Council at Carshalton and the Institute of Virology in Glasgow, Scotland. In Scotland, he worked with Ian MacPherson to discover a type of red algae that is very efficient for culturing cancer cells. From 1965 to 1972, he was director of the Institut de Radium in Orsay. In 1972, at the Institut Pasteur, he founded and became director of the viral oncology unit. Since 1993, he has been president of the World Foundation for AIDS Research and Prevention.

蒙塔尼耶出生於 1932 年的法國。他從巴黎大學獲得了病毒學博士學位。蒙塔尼耶在醫學研究理事會卡肖爾頓和蘇格蘭的格拉斯哥病毒學研究所進行了研究。在蘇格蘭，他曾與麥花臣伊恩發現一種類型的紅藻，可以非常高效的培養癌細胞。從 1965 年至 1972 年，他是奧賽鐳學研究所的所長。1972 年，在巴斯德研究所，他創立兼管病毒腫瘤單位。自 1993 年以來，他一直擔任世界艾滋病研究基金和預防會會長。

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**Brief Introduction of “Fractals and  
Universal Spaces in Dimension Theory”**

(Springer, 2009, <http://springer.com> )

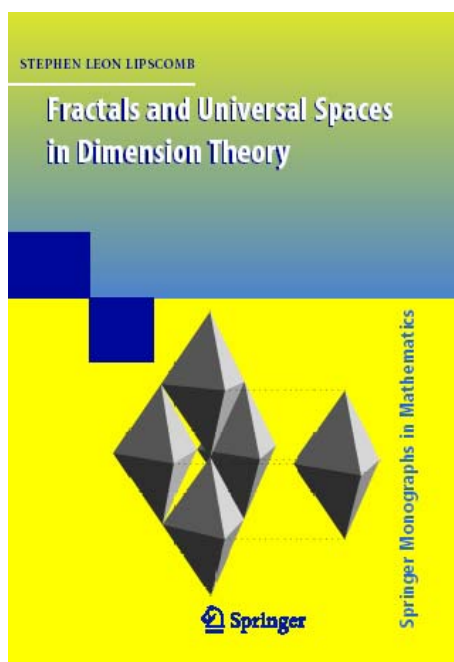
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「維度理論的模型及

整體空間」簡介

(2009史拼葛出版, <http://springer.com> )

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“Fractals and Universal Spaces in Dimension Theory” by Dr. Stephen Leon Lipscomb  
Springer Monographs in Mathematics Series, 2009

For metric spaces the quest for universal spaces in dimension theory spanned approximately a century of mathematical research. The history breaks naturally into two periods — the classical (separable metric) and the modern (not necessarily separable metric). While the classical theory is now well documented in several books, this is the first book to unify the modern theory (1960 – 2007). Like the classical theory, the modern theory fundamentally involves the unit interval. By the 1970s, the author of this monograph generalized Cantor’s 1883 construction (identify adjacent-endpoints in Cantor’s set) of the unit interval, obtaining — for any given weight — a one-dimensional metric space that contains rationals and irrationals as counterparts to those in the unit interval. Following the development of fractal geometry during the 1980s, these new spaces turned out to be the first

examples of attractors of infinite iterated function systems — “generalized fractals.” The use of graphics to illustrate the fractal view of these spaces is a unique feature of this monograph. In addition, this book provides historical context for related research that includes imbedding theorems, graph theory, and closed imbeddings. This monograph will be useful to topologists, to mathematicians working in fractal geometry, and to historians of mathematics. It can also serve as a text for graduate seminars or self-study — the interested reader will find many relevant open problems that will motivate further research into these topics.

在度量空間，維度理論的整體空間模的需求，在數學研究，已延續約一世紀，其歷史分成二時期 — 古典分離度量空間與現代不可分離度量空間。古典理論已在幾本書列好檔案；這是第一本書整體規劃現代理論(1960年至2007年)。就像古典理論一樣，現代理論基本上關聯於單位區間。1970年間這本書的作者，推廣康德於1883年的單位區間的構造(整合康德集合的鄰界點)，獲得 — 任何度量 — 一維度量空間包括有理數與無理數為那些在單位區間相對部分。跟隨1980年間的模型幾何，這些新的空間變成無限維度重覆函數系統的吸引者的第一個例子 — 「推廣模型」。利用圖形來解釋這些空間的模型是這本書的唯一性能。另外，這本書提供歷史參考給相關的研究，包括嵌入定理，圖形理論，閉嵌入。這本書對拓撲學者，研究模型幾何數學家，及數學歷史家是有用的，它還可以當作研究生研討班及自學的教科書—有興趣的讀者將發現很多重要的公開問題，它將激發在這課題更進一步的研究。

To unify the classical (separable metric) and the modern (not necessarily separable metric), we can motivate the construction of the space  $J_A$  that did for the modern period what the unit interval  $I$  did for the classical period. The approach is chronological and dates from 1883 to 2009 (please read “Quest for Universal Spaces in Dimension Theory” by S. Lipscomb in the *Notices of AMS*, Volume 56, Number 11, December 2009, 1418-1424).

**Classical period:** Cantor’s 1883 Construction; Classical Imbedding theorems,

**Modern period:** Star spaces; 1971, Adjacent endpoints in  $N(A)$ ; 1971,  $J(A)$  Quotient Space; 1970s,  $J_A$  Universal Space Theorems; 1975-1990s,  $J_{n-1}$  and Fractals; 2002,  $J_3$  and Separable Metric Spaces; 1990s-2008,  $J_A$  as a Generalized Fractal; An Application of  $J_5$ : A 3-Sphere Meets a 4-web.

為了歸整古典(可分離度量空間)與現代(不一定是可分離度量空間)，我們可以激發現代時期  $J_A$  空間的構造如同我在古典時期所作的單位區間，這趨進時期由1883年至2009年(請閱讀詳細內容於美國數學學會2009年12月月刊，1418頁-1424頁)。

**古典時期:** 1883年康德的單位區間的構造；古典嵌入定理。

**現代時期:** 星型空間；在  $N(A)$  相鄰點端； $J(A)$  除空間；1970年間整體空間理論；1975年-1990年  $J_{n-1}$  及模型；2002年  $J_3$  及分離度量空間；1990年間-2008年  $J_A$  當作推廣模型； $J_5$  的應用：一三維球交一四維模型。

- Professor Stephen L. Lipscomb is also the author of “Symmetric Inverse Semigroups”, AMS Mathematical Surveys and Monographs Series, Vol. 46, 1996. <http://ams.org>



Welcome 2010 World Expo in

歡迎中國 2010 年上海

Shanghai, China

世界博覽會

Ou Fa

沕發

(Translated into English by Sue-Mei Chow)

(由周淑美翻譯成英文)



2010 年世界博覽會 (Expo2010) 是一個籌備中的世界博覽會，2010 年在中國上海市舉行，也是歷來首次由中國舉辦的世界博覽會。博覽會的主題是“城市，讓生活更美好” (Better City, Better Life)。主辦機構預計吸引世界各地 7000 萬人次參觀者前往，總投資達 300 億人民幣，是世界博覽會史上最大規模。

舉辦時間：	2010 年 5 月 1 日至 10 月 31 日，總共 184 天
舉辦地點：	上海市中心 <u>黃浦江</u> 兩岸， <u>南浦大橋</u> 和 <u>盧浦大橋</u> 之間的濱江地區
世博會主題：	“城市，讓生活更美好”
英文主題：	<i>Better City, Better Life</i>
副主題：	城市多元文化的融合 城市經濟的繁榮 城市科技的創新 城市社區的重塑 城市和鄉村的互動
主要目標：	1、提高公眾對“城市時代”中各種挑戰的憂患意識，並提供可能的解決方案； 2、促進對城市遺產的保護；使人們更加關注健康的城市發展；



	3、推廣可持續的城市發展理念，成功實踐和創新技術；尋求發展中國家的可持續的城市發展模式； 4、促進人類社會的交流融合和互相理解。
吉祥物：	<a href="#">海寶</a>
核心理念：	城市是人創造的，它不斷地演進演化和成長為一個有機系統。人是這個有機系統中最具活力和最富有創新能力的細胞。人的生活與城市的形態和發展密切互動。隨著城市化進程的加速，城市的有機系統與地球大生物圈和資源體系之間相互作用也日益加深和擴大。人、城市和地球三個有機系統環環相扣，這種關係貫穿了城市發展的歷程，三者也將日益融合成為一個不可分割的整體。

The 2010 World Expo will be held in Shanghai, China, and it will be hosted by China for the first time. The theme of the 2010 World Expo is "Better City, Better Life". Organizers expect to attract 70 million visitors throughout the world and to invest 30 billion Chinese Yuan. It will be the largest and the most lavish World Expo in the history.

<b>Time:</b>	May 1 to October 31, 2010, and 184 days total.
<b>Site:</b>	City of Shanghai along Huangpu River, the region between Nanpu Bridge and Lupu Bridge.
<b>Theme:</b>	Better City, Better Life.
<b>Sub-themes:</b>	Integration of diversified cultures in the city. Economic prosperity in the city. Innovation of Science and Technology in the city. Remodeling the communities in the city. Urban and rural areas interactions.
<b>Main objectives:</b>	1. Elevate public awareness of challenges in the "urban age" and provide potential solutions; 2. Promote urban heritage conservation; raise public awareness of healthy urban development; 3. Promote concepts, successful practices, and innovations in sustainable

	urban development; seek models of sustainable urban development for developing countries;  4. Promote the communication and understanding within human societies.
<b>Mascot:</b>	Haibao
<b>The core idea:</b>	A city is created by humans, and constantly evolves and grows as a dynamic organic system. People are the main leading force for the system. Human life and urban development interact with each other closely. Due to the acceleration of urbanization, the city's organic system and the interactions between earth biospheres and resources gradually expand. Therefore, people, cities, and earth are integrated into an inseparable system.

【2010 年上海世博會會徽】會徽是集中反映理念的視覺符號。上海世博會會徽是通過全球徵集、專家評審而產生的。



2010 年上海世博會會徽

會徽圖案以漢字“世”為書法創意原形，並與數字“2010”巧妙組合，相得益彰，表達了中國人民舉辦一屆屬於世界的、多元文化融合的博覽盛會的強烈願望。會徽圖案從形像上看猶如一個三口之家相擁而樂，表現了家庭的和睦。在廣義上又可代表包含了“你、我、他”的全人類，表達了世博會“理解、溝通、歡聚、合作”的理念，和上海世博會以人為本的積極追求。會徽以綠色為主色調，富有生命活力，增添了向上、升騰、明快的動感和意蘊，抒發了中國人民面向未來，追求可持續發展的創造激情。

**[2010 Shanghai World Expo emblem]** The emblem is the expression and concept of a visual symbol. The 2010 World Expo emblem was selected through the global collections. It

was judged and reviewed by a group of experts. The emblem depicts the image of three people: you, me, and him/her holding hands together symbolizing the big family of mankind. It combines the Chinese character 世 (pronounced as shih, meaning the world) and with the year of “2010”. The design conveys China’s wish to host World Expo by showing the diversities of urban cultures of the world. The emblem also expresses the principles of World Expo such as **"understanding, communication, gathering, cooperation"** among people. The main color of the emblem is green. It represents the vitality of life and active pursuit of future sustainable development with passion.

### 【2010 上海世博會吉祥物】



2007 年 12 月 18 日晚 8 點，萬眾矚目的 2010 年上海世博會吉祥物“海寶（*H AIBAO*）”終於掀開了神秘面紗，藍色“人”字的可愛造型讓所有人耳目一新。

#### ◆主體形象

海寶以漢字的“人”作為核心創意，既反映了中國文化的特色，又呼應了上海世博會會徽的設計理念。在國際大型活動吉祥物設計中率先使用文字作為吉祥物設計的創意，是一次創新，“海寶”從頭到腳都充滿了涵義。

**頭髮：**像翻捲的海浪，顯得活潑有個性，點明了吉祥物出生地的區域特徵和生命來源。

**臉部：**卡通化的簡約表情，友好而充滿自信。

**眼睛：**大大、圓圓的眼睛，對未來城市充滿期待。

**藍色：**充滿包容性、想像力，象徵充滿發展希望和潛力的中國。

**身體：**圓潤的身體，展示著和諧生活的美好感受，可愛而俏皮。

**拳頭：**翹起拇指，是對全世界朋友的讚許和歡迎。

**大腳：**穩固地站立在地面上，成為熱情張開的雙臂的有力支撐，預示中國有能力、有決心辦好世博會。

#### ◆名字由來

中國 2010 年上海世博會吉祥物的名字叫“海寶”，意即“四海之寶”。“海寶”的名字朗朗上口，也和他身體的色彩呼應，符合中國民俗的吉祥稱謂原則。

“海寶”的名字與吉祥物的形象密不可分，寓意吉祥。

海寶是中國 2010 年上海世博會的形像大使，他正用熱情的雙臂、自信的微笑歡迎來自全球各地的朋友們。

### ◆主題體現

雖然只有一個，但通過動作演繹、服裝變化，可以千變萬化，形態各異，展現多種風采。

“上善若水”，水是生命的源泉，吉祥物的主形態是水，他的顏色是海一樣的藍色，表明了中國融入世界、擁抱世界的嶄新姿態。

海寶體現了“人”對城市多元文化融合的理想；體現了“人”對經濟繁榮、環境可持續發展建設的讚頌；體現了“人”對城市科技創新、對發展的無限可能的期盼；也體現了“人”對城市社區重塑的心願；他還體現著“人”心中城市與鄉村共同繁榮的願景。海寶是對五彩繽紛生活的嚮往，對五光十色的生命的祝福，也是中國上海對來自五湖四海朋友的熱情邀約。

### 【2010 Shanghai World Expo mascot】

The mysterious veil of the 2010 Shanghai World Expo mascot, "Haibao", was revealed at 8:00PM on December 18, 2007.

### ◆ The main image

The design of Haibao was inspired from a Chinese character “人”(meaning people). It not only embodies the essence of Chinese culture, but it also echoes the designing concept of the emblem of the 2010 World Expo. Being the first time an international mascot design was modeled by a word character, this demonstrated innovation. Haibao (meaning sea treasure) is full of meaning from head to toes.

**Hair:** The sea-wave like of hair shows Haibao has vibrant personality and also indicates the character of its birthplace Shanghai.

**Face:** The friendly cartoon facial expression of Haibao is full of confidence.

**Eyes:** The big round eyes show the full of expectations of the future city.

**Blue:** Represents full inclusiveness, imagination, a symbol of hope, and full of development potential of China.

**Body:** Its cute and witty round body demonstrates the harmonious life with good feeling.

**Fist:** Haibao's thumbs up to express its appreciation and sincerely welcome friends from around the world.

**Bigfoot:** Standing firmly on the ground with open warm arms indicating China has the ability and determination to host the 2010 World Expo.

### ◆ Name origin

2010 Shanghai World Expo mascot's name is "Haibao", which means "world's treasure". The name of "Haibao" is easy to say, and it also echoes with his body color to represent the principles of Chinese good luck symbol. Haibao's name and mascot's image are inseparable and symbolize luck.

Haibao is the image ambassador of 2010 Shanghai World Expo; he opens with warm arms and a confident smile to welcome friends from around the world.

### ◆ Theme reflection

Although there is only one Haibao, Haibao can display a variety of styles by changing Haibao's actions, interpretations, clothing, and shapes.

Water is the source of life. The main form of the mascot is water, and the color is blue like the sea. This indicates that China integrates into the world and embraces the world with new attitudes. Haibao reflects the cities with the integration of diverse culture, economic prosperity, innovation of Science and technology, remodeling the communities, and interactions between urban and rural areas. Haibao not only pursues a bright and blessed life, but also expresses China's affectionate invitation to all the friends in the world.

**【確認參展的國家和組織】** 已有 239 個國家和國際組織（191 個國家和 48 個國際組織）確認參展上海世博會。其中包括非洲 51 個國家，美洲 34 個國家，歐洲 45 個國家，亞洲 45 個國家，大洋洲 16 個國家 暨國際 48 個組織包含聯合國。

**【Participating countries and organizations】** 191 countries and 48 international organizations have confirmed their participations, which include 51 countries from Africa, 34 countries from North and South America, 45 countries from Europe, 45 countries from Asia and 16 countries from Oceania. It also brings participations from 48 international organizations including the United Nations.

**【上海世博會申辦的過程】**



陳良宇、吳儀、李嵐清陳訴申博文章

- \* 1999 年 12 月，在國際展覽局第 126 次全體大會上，中國政府正式宣布申辦 2010 年世博會。
- \* 2000 年 3 月 17 日，中國政府成立 2010 年上海世博會申辦委員會，時任國務委員吳儀擔任主任委員。
- \* 2001 年 5 月，中國政府通過外交途徑向國際展覽局遞交舉辦 2010 年上海世博會的申請函。
- \* 2002 年 1 月 30 日，中國政府向國際展覽局遞交舉辦 2010 年上海世博會的申辦報告。
- \* 2002 年 11 月 29 日至 12 月 5 日，時任中共中央政治局常委、國務院副總理李嵐清率中國代表團參加國際展覽局第 132 次全體大會並作申辦陳述。
- \* 2002 年 12 月 3 日，經國際展覽局大會投票表決，中國獲得 2010 年世博會舉辦權。

### 【2010 Shanghai World Expo bidding process】

- \* The Chinese government officially announced the bid for the 2010 World Expo at the Bureau of International Expositions No. 126 plenary of the General Assembly in December 1999.
- \* Chinese Government set up the “2010 Shanghai World Expo Bid Committee” on March 17, 2000 and elected Wu Yi as chairman.
- \* Chinese government officially submitted the 2010 Shanghai World Expo application through diplomatic channel to the International Exhibitions Bureau in May 2001.
- \* Chinese government submitted the 2010 Shanghai World Expo bid report to the International Exhibitions Bureau on January 30, 2002.
- \* Central Committee Political Bureau Committee and Vice Premier, Li Shin Bark, led the Chinese delegates and made a bid presentation to the Bureau of International Expositions No. 132 plenary of the General Assembly from November 29 to December 5, 2002.
- \* International Exhibitions Bureau of the General Assembly voted to approve China's bid for hosting the 2010 World Expo on December 3, 2002.

**【上海世博會的舉辦意義】** 世界博覽會 是人類文明的驛站。自 1851 年倫敦的“萬國工業博覽會”開始，世博會正日益成為全球經濟、科技和文化領域的盛會，成為各國人民總結歷史經驗、交流聰明才智、體現合作精神、展望未來發展的重要舞台。具有悠久東方文明的中國，是一個熱愛國際交往、崇尚世界和平的國度。中國取得了 2010 年世博會的舉辦權，這是註冊類世界博覽會首次在發展中國家舉行，體現了國際社會對中國 改革開放 道路的支持和信任，也體現了世界人民對中國未來發展的矚目和期盼。

以下是 2010 年上海世博會的舉辦意義：

◇ **中國 2010 年上海世博會將是一次探討新世紀人類城市生活的偉大盛會**

21 世紀是城市發展的重要時期，預計到 2010 年，全球總人口將有 55% 居住於城市。因此，對未來城市生活的憧憬與展望是一項全球性的課題，它與不同發展水平的國家和人民都休戚相關。作為首屆以“城市”為主題的世界博覽會，在上海世博會 184 天的展期裡，世界各國政府和人民將圍繞“城市，讓生活更美好”這一主題充分展示城市文明成果、交流城市發展經驗、傳播先進城市理念，從而為新世紀人類的居住、生活和工作探索嶄新的模式，為生態和諧社會的締造和人類的 可持續發展 提供生動的例證。

◇ **中國 2010 年上海世博會將是一曲以“創新”和“融合”為主旋律的交響樂**

創新是世博會亙古不變的靈魂；跨文化的碰撞和融合是世博會一如既往的使命。“以人為本、科技創新、文化多元、合作共贏、面向未來”——上海世博會將在新的時代背景下繼續弘揚“創新”和“融合”的主旋律，創作一曲人類新世紀的美妙樂章。

◇ **中國 2010 年上海世博會將是世界各國人民的一次偉大聚會**

一方面，上海世博會將努力吸引 200 個左右的國家和國際組織參展，吸引海內外 7000 萬人次遊客前來參觀，從而以最為廣泛的參與度載入世博會的史冊。另一方面，上海世博會組委會將始終以全球的視野來籌備和舉辦上海世博會，舉全國之力，集世界智慧，最大限度地爭取世界各國政府和各國人民的參與、理解和支持，從而使上海世博會真正成為“世界人民的大團圓”。

◇ **中國 2010 年上海世博會將成為人類文明的一次精彩對話**

這一世紀性的宣言將匯集各國人民在世博會上的真知灼見，承載人們對全球未來合作與人類未來發展的深邃思考和廣泛共識。這將是上海世博會為世界人民留下有關城市主題的一份豐厚的精神遺產。

**【The significance of hosting 2010 Shanghai World Expo】**

The World Expo is the exhibition of human civilization. The World Expo became a global economic, technological, and cultural exposition since the “World Industrial Fair” held in London, England in 1851. The World Expo also became an important center stage for the future world development by summing up historical experience, intelligence exchanges, and



the spirit of cooperation. China not only possesses outstanding oriental culture, but also always enthusiastically communicates with the world and advocates world peace. China is the first developing country to host the World Expo, reflecting international support and trust toward China's "open reform" policy, and it also reflects the world attentions and expectations toward China's future development.

### **The following objectives of hosting 2010 Shanghai World Expo:**

#### **◇ 2010 Shanghai World Expo will explore the city life of the new century**

The 21st century is an important period of urban development. It estimates about 55% of global populations will live in cities by 2010. Therefore, it is a global issue for the future vision and outlook of urban life regardless of the different levels of the development among countries and the solidarity of their peoples. This is the first time the World Expo uses "city" as the theme of the World Expo. The world will focus on the main theme, "Better City, Better Life", during the 184 days exposition period. The theme displays the outcome of urban civilizations, the exchanges among the city development experience, dissemination of advanced cities concepts, and exploring new models of building a harmonious society of the new century.

#### **◇ 2010 Shanghai World Expo has the melody of "innovation" and "integration"**

Innovation is the World Expo everlasting soul. The cross-cultural collision and convergence is the mission of the World Expo. "**People-oriented, technological innovation, cultural diversity, cooperation and victory, facing the future**" - - The 2010 Shanghai World Expo will continue to carry forward the melody of "innovation" and "integration" in the new century.

#### **◇ 2010 Shanghai World Expo is the great gathering place of the world**

2010 Shanghai World Expo will attract more than 200 participating countries and international organizations as well as more than 70 million visitors worldwide. In order to prepare and organize the World Expo so that it will be a "global reunion", many steps were taken into consideration by the Organizing Committee of 2010 Shanghai World Expo: global perspectives, China's strength, the world's wisdom, and maximizing global participant's understanding and support.

#### **◇ 2010 Shanghai World Expo will become a wonderful human civilization dialogue**



The declaration of this century is to bring together global insights, knowledge, future cooperation and future development. 2010 Shanghai World Expo theme, “Better City, Better Life” will become their legacy.

### 【上海世博會之主題詮釋】

#### ◆上海世博會的主題精髓

和諧城市是上海世博會主題的精髓。2010 年上海世博會將以“和諧城市”的理念來回應對“城市，讓生活更美好”的訴求。



上海電視台的公益廣告:和諧城市，心靈樂章

“和諧”的理念蘊藏在中國古老文化之中。中華文化推崇人際之和、天人之和、身心之和。《禮記》在描繪“大同社會”時提出：“大道之行，天下為公，選賢與能，講信修睦。”中國的先秦諸子也都在各自的著述中設想了和諧的社會。同時“和諧”也見諸西方先賢的理想。古希臘哲學家畢達哥拉斯系統地提出了和諧說，和諧包含著對立和統一。同一時期的另一位哲學家赫拉克利特進一步提出“看不見的和諧比看得到的和諧更美好”的主張。而在《理想國》和《法律篇》裡，柏拉圖也開始尋求“整個社會將獲得非常和諧的發展，各個階級將獲得自然賦予他們的那一份幸福”的美好狀態。

數百年來，人們對“和諧城市”模式的探討，從來沒有停止過。從“烏托邦”到 18 世紀的“理想城市”，再到“田園都市”，一系列的理論、主張和模型無不在探索如何建立城市在空間上、秩序上、精神生活和物質吐納上的平衡與和諧。自 20 世紀 80 年代以來，隨著環境問題和發展問題的日趨嚴重，可持續發展的理念應運而生。各國城市政府為提出的發展戰略大多圍繞如何重建人與城市、人與自然的和諧，最終達到現在與未來之間的和諧。由此可見，對“和諧生活”和“和諧城市”的追求和實踐貫穿於人類社會的發展歷史，並且正越來越彰顯在人們為明天城市所描繪的藍圖之中。

建立“和諧城市”，是從根本上立足於人與自然、人與人、精神與物質和諧，在形式上體現為多文化的和諧共存、城市經濟的和諧發展、科技時代的和諧生活、社區細胞的和諧運作以及城市和鄉村的和諧互動。“和諧城市”的理念將為城市管理 and 城市規劃提出更新的挑戰，並將之引入更高的境界。

#### ◆上海世博會副主題解析

- 1、城市多元文化的融合
- 2、城市經濟的繁榮
- 3、城市科技的創新
- 4、城市社區的重塑
- 5、城市和鄉村的互動

**【The themes of 2010 Shanghai World Expo】****◆ The essence of the theme of 2010 Shanghai World Expo**

“Harmony city” is the essence of the main theme, "Better City, Better Life", of 2010 Shanghai World Expo. The concept of "harmony" is embedded in China's ancient culture. The Chinese culture pursues the harmony between the people, world, and both the physical and mental. The “Book of Rites” depicted "Datong Society" (ie., society of world peace) as follows: “In order to carry out the Great Way, all the people need to work for the people. Elect the capable and intelligent people to be our officials. People get along and are trusted. Sons and daughters are filial to their parents.” The scholars in Qin dynasty (China) also envisaged in their writings about a harmonious society. At the same time, the ancient Europe scholars also had the ideal concepts of “harmony”. Ancient Greek philosopher, Pythagoras, had the philosophy of “harmony” -- harmony includes unity with the opposition. During the same period, another philosopher, Heraclitus, further proposed that the "the invisible harmony is better than visible harmony". Plato also began to seek a beautiful state as "the whole community will have very harmonious development; the various classes will be given to them with natural happiness" described in the articles of “Ideal County” and “Laws”.

People never stopped to explore the models such as “Utopia”, “Ideal City of the 18<sup>th</sup> century”, and “Garden City” in the past hundreds of years. There are countless concepts, opinions, and models on how to build cities in spiritual and material balances and harmony states. Due to the increasing environmental and development issues in 1980s, the concepts of sustainable development came into being. Every country focuses on how to build cities in harmony with space, people, nature, and future developments at the present and future. Thus, the pursuit and practice of "harmonious life" and "harmonious cities" throughout the history of the development of human society are portrayed as a blueprint for tomorrow's cities also.

The establishment of "harmonious cities" are fundamentally based on the harmony among people, nature, spiritual and physical, urban economy, science and technology, community developments, and interaction between urban and rural areas. Thus, the concept of "Harmonious City” for urban management and urban planning will be a new challenge.

**◆ The sub-themes of 2010 Shanghai World Expo**

1. Integration of diverse culture in the city.
2. Economic prosperity in the city.
3. Innovation of Science and Technology in the city.
4. Remodeling the communications in the city.
5. Urban and rural areas interactions.

## 世界博覽會意義

舉辦世界博覽會的目的，是透過一個國際性的展覽平臺，使參與的國家在主題上得到廣泛的聯絡與交流。世界博覽會是對當時社會文明的智慧的一種記錄，和對未來的前瞻。不過並非每一屆世界博覽會都成功地表達強烈的主題色彩，許多世博會都變質成為了大型博物會館的基調，展覽會的一些令人驚嘆的新奇展品，便成為了永久珍藏。

### World Expo significance

The purpose of holding the World Expo is to let all the participating countries and organizations obtain broad contacts, communications, and exchanges through an international exhibition platform. The World Expo is not only for the record of the wisdom of social civilization at that time, but also is the vision of the future. However, not every World Expo successfully achieved its main theme, and many of them turned those stunning exhibits into the permanent exhibition collections of the large-scale museums.

## 世界博覽會歷史

世博會的起源是中世紀歐洲商人定期的市集，市集起初只牽涉到經濟貿易，到19世紀，商界在歐洲地位提升，市集的規模漸漸擴大，商品交易的種類和參與的人員愈來愈多，影響範圍愈來愈大，從經濟到生活藝術到生活理想哲學……到19世紀20年代，這種具規模的大型市集便稱為博覽會(Expositions)。

第1屆世界博覽會是在1851年於英國倫敦舉行，當時英國國勢全世界最盛，英國便希望透過一個大型的展覽，去顯示其國力。英國人自豪地把這次大型市集會稱為「偉大的博覽會」(Great Exhibition)。在展出的約10萬件展品中，蒸汽機、農業機械、織布機等推動工業革命的機械引人矚目；而這些當時嶄新的展品，會後便成為兩個博物館的展品作為博覽會的展品基礎：包括在1852年成立的維多利亞與阿爾伯特博物館，和1853年成立的坎星頓科學技術博物館。初時的世博會多以大眾化的綜合博覽為主題，例如：慶祝某個國家成立百週年、法國革命100年紀念等。到了近代，隨著科技的進步，舉辦世界博覽會亦趨向專業博覽模式，去探討新科技和生活的關係。

而且，世界博覽會的主題，多數以當時的科技成果，來配合當時社會氣象的需求。例如：在兩次世界大戰和冷戰期間的世博會，多數博覽會的中心思是「和平」、「建設明天」；到了接近21世紀，環境保育的議題亦成為了當時的世博會上關注的焦點。

世界博覽會沒有規定多少年才可以舉辦一次，不過，正式提出申辦要求不得早於設想中的世界博覽會開幕日子的前9年。基本上需要由申辦的國家向國際展覽局遞交世界博覽會申請書，提出舉辦時間和具體主題內容，由國際展覽局於成員國大會上透過投票表決。當申辦國成功申請

後，便由該主辦國作統籌，別國亦可以透過邀請參予世界博覽會，以達至不同的國家可以在世博會這個大平臺，去相互交流文化、科技，為全世界明天的進步出力。而主辦世界博覽會的國家/城市亦會高度重視這項大事，因為這是展示國家富強的一個指標。

### **World's Expo History**

The World Expo originated in medieval Europe as a regular merchants market and fair, and it only involved the economic trade. The business communities in Europe raised their status in the 18<sup>th</sup> century, and the sizes, volumes, and participants of the market fairs gradually expanded to a degree that started to greatly influence the economy, art of living, the ideals and philosophy of life, and etc. This had become the well known of “Exposition” in the 19<sup>th</sup> century.

The first World Expo was held in London, United Kingdom, in 1851. Britain was the most powerful country at that time and hoped to show its strength by hosting a large scale of exhibitions proudly called "Great Exhibition". It had 100,000 exhibits such as steam engines, agricultural machinery, textile machines and all other machineries to promote industrial revolution. After the exhibitions, those exhibit items became the museum collections of the Victoria and Albert Museum in 1852, and the Canton Museum of Science and Technology of Lexington in 1853. In the early time, the World Expo used integrated popular themes, for example: to celebrate the 100 anniversary of the establishment of a country or commemoration of 100 years of the French Revolution. In modern times, with the advancement of science and technology, the theme of the World Expo shifted toward exploring the relationship between new technologies and life.

Moreover, the majority of main themes of World Expo focused on the scientific and technological achievements to meet the needs of society at that time. For example, during the two World Wars and the Cold War, the theme of World Expo focused on "peace" and “building tomorrow”. The environmental and conservation issues have become a concern in the 21st century, and environmental topics have become the themes of the World Expo.

World Expo does not have a set of timetable to hold the exposition. The formal bid requirements of hosting the World Expo should not be earlier than nine years from the proposed opening day of the World Expo. Essentially, each bid country formally submits the bid application of hosting World Expo to the “International Exhibitions Bureau of World Expo” with a proposed time and specific themes and subject matters. Then the General Assembly Committees of the International Exhibitions Bureau of World Expo vote to select the host country. The selected host country will coordinate all the planning and preparations including inviting other countries to take part and to form a giant world’s platform for exchanging and integration of cultures, sciences, technologies, etc. to contribute to future world’s progress. Certainly the host country of the World Expo will greatly emphasize the great importance of this event, because this is an indicator showing the country's prosperity.

A Verse on “Tranquilizing the Wave of Life” 寄詞「定風波」一首

Mudi

(Translated into English by an editor)

牧笛

(由編者翻譯成英文)

定風波

春露秋霜嘆黃梁，別來故園應無恙。

虛擲歲月等閒度，旅次！竹篩月影夜茫茫。

風波塵俗暗嗟傷，異鄉，何事乍醒猶徬徨。

雲水煙霞伴朝夕，清寂，息緣冥理容未央。

*Tranquilizing the Wave of Life*

*Time flies through the dew of spring and the frost of fall;*

*hopefully my hometown is doing well since I left.*

*Flitter away a lot of time while traveling;*

*each night passes peacefully under the shadow of moon and bamboo.*

*The wave of life is sentimental in foreign country;*

*I am rendering after suddenly waking up.*

*Crowd and sunshine accompany me day and night;*

*I am worried about not resolving the life and death while deceasing in the world.*

**The Picasso of Oriental Art: Zhang****東方畢卡索****Daqian, the Greatest Chinese Artist  
in the Last Five Hundred Years (2)****五百年來一大千(2)**

Ou wen

我聞

(Translated into English by Tang Hongbo)

(由唐洪波翻成英文)



芍藥-張大千畫

**Zhang Daqian** (1899-1983) was a famous painter, a fine art educationalist, an art theoretician, a calligrapher, a writer, an art collector, a gourmand and a traveler in Chinese contemporary history. He was a well-known and preminent master of art internationally for his solid cultural accomplishment and legendary experience.

張大千(1899~1983)中國近代著名國畫家、美術教育家、美術理論家、書法家、文學家、收藏家、美食家、旅行家。他以其深厚的文化學養以及充滿傳奇色彩的人生經歷成為海內外知名的文化名人。

**Introduction****概述**

The birth of Zhang Daqian is an interesting legend. On May 10 (first day of April in Lunar Calendar), 1899 (the 25th year of Emperor Guangxu of Qing Dynasty, Yihai year), Zhang Daqian was born in a scholarly family in the suburb of Neijiang County, Sichuan Province. His original name was Zhang Zhengquan or Zhang Quan. It was a legend that his mother dreamed of an elder man sending a little monkey into their house, before he was

born. Therefore, Zhang Daqian changed his name into Yuan (Yuan means monkey) when he was 21 years old. He had the dharma name Daqian, when became a Buddhist monk. After he returned to the laity, people called him Daqian Jushi or "Layman Daqian".

張大千的出生頗有傳奇色彩。1899年(光緒二十五年己亥)5月10日(農曆四月初一)，他出生在四川省內江縣城郊安良裏象鼻嘴堰塘灣的一個書香門第的家庭。他本名叫張正權，又名張權。傳說其母在其降生之前夜夢一老翁送一小猿入宅，所以在他二十一歲的時候改名獼，又名爰、季爰。後因為出家為僧，法號大千，所以世人也稱其為"大千居士"。

In 1912, Zhang Daqian entered the American-Chinese elementary school in Neijiang run by Christians and received a modern education. At the age of 16, he left his hometown in Neijiang and entered a middle school in Chongqing. It is worthwhile to mention that his then physical education teacher was the future famous Marshall Liu Bocheng.

1912年他入內江天主教福音堂開辦的教會學校華美初等小學學習，開始接受了近代教育。他十六歲時離開了家鄉內江，來到重慶讀初中，值得注意的是當時擔任其體育老師的是後來赫赫有名的劉伯承元帥。

A very strange thing happened during his way home for summer vacation in 1917. He was kidnapped by a group of gangsters and was forced to be their advisor when their head knew that he was a scholar. While staying with the bandits, Zhang Daqian read the book *Du Shi Han Ying* and learned some skills and techniques in Chinese poetry. About 100 days later, he managed to escape from the gangsters' place. At the end of the same year, Zhang Daqian left his hometown and arrived at Shanghai, which marked the end of his legendary childhood and the beginning of his art life.

1917年在他暑假回內江的途中發生了一節奇怪的事情，他被一幫土匪擄去，土匪見他是個讀書人，竟然要求他留下來作師爺。身在匪窟，他卻常讀《讀詩涵英》這本書，學習了寫詩的一些規則與技巧，百日後出逃，年底，他告別故鄉經重慶抵達上海，結束了他富有傳奇性的少年時代，真正踏上了他的藝術人生。

After arriving at Shanghai in 1918, Zhang Daqian took a ship with his brother and went to Japan to study drawing and weaving. Shortly after, he returned to China. In 1920, he began to study in Shanghai under Zeng Xi, who changed his given name into "Yuan". Later, by the recommendation of Zeng Xi, Zhang Daqian studied calligraphy under Li Ruiqing. He held his first painting exhibition in Ningbo Guild House, Shanghai, where a hundred of his works were sold out. He lived on selling paintings ever since. Zhang Daqian had become a blockbuster in art in Shanghai. However, in the turmoil of war, his fiancé's breaking off the engagement had made him very upset. Moreover, he loved the Buddhism and hated the secular society, thus he decided to become a monk in Chanding Temple of Songjiang County. He had his dharma name Daqian. Later, he resumed a secular life after 100 days.

1918年來到上海後，他與兄長坐海輪東赴日本留學，學習繪畫與染織技術，不久回國。1920年他在上海拜曾熙為老師學習書法，也就是在這個時候曾熙為他改名張獼。後經曾熙引見，又拜臨川李瑞清為師研習書法。在上海寧波同鄉會館，他舉辦了首次個人畫展，百幅作品全部售完，自此以賣畫為生，那時的張大千在上海藝術界一鳴驚人。但是那個年月兵荒馬亂，未婚妻的退婚使得大千的心情感到無比的鬱悶，他似乎看破了世俗，再加上對佛學的鍾愛，頓有出世之心，於是決定在當時的松江縣禪定寺出家為僧，法號大千，張大千之名由此而來。和百日師爺一樣，過了一百多天，他便還了俗。

When he was in Shanghai, he was an expert in painting daffodil and was known as "Daffodil Zhang". In the meantime, he started to study Shi Tao and to copy Ba Da Shan Ren, Jian Jiang, Shi Xi, Tang Yin, Xu Wei and Chen Chun. He particularly respected Shi Tao and



had spent a great deal of time and energy to study Shi Tao's painting techniques and to compare Shi Tao's art with the Great Wall. Zhang Daqian also managed to learn to copy ancient works from Li Yunan, the brother of Li Ruiqing and made many counterfeits of Shi Tao's works, which had successfully cheated Cheng Linsheng for many times. He inherited the advantages of artists from Tang, Song, Yuan and Ming Dynasties by copying Shi Tao, whose painting style was varied, novel, strange, but strictly regulated. In the 1920s, Zhang Daqian was earned the title, an expert of Shi Tao, in Shanghai

在上海期間他作畫習書，以畫水仙花見長，時人謂之"張水仙"，同時開始了以石濤藝術為中心，旁及八大山人、漸江、石溪、唐寅，徐渭、陳淳等人的研習。對於石濤尤為推崇，他用了大量精力去學習石濤的繪畫藝術，把石濤的藝術比喻成萬里長城。他還從李瑞清之弟李筠庵學會仿製古畫的方法，並做了許多石濤的贗品，曾多次騙過程霖生。石濤畫境變化無盡，新穎怪奇而又法度嚴謹，大千正是通過石濤而涵泳了唐宋元明百家之長。在二十年代的上海，他獲得了"石濤專家"的美譽。

In the 1930s, his art had become more mature and elegant both in concrete and abstract paintings, and he began to collaborate with the well-known Peking painter Qi Baishi. They were known as the "South Zhang and North Qi". In 1936, he was hired as a Professor of Fine Art at the Central University, Nanjing. His art exhibitions were held in Beijing and Nanjing in the same year. In addition, he finished the well-known painting *Zhonglong Shou Nu Tu* (currently collected in the Capital Museum, Beijing). When the Sino-Japanese War broke out, Japanese army invaded Beijing and committed many crimes and evils. At this critical moment, Zhang Daqian showed his patriotism and refused to accept the position of a president of Sino-Japanese Fine Arts Academy and the Peking Fine Arts School. He also rejected to lend his calligraphy and paintings of Ming and Qing Dynasties to Japanese. As a result, he had been imprisoned by the Japanese police for more than one month due to his anti-Japanese speech. Afterward, he returned to Sichuan, his painting style slightly had been transformed from the characteristic of Ba Da Shan Ren's and Shi Tao's rough abstractness into the characteristic of Tang Yin's and Shen Chou's exquisite gorgeously.

三十年代，藝術上更是趨於成熟，工筆寫意，俱臻妙境，與齊白石齊名，素有"南張北齊"之稱。1936年他被聘為南京中央大學美術系教授，在南京北京等地舉辦個人畫展。並在此時創作了傳世名作《中郎授女圖》（現藏於首都博物館）。然而抗日戰爭爆發了，很快日寇就佔領了北平，燒殺，搶奪無惡不作，在面對民族存亡的關鍵時刻，大千表現出了作為一個中國知識份子的民族氣節：他拒絕了擔任日華藝術畫院院長及日偽北平藝術專科學校校長的職位，並拒絕了借出所藏明清書畫。由於在言論上表示了對日寇侵略罪行的不滿，被日本憲兵隊關押了一個多月。隨後他又回到了四川，這時的風格略脫八大山人、石濤的粗獷寫意而趨於唐寅、沈周的細潤華滋。

Chinese culture is not only a self established system, but also combines with some foreign culture. Dun Huang in the Hexi Corridor is a city of cultural treasure that combines Chinese traditional culture and Indian Buddhist culture. Dun Huang wall painting is the essence of this culture treasure. So, where is the origin of Chinese culture? Is it in Dun Huang? This question lingers in Zhang Daqian's mind.

中國文化是個自成體系的系統，但也吸收了一些外來文化。位於河西走廊上的敦煌正是中國傳統文化與印度佛教文化結合的藝術寶藏，而馳名中外的敦煌壁畫正是這一寶藏中的精華。中國的文化源頭在哪兒呢？難道是在敦煌？這個問題始終縈繞著張大千。

In late spring of 1942, Zhang Daqian decided to move his family to Dun Huang to copy the wall paintings. Life in Dun Huang was hard and the bad weather was unbearable. However, an artist could benefit a lot from the harsh situation. During this period, Zhang Daqian's painting style had changed a lot and he liked heavy color and strong strokes. In other words, the period of Dun Huang played a very important role for the formation of his painting style. Zhang Daqian not only engaged to study the wall paintings of Mo Gao Grottos, but also arranged Mo Gao Grottos into indices. He was the first one to arrange Mo Gao Grottos into indices such that he made great contributions to protect the cultural heritage. In addition, he went to Xining of Qinghai to invite the Tibetan painters to come to Dun Huang to assist him for copy. In order to show his respect for other artists' labor and responsibility for the art works, he made an indication of the names of artists who copied the works and the co-authors' names of his art works. Two years later, he ended the copying work in Mo Gao Grottos and started copying work in Yu Lin Grottos in Xian.

1942年，春末，他決定舉家赴敦煌臨摹壁畫。在敦煌的生活是艱苦的，惡劣的氣候條件，再加上住在與世隔絕的石洞子裏對於一般人是無法忍受的，但對於一個藝術家卻可能是有益的。大千在此時畫風為之一變，他善用複筆重色，筆力也變得豐厚濃重。可以說在敦煌時期對他風格形成起到了至關重要的作用。他不僅考察莫高窟的壁畫佛像，還對莫高窟進行了編號，成為了為莫高窟編號的第一人，為保存文化遺產做了積極的貢獻。他還到達青海西寧，邀請藏族畫師共同赴敦煌協助臨摹工作。為尊重他人勞動成果和對摹品的負責，每幅畫上都註明了畫家的名字，凡與他合作也註明了作者的名字，所以在他許多臨摹的敦煌壁畫中都標有“番僧某某同畫”。兩年後他結束了在莫高窟的臨摹工作，同時開始了對西安榆林窟的臨摹工作。

After he left Mo Gao Grottos, Zhang Daqian spent a lot of time to copy the representative works of wall paintings and sculptures from the dynasties of Sixteen Countries, North Wei, North Zhou, Sui, Tang, Five Dynasties, Song, West Xia, and Yuan, a total of over 300 copy works. In August, his art exhibition of *Zhang Daqian Copies of Dunhuang Frescoes* was held in Lanzhou, Chengdu and Chongqing with many praises. In March 1944, he was admitted as a research fellow of Chinese Fine Art Institute. In April, a special *Anthology of Zhang Daqian's Copies of Dunhuang Frescoes and Outline Drawings Copied from Dunhuang Frescoes* were published by Sichuan Fine Art Association, which were his great achievements during that time.

在離開莫高窟後，他花了大量時間對十六國、北魏、北周、隋、唐、五代、宋、西夏、元各朝的壁畫代表作及雕塑進行了臨摹，共有摹品共記三百多幅。這一年八月，《張大千臨摹敦煌壁畫展》在蘭州舉行，隨後在成都等城市展出深受好評，第二年三月，他被推選為中華全國美術會理事。四月，四川美術協會出版了《張大千臨摹敦煌壁畫展覽特集》、《敦煌臨摹白描畫》，算是對這一時期成果的肯定。

In 1945, Zhang Daqian completed his great works “*Four-screen Giant Lotus*” and “*Eight-screen Scenes in the West Garden*” in Zhaojue Temple in west suburb of Chengdu. In August of the same year, China won the Anti-Japanese War and the Japanese surrendered. Under this circumstance, Zhang Daqian was so happy that he cancelled his plan to Xinjiang to study the rock caves and took a plane to fly from Sichuan to Beijing in November instead.

1945年在成都北郊昭覺寺完成巨幅作品《四屏大荷花》、《八屏西園雅集》。這一年八月抗戰勝利日寇投降，張大千欣喜若狂，他取消了赴新疆考察石窟的計畫，與十一月從四川乘飛機去北京。

According to the oriental ideology, the most important experience of one's life is “to read thousands of books and to travel thousands of miles.” Zhang Daqian was a traveler. Traveling not only was his favorite, but also made him experience landscapes, flowers, birds and animals through the level of aesthetics, which formed good aesthetic consciousness, and

find rich subjects of painting. He had travelled everywhere in China including Zi Yang, Mountain Emei, Dun Huang and Kang Ding. In his late age, he traveled to many foreign countries and made his exposure on the international world stage.

"讀萬卷書，行萬里路。"這是東方價值觀中最富有意義的人生軌跡。張大千是位旅行家，旅行不僅可以陶冶情趣，更重要的是他通過美學觀念的層次上體會山水、花鳥，禽獸，形成了良好的審美意識與豐富的創作題材。他從青年時代到老年時期足跡遍佈了祖國各地，遊資陽；登峨嵋，臨敦煌；之康定，到了晚年更是遊歷列國，穿梭在世界文化的大舞臺上。

When he was 51, Zhang Daqian went to Taiwan, which began his unstable life away from his hometown in China. When he travelled abroad, he composed a poem "I have traveled many places in Europe and America, but the landscape of my hometown is the greatest", which showed that he missed his hometown in China.

在他五十一歲的時候來到了臺灣，從此開始了漂泊不定的遊子生活。在國外期間他的一首詩句寫道："行遍歐西南北美，看山須看故山青。"從中可以讀出淡淡的鄉愁，一個漂泊在外的遊子對故鄉深深眷戀之情。

In 1951, Zhang Daqian went to India, where he copied and studied the wall paintings of Indian rock caves. He also spent some time in the famous Darjeeling that is on the south side of Himalayas. Later, he went to Hong Kong, Taipei and Japan to give exhibitions and to enjoy high reputation in Southeast Asia. However, all of these achievements were not enough for him who set up a high goal and objective. In 1953, Zhang Daqian at age 54, went to South America. In order to avoid Chinese famous paintings from possession by foreigners, he sold his treasure such as "*Painting of Gu Hongzhong and Han Xizai's Banquet*" at a low price to the Department of National Historical Relic of Mainland Chinese Government; thus made those precious ancient paintings remain in his motherland. On one hand, he purchased land in Brazil and started to construct the Mojie Garden. In the meantime, he returned to Taiwan to build a new house and named it as Moye Residence where he lived in a simple life style for painting, writing and reading Buddhist sutra. On the other hand, he also held exhibitions in America, Hong Kong, Japan, Korea and Europe. The Pacific University of California had honored the doctor's degree of humanity to the 76-year old Zhang Daqian, which made him famous internationally. Coincidentally, Zhang Daqian also met Picasso in France. It was a great moment that these two prominent eastern and western masters of art had a great summit meeting, though we do not know the details about the meeting between two masters. (to be continued.)

1951年終於來到了印度，在印度期間他臨摹研習了印度的石窟壁畫，還在喜馬拉雅山南麓的風景勝地大吉嶺居住了一段時間。其後他輾轉於香港、臺北、日本等地開畫展。在東南亞頗有聲譽。但是對志在行萬里路的大千來說，這是遠遠不夠的。1953年五十四歲的畫家來到了遠在大洋彼岸的南美，為了不使名畫落到外國人的手中，他低價把所藏的《顧閔中韓熙載夜宴圖》等文物賣給了大陸，由國家文物局收購，使國寶回到了祖國。一方面在風光明媚的巴西他在新購土地上大興土木，佈置園林，取名為摩潔山園，後來回到了臺灣又為新宅取名"摩耶精舍"，畫畫，寫字，讀佛經，過著空閒淡雅的生活；另一方面他又積極在美國、香港、日本、韓國、歐洲等地辦畫展，美國加里福尼亞州太平洋大學特頒贈七十六歲的張大千人文博士學位，從而奠定了他世界文化名人的地位。可能是歷史的巧合，在法國他會見了畢卡索，我們不知道這兩位東西方文化名人相遇的情景，但是兩位藝術大師能夠在同一時間空間會面，這不能不說是世界文化的幸事。(未完待續)

## Who Understands the Spirit of It—the Taste 誰解其中味—《紅樓》

### and Sensation of *The Red Chamber* (2)

### 的吃與情 (2)

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### 3. Taste and feeling – light taste and warm feeling

### 3. 滋味與情味—味可輕而 情可親

According to Professor Kong Lai-Shing's introduction, the eating culture of *The Dream of The Red Chamber* was based on the eating in Yangzhou, Jiangnan, Nanjing and Soozhou. The characteristic of the eating is not the expensive material of the food, but the creative work of the food. It relates to literature and art, which are connected with the taste and feeling.

據康來新教授的引介，《紅樓夢》的飲食文化，是以揚州、江南、南京、蘇州為依據的；它的特色不在於食材的昂貴，而是它的巧思、創意，以及整個飲食的情境。尤其是它往往和文學、藝術相連，所以洋溢著滋味之外的情味。

Besides the delicious food, wine is good for a family's activities. It provides a thought for writing poems. For example, a daughter's talking of wine and the cards of teeth (like poker cards) in the 40<sup>th</sup> section. When Grandma Liu entered into the great chamber, there was a golden mandarin duck speaking "the cards of teeth" three times. The cards of teeth were similar to our pokers today.

在美食醇酒之外，酒令是常有的家庭活動，它的本身也是一種詩歌的思考。例如女兒酒令（如課前閱讀資料）和四十回的牙牌令，在姥姥二進大觀園中，也有金鴛鴦三宣「牙牌令」的劇情。（牙牌，又稱骨牌、牌九，類似現在的撲克牌）

This highly spiritual culture combining taste and sensation are transformed into poems. It connects with the real life, the theme, and the fate of the family. Therefore, the delicious food characterizes the meaning of life.

這些高度精英的文化活動，和色香味結合之後，藉由超越時空但暗合當下的吟詠內容，將現實的一切和書中的主題與家族命運緊密相連，使美食副產品的詩文遊戲，變成慧心獨具的人生象徵。

#### (1) Chinese herb and nutrition

#### (1) 養生補劑

## (i) The banquet of chrysanthemum and crabs

## (i) 菊花詠配螃蟹宴

Chinese food often relates with Chinese herb. Hence, the material of food and the warmth and coldness of herbs are connected. In the 38<sup>th</sup> section, the banquet of crabs had been described very detailed, which had been extended to the content of the 37<sup>th</sup> section. The crabs were provided by Shi Changyun and were planed by Shei Bochai. She received a big crab from her brother Shei Pan.

*Chanyun hesitated. "Don't do any poem now. After the party is concluded, we write poems. I told my brother that we prepare a big crab, a few bottles of good wine, and a few dishes of delicious meat and vegetable," Bochai said. (in the 37<sup>th</sup> section of The Dream of Chamber).*

中國的飲食觀往往和醫療滋補的觀念相生相成，因而飲食的情境營造及食物特質的溫寒搭配，在三十八回的螃蟹宴中及有細膩的呈現：這回吃螃蟹的文化情境，是延續三十七回的周延計畫而來的，這螃蟹是史湘雲做東，但是點子是由寶釵想的，並從哥哥薛蟠那裡得來的應時大螃蟹：

湘雲倒躊躇起來。寶釵道：「你如今且把詩社別提起，只管普通一請。等他們散了，咱們有多少詩作不得的。我和我哥哥說，要幾簍極肥極大的螃蟹來，再往舖子裏取上幾壇好酒，再備上四五桌果碟，豈不又省事？」  
（《紅樓夢》第三十七回）

On the day of the banquet, they chose a pavilion across a bridge of bamboo. "Roots of locus have been laid down. Two beautiful flowers lying in the middle of the river are shinning," Sister Feng said, accompanied with Mother Jia. It was a great scene that the umbrella of the locus was in the middle of the lake, and looked like windows on the four sides. There were corridors across the river connected to a bridge. At that moment, packs of crabs were sent over, which were cooked in a cooker. In order to eat crabs, they had to clean their hands. They used something like ground soybean to clean their hands for environmental protection. They added vinegar and ginger root into crabs for good taste (cf. the 38<sup>th</sup> section of *The Dreams of the Red Chamber*).

宴會當天，他們選了一個視野很好的水中涼亭，跨過了竹橋，來到竹亭，這時鳳姐陪著賈母道：「藕香榭已經擺下了，那山坡下兩顆桂花開的又好，河裏的水又碧清，坐在河當中亭子上豈不敞亮，看著水眼也清亮。」一眼望去藕香榭蓋在池中，四面有窗，左右有曲廊可通，亦是跨水接岸，後面又有曲折竹橋暗接。這時，螃蟹一簍一簍的送過來，用竹製的蒸籠在蒸。由於吃螃蟹要動手，所以總要先淨手。他們淨手的東西是類似黃豆粉的環保用物——用菊花蕊、菊花葉薰過的黃豆麵粉來洗手。然後開始進食螃蟹，爲了去腥、解寒，所以要用醋去腥、以薑去寒。（參《紅樓夢》第三十八回）

Did they think about the multi-culture of the menu, while they were eating crabs?

Tanquang was a talented lady, who established a club of begouia, since somebody sent a white begouia to Jia Boyu. There were many poems of crabs in the club of begouia, the first two were written by Bochai. It was interesting that Daiyu was the winner of the poems of chrysanthemums, and Bochai was the winner of the poems of crabs. It showed that Daiyu had the supreme character, which was different than Bochai's well-rounded and understandable personality. It describes capability and personality, and narrates real life and romance. No wonder, such a well-planned small banquet is so attractive.

在吃螃蟹的時候，可曾想到菜單和口感之外的多元文化製品嗎？探春就是具有這種能力的才女；她成立海棠詩社，是因當時有人送寶釵白色的秋海棠花，就以之命名。而海棠詩社這次的螃蟹詩，其中前二者儼然是寶釵所作的搭配者。有趣的是，詠菊詩奪魁的是黛玉，而螃蟹詩奪冠的是寶釵，呈現了黛玉如山中高士「口角噙香對月吟」的不群，與寶釵應世的圓融和洞徹。寫才情也寫性情；記生活也記生命情調，難怪這場籌畫完備的小宴，具有如此大的吸引力！

(ii) Cool pills and heart medicine

(ii)冷香丸與補心丹

Bochai ate "cool pills" in order to cure the poisonous feeling in her embryo. Cool pills were pills made from a sea: *A monk with bold head said that these pills could cure an anonym disease. A bad feeling came from my embryo, it did not bother me since I was born strong. If I took these pills, they were useless. Therefore, he said that there was a very special Chinese herb which smelled good. He did not know where it was from. (In the 7<sup>th</sup> section of The Dreams of Red Chamber).*

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寶釵爲了對治胎中的熱毒，時時服用的「冷香丸」。<sup>28</sup> 冷香丸這味藥方是道「海上方」：

還虧了一個禿頭和尚，說專治無名之症，因請他看了。他說我這是從胎裏帶來的一股熱毒，幸而先天壯，還不相干；若吃尋常藥，是不中用的。他就說了一個海上方，又給了一包藥末子作引子，異香異氣的，不知是那裏弄了來的。（《紅樓夢》第七回）

It was made by 12 once of peony's pistil in the spring, 12 once of white water lily in the summer, and 12 once of plum's pistil in the winter. Let it be dry under the sunshine next year. It was combined by 12 qians (about 5 grams) of rain, 12 qians of dew water, 12 qians of frozen water and 12 qians of snow water. Then it was mixed with the herb Huangbo, and was cooked into an herb soup.

它的製法是以春天白牡丹花蕊 12 兩、夏天白荷花蕊 12 兩、秋天的白芙蓉蕊 12 兩、冬

<sup>28</sup>在歐麗娟〈「冷香丸」新解——兼論《紅樓夢》中之女性成長與二元襯補之思考模式〉頁 173-227（《台大中文學報》第十六期，2002 年 6 月）。

天的白梅花蕊 12 兩為材料，在次年的春分晒乾，再集雨水的雨 12 錢、白露的露水 12 錢、霜降的霜 12 錢和小雪的雪 12 錢調勻製作，再用 12 分的黃柏煎湯服食。

Bochai took the herb soup which made her smell fragrant (in the 8<sup>th</sup> section). It could cure the warm feeling of her body, which caused her cough and asthma. Boyu heard that he was eager to drink the soup too. However, Daiyu was weak and people cared about her situation after taking the herb soup:

這一味藥，讓寶釵服食之後散發「一陣陣涼森森甜絲絲的幽香」(第八回)，可以對治體中燥熱而生的喘嗽，因而寶玉聞了也嚷著要吃。而黛玉體虛，在二十八回眾人都關心她服藥的近況：

*“Lady, how do you feel after taking Dr. Bo’s herb soup?” Mrs. Wang saw Daiyu and asked her. “It does not make any difference. The old woman asked me to take Mr. Wang’s herb,” Daiyu said. “Sister Daiyu Lin is sick, she is born weak and can not endure any chilly weather. She feels better after taking the herb soup twice. When the cold is gone, it is better to take pills,” Boyu said. “The doctor said the name of the pill, but I forgot,” Mrs. Wang said. “I know the pill’s name, Ginseng root’s pill,” Boyu said. “No!” Mrs. Wang said. “Eight precious herb combinations pill, if it is not, maybe wheat taste grounding huang pill”, Boyu said again. “Not at all. Is it Jingang pill? I remember that there are ‘Jing Gang’ two words,” Mrs. Wang said. “I never heard such two words. If there is such a pill, then there may exist Buddhist powder,” Boyu said. Then people laughed. “It must be ‘king curing heart pill’,” Bochai said.*

On one hand, it has such a “king curing heart pill” (formed by a variety of herbs) in real life, according to Shui Jin’s quoting from *Whispering the Dreams of Chamber*. On the other hand, “king” is reflected to “Boyu”. Bochai really understood Daiyu well. The sickness of mind required the herb of mind to cure.

王夫人見了黛玉，因問道：「大姑娘，你吃那鮑太醫的藥可好些？」黛玉道：「也不過這麼著。老太太還叫我吃王太夫的藥呢。」寶玉道：「太太不知道，林妹妹是內症，先天生的弱，所以禁不住一點風寒，不過吃兩劑煎藥就好了，散了風寒，還是吃丸藥的好。」王夫人道：「前兒大夫說了個丸藥的名字，我也忘了。」寶玉道：「我知道那些丸藥，不過叫他吃什麼人參養榮丸。」王夫人道：「不是！」寶玉又道：「八珍益母丸？左歸？右歸？再不，就是麥味地黃丸。」王夫人道：「都不是，我只記得有個『金剛』兩個字的。」寶玉扎手笑道：「從來沒聽見有個什麼金剛丸！若有了金剛丸，自然有菩薩散了。」說的滿屋裡人都笑了。寶釵抿嘴笑道：「想是天王補心丹！」

根據水晶上引《私語紅樓夢》(頁 29-30) 的說法，天王補心丹除了真有其藥之外(由酸棗仁、柏子仁、當歸、生地黃、人參等十三味藥配製成的丸藥，用來補養心神)，也雙關著怡紅公子「寶天王」。在四十六回〈鴛鴦女誓絕鴛鴦偶〉時，她下的毒誓中，就稱寶玉為寶天王。寶釵真了解黛玉——心病還需心藥醫。



## (2) Color and smelling

## (2) 辨色與聞香

## (i) Beautiful shape and skillful art of the red chamber (i) 形色具美的紅樓巧藝

Taste is significant for food. In *the Dreams of Red Chamber*, the description of food is concentrated on not only the culture of food, but also emphasizing the enjoyment of the smelling.

飲食本重味覺，而《紅樓》的飲食描述，除了符合營養易入口的飲膳文化外，尤側重視覺的美感與嗅覺的享受。

In the culture of red chamber, “food” contained many delightful dishes including many delicious deserts. It looked colorful, beautiful, and delicate. It was a legend that Madame Yuan Quan and Mother Jia gave the deserts of sweetness and redness to Boyu to taste, which was great for skin protection. The old woman’s teeth were no good, and she had to eat soft deserts made by flour and grounding plums. When Boyu was punished in the summer, he ate the root of locus to cool the warmth. It was a legend that chicken rolls and chestnut cakes were provided specially for women for thirty. The deserts of sweetness and redness were the favorites of Jinwen and Jia Boyu, which were great for lung.

若進入元智大學開發的網路展書讀，在紅樓文化的「飲食」類中品味寧榮大菜，再賞精細的怡紅細點，玲瓏剔透，珠玉紛呈，實在令人讚賞不已。怡紅細點據說是貴妃元春、賈母賜與寶玉品嚐的，乃美容保養之食品。老太太牙口不利，食以入口即化的太君酥；秦可卿陰虛腎虧，食以滋陰補腎的棗泥山藥糕；賈寶玉夏日挨打，食以解毒敗火的藕粉圓子、蓮汁羹。傳說雞油卷、菱粉糕是送給眾姊妹吃的，美味可口，具有生津止渴的作用。而怡紅細點中的碧羹粥、銀絲掛麵、豆腐皮包子、松穰卷兒均為晴雯、賈寶玉喜食的清補潤肺之食品。

The deserts of sweetness and redness were made by perfect materials and were shaped beautifully. In the 41th section of *The Dreams of Red Chamber*, “Our sisters can not make such a cute dumpling, I love to eat it, but I feel reluctant to eat it. I would rather bring it home,” Gramma Liu chose a dumpling’s shape as a peony flower and said with a smile.

怡紅細點，選料精，造型美，《紅樓夢》第四十一回文載：劉姥姥揀了一個牡丹花樣的蟹黃小餃兒笑道：「我們那最巧的姐兒們，也餃不出這麼個紙樣的來，我又愛吃，又捨不得吃，包些家去給他們做花樣子倒好。」

In addition, fruit cakes, carrot cakes, lucky rolls, locus sugar cakes, butter fruits, lucky cakes, plum pies, moon cakes, rice balls, etc., were Jia family’s favor deserts for guests and visitors. (to be continued.)

此外，什錦麵果子、蘿蔔絲餅、如意卷、藕粉桂花糖糕、栗粉糕、松酥卷兒、奶油小果兒、吉祥糕、小梅花香餅兒、月餅、元宵等等，也都是賈府宴請賓客、群芳聚會等場合的常用點心。(未完待續)

## The Patriarchs of Buddhism (3)

Collected by Master **Hsu Yun**Instructed by Master **Hsuan Hua** (condensed)

(translated into English by BRDA)

## 佛祖道影 (3)

虛雲老和尚編集

宣化和尚講述

## Sixth Patriarch Arya Buddhanandi

## 六祖：彌遮迦尊者



尊者，中印土人。初學仙法，因五祖至彼國，尊者瞻禮，曰：「昔與師同生梵天，我遇仙人授我仙法，師逢佛子修習禪那。自此，報分殊途，已經六劫。」祖曰：「支離累劫，誠哉不虛！今可捨邪歸正，以入佛乘？」尊者曰：「今幸相遇，非宿緣耶？願師慈悲，令我解脫。」祖即與剃度授具，付以大法。尊者得法已，遊化至北天竺國，付法與婆須密。即入師子奮迅三昧，踴身高七多羅樹，卻復本座，化火自焚。

**Interpretation:** Revering, China and India aborigines. Begins studies the immortal law, because five ancestors to the other country, revering 瞻禮, said: "The past and the teacher contemporaneous Buddhist day, I meet immortal to give my immortal law, the teacher meet 佛子 repair custom imperial sacrifices that. From now on, a newspaper minute different way, already six will plunder." The ancestor said that, "支離 tiredly plunders, is honest not not empty ah! Now may the shed evilly reform, into Buddha rides?" Revering said that, "Now good fortune meets one another, non- 宿緣 Ye? Hopes the teacher mercy, makes me to extricate." The ancestor namely with tonsures gives has, pays by is big method. Revering gets the knack of already, north You Huachih India, the method of payment and the husband's mother must be dense. Namely enters the teacher child vigorously and rapidly secret, the enthusiastic height more than 7 Luo tree, actually duplicate this, melts the fire self-immolation. (to be continued)

**白話解:** 尊者，中印土人，初學仙法：六祖彌遮迦尊者，是中印度人，起先他學出玄入軌，修神仙的法門，當時他是八千個仙人中的上首。因五祖至彼國，尊者瞻禮曰：昔與師同生梵天，我遇仙人授我仙法；師逢佛子，修習禪那，自此報分殊途，已經六劫：因為五祖到他的國家去，彌遮迦尊者就向他頂禮，說：「我往昔和師父您一同往生到大梵天上。後來我遇到阿私陀仙人，傳給我修仙的法門；師父您就遇著佛的弟子，修習禪定。由此，我們兩個人就生了死、死了生，走的路不一樣，受的果報也不一樣了！已經有六劫這麼長的時間了。」殊途，就是走的路不一樣。祖曰：支離累劫，誠哉不虛！今可捨

邪歸正，以入佛乘。五祖就說了：「你說的話是真的！我們分別那麼多劫了。現在你可以捨你那個邪道，歸正道，入到佛乘來了。」支離累劫，就是分別那麼多劫了。尊者曰：今幸相遇，非宿緣耶？願師慈悲，令我解脫。彌遮迦尊者就說：「我們現在很幸運地相逢了，這豈不是往昔的緣呢？以前阿私陀仙人就已經爲我授記說：『六劫後，你會遇到你以前的同學，度你獲得無漏果。』願師父您發慈悲，令我也得到解脫。」祖即與剃度，授具足，付以大法：五祖提多迦尊者就馬上爲他剃度，授具足戒，傳給他佛的心印法門（註1）。尊者，得法已，遊化至北天竺國，付法與婆須密：六祖得法之後，就各處教化眾生，遊化至北天竺時，付法給婆須密尊者。

即入師子奮迅三昧，躡身高七多羅樹，卻復本座，化火自焚：然後就入到師子奮迅三昧，躡身虛空，跳得有七多羅樹那麼高；又回到自己的座位上，用三昧真火——這個定火，把自己燒了。

贊曰

一悟宿因，脫盡知解；歸正捨邪，兩彩一賽。  
師子奮迅，是何三昧；千古悠悠，清風遍界。

或說偈曰

宣化和尙作

學仙學佛雖殊途 時節因緣待成熟 偶然相逢原宿定 歷劫分散未盡疏  
一旦契合全道果 萬古常融是真如 吾輩為何無感應 凡心難斷沉愛湖

(未完待續)

**Elder Master Venerable Hsu Nobel Yun's Self- 上虛下雲老和尚****Description of His time and Instructions (4) 自述年譜暨開示(4)**

Edited by Tzen Shai Lu

岑學呂編輯

(Translated into English by an editor)

(由編者翻譯成英文)

**Master Hsu Yun's Self- Description of His Time****虛雲老和尚自述年譜**◎ **In the 44<sup>th</sup> year of Emperor Guan-Shu**◎ **光緒九年癸未四十四歲**

I bowed starting from the lion mountain, and went through Jianshu and Hobei, passing Fenyang, Howzhou, Hoaling, Shiwlin Monastery. I bowed during the day and slept at the night. No matter the weather was good or bad, I always bowed one time and recited the name of a bodhisattva one time alternately. I did not care about pain, happiness, hunger and fullness. In the lunar December, I passed Wuling. On the 1<sup>st</sup> of January (Chinese New Year Day), I lived in a simple and less expensive hotel. On the 2<sup>nd</sup> of January, I ferried across a river. I was afraid of walking, when the night was coming, There was nobody at all on the road. There was a booth made from cogon grass on one side of the road, where I temporarily stayed and meditated. It was very cold that night due to a snow storm. Next morning, I watched the sky and world which looked like a crystal world. It accumulated a few feet of snow on the ground so that it was impossible to walk. There was nobody at all and I did not know the direction of my destination. I continued to meditate and to recite Amitaba and felt extremely hungry. I folded myself at a corner of the booth, since it had no wall. The snow blizzard became more serious and the weather was very cold. I felt extremely hungry and cold, and only had one breath left. However, my mind was clear. One day, two days, three days, etc., it continued to snow. I felt extremely hungry and gradually entered into un-consciousness. On the 6<sup>th</sup> of January, the snow finally stopped and the sunshine was out in the sky.

On the 7<sup>th</sup> of January, I saw a beggar. The beggar talked to me, but I could not answer. He knew that it was too cold for me to cause my sickness. He helped me scratch the snow away and set up the fire with woods to cook a rice meal for me. I gradually warmed up and became conscious. "Where did you come from?" he asked me. "I came from the southern sea," I answered. "Where are you going?" he asked. "I am going to Wutai Mountain," I said. "What is your name?" I asked. "My name is Wen Ji," he answered. "Where are you going?" I asked. "I came from Wutai Mountain, and am going to Xian," he said. "You came from Wutai Mountain, does anybody know you?" I asked. "Everybody knows me," he answered. "What

is the direction to Wutai Mountain?" I asked. "You can go through Meng County, Heiqing, Huangshai, Shinzhou, Taiyuan, Eiko to the mountain. If you go to Mimo rock, there is a monk who cultivates very well," he said. "How far is it?" I asked. "About 2000miles," he said. As the weather became better and the sunshine came out, he cooked a rice meal and used snow for water. "Is there any snow in the southern sea?" "No!" I answered. "What do you drink?" "Water," I said. "What is your purpose for bowing this famous Wutai Mountain?" he asked. "My mother died when she gave my birth. I bowed to appreciate her love and affection," I answered. "You have very heavy luggage. If you bow with this heavy luggage, when can you get there? You don't have to bow," he asked. "I have made up my mind. I have to bow to the Wutai Mountain, no matter how far is it," I answered. "Your wish is very precious and respectable. Today's weather is getting better. The snow has not melted yet. You can follow the footsteps as I came from the Wutai Mountain. After 20 miles, there is a monastery in a small golden mountain, where you can stay overnight," he said. Afterwards, the bagger said farewell to me.

I could not bow completely due to the heavy luggage, since the snow was too deep. Therefore, I made half bow follow his footprints to a small golden mountain where I stayed overnight. Next day, I bowed passing through Meng County to Heiqing to Hongfu monastery. There was a monk named Deilin who saw me bow. He welcomed and invited me to the highest seat in the monastery. He treated me very well and asked his disciples to move my luggage into the monastery. After a meal, he asked me where I started to bow and why. I told him the whole story and started bowing from Puto Mountain about two years. He was bursted into tears, after he knew that I was coming from Gushan, Fujian. He said he had two people accompanied with him, one from Henyang, and the other one from Fuzhou. Three people bowed to the mountain and lived together for 30 years, and said goodbye. I never heard from them ever since. Today, I heard your dialect from my hometown which was similar to my company and I felt very emotional. I am 85 years old now. My monastery used to be abundant, but it was a little worse due to the snow storm. We had the snow storm this year, hopefully, we would have a good harvest next year. He wanted me to stay for Chinese spring festival sincerely.

由獅子山起香。從蘇北入河南省。經鳳陽亳州。吳陵。嵩山。少林寺。至洛陽寺。曉行夜宿。風雨晦明。如是行。如是拜。一心念菩薩聖號。苦樂飢飽。不縈念矣。臘月至黃河鐵卸渡。(又名鐵謝)過光武陵。初一住店。初二渡河。泊岸。天已晚。不敢行。四無人煙。於路旁有一擺小攤之茅棚。亦無人居。歇足此間。跌坐而坐。夜甚寒。大雪漫漫。次早舉目一望。化為琉璃世界。雪深盈尺。無路可行。過往無人。更不知去向。先則枯坐念佛。飽受飢寒。因草棚並無遮欄。蜷伏一角。既而雪愈大。寒愈甚。腹愈飢。僅存一息。而正念不忘。一日。兩日。三日。如是雪。如是寒。如是飢。漸入迷態。初六午後，雪止。微見日影。然已病莫能興矣。初七日來一丐者。見予臥雪。致問。予亦不能言。知是凍傷。將雪撥開。以圍棚草烤火煮黃米粥。令食。得煖氣復生。問。「何

來。」曰。「南海。」問。「何去。」曰。「朝五臺。」我問丐者貴姓名。曰。「姓文名吉。」問。「往何處。」曰。「來自五臺。回長安去。」問。「既是五臺。寺中有來往否。」丐曰。「人皆識我。」問。「此往五臺。路經何處。」曰。「由孟縣懷慶黃沙嶺新州太谷太原省代州峨口即到山。若先到祕魔岩。此處有南方僧名清一者行持甚好。」予問。「有此到山多少程。」丐曰。「二千零。」及至天晴。丐煮黃米粥。取雪帶水。丐指釜中問。「南海有這個麼。」予曰。「無。」丐曰。「吃甚麼。」曰。「吃水。」釜中雪溶後。丐指釜中水曰。「是甚麼。」予無語。丐曰。「你拜名山何求。」予曰。「生不見母。已報親恩。」丐問。「你背負行李。路遠天寒。何時能達。勸你不必拜香了。」予曰。「誓願早定。不問年月遠近也。」丐曰。「你願難得。現今天氣好轉。雪尚未化。無路可尋。你向我來的足跡行去罷。此去二十里有小金山。再二十里孟縣。有寺可住。」遂揖別。因雪深而不能拜。顧禮足跡。抵小金山掛單。翌日香過孟縣。由孟縣至懷慶(沁陽)途中將到洪福寺。有一老者名德林。見予在路上拜香。近前將香凳接著。曰。「請上座進寺。」喚徒將行李搬入寺。殷勤招待。茶飯後。問。「上座由何處拜起。」略述為報親恩由普陀拜起至此。已兩年矣。談次知予出家鼓山。老者不覺下淚曰。「我有同參三人。一衡陽。一福州。三人相伴朝山。同住林下三十年。後各分手回家。消息斷絕。今聞上座湘音。又是鼓山佛子。恍如見我同參。不覺動念。我今年八十五矣。本寺原甚豐富。近歲稍歉。此場大雪。明年必豐收。上座可留住這裡。」至誠懇切。勉留在寺過年。

### Master Hsu Yun's Instructions at Tze-Yun Monastery in January 18, 1943

民國 32 年 1 月 18 日晚在重慶慈雲寺開示

Today, I would like to chat with people, but not to instruct. I feel embarrassed to instruct to people. Since I don't even understand myself, how can I instruct to people. There are many instructions in many occasions in Buddhist monasteries. For instances, dharma masters instruct while people meditating with joss sticks; some Buddhist leaders instruct to people alternately; instructions of Guanyin's Bodhisattva for seven days; instructions of the recitation of Amitaba for seven days, etc. Repentance is different than the recitation of Amitaba for seven days. Our bodies, mouths and thoughts must be clean, while we repent. No talking. Therefore, in the repentant platform, we don't provide instructions. One has to bow to one's Tathagata (thus come one), when one repents. Thus, repentance and response are interacted each other. When one bows in the front of Guanyin Bodhisattva, one can gain an empty mind through the interaction of repentance and response. Future, presence and past don't exist. Everything is empty. Hence, one can obtain Tathagata (thus come one) naturally. "If one uses color and voice to seek me, such a person must behave wrong and can not find the tathagatagarba (treasury of the thus come one). If one sees an image not an image, then one can seek the tathagatagarba." (from Prajna Paramita Sutra). The above sentences describe a pair of hints and a pair of light. Emptiness is not emptiness and color is not color, which are real emptiness and color. We all are Buddhists with pains and sufferings, and are born in the

chaotic world. We see either bombs or airplanes all the time, which is really unfortunate. However, we are fortunate in the misfortunes, since we can investigate and cultivate ourselves. One's body has pain, which comes from one's mind. Mind is the source of karma. If one doesn't cultivate one-self in one's life time, once one loses one's life and it won't come back again. Put down imaginations and perspectives, and mind is emptiness. If one can cultivate oneself diligently, then one can resolve life and death. "From an emperor to a citizen, everything is based on self-cultivation," Philosopher *Ru* said.

Nowadays, people's minds are different than ancient people's minds. They don't know the relationship between politics and religion. They don't understand that politics is for body and religion is for mind. Now, we are in the chaotic world and politics and religion can not be combined together. Therefore, it can not save people from disasters and pains. Recently, our government has established a Buddhist conference to protect country and to quell disasters to try to help people. There have been many Buddhist conferences for different purposes before. There are some Lamas (Buddhists) with two branches, green and yellow, from Tibet for propagating Buddhism in China recently. Those Lamas in eastern China and Japan are called eastern Mi, and in western China and Tibet are called western Mi. Recently, Mi and Lamas are very popular, who try to play Buddhist power to show magic. It is a wrong-doing. Hsu Yun is an ordinary man and has visited many places, domestic and abroad. I don't have any Buddhist power to show any magic, and am afraid to eat meat. Most people want to learn Buddhism to play power to show magic, which is a wrong attitude. It is necessary to know that Buddhism is inside one's mind, but not outside. If one tries to play Buddhist power to show magic, one will become a demon.

Recently, there are a few people who wish to organize a conference to protect country and to quell disasters. They invite me to preside the conference. We all can protect country, and quell disasters, while repenting and reciting the name of Guanyin Bodhisattva. In the Shurangama Sutra, there were 25 Bodhisattvas' ways of cultivations total. The Guanyin Bodhisattva's cultivation is described as follows: "Buddha taught me to enter samadhi through a process of hearing and reflecting. Initially the flow through hearing and forgot objective states. Since the sense-objects and sense-organs were quiet, the two characteristics of movement and stillness crystallized and did not arise. After that, gradually advancing, the hearing and what was heard both disappeared. Once the hearing was ended, there was nothing to rely on, and awareness and the objects of awareness became empty. When the emptiness of awareness reached an ultimate perfection, emptiness and what was being emptied then also ceased to be. Since production and extinction were gone, still extinction was revealed. Suddenly I transcended the mundane and transcendental worlds, and throughout the ten directions a perfect brightness prevailed. I obtained two supreme states. First, I was united above with the fundamental, wonderfully enlightened mind of all the Buddhas of the ten directions, and I gained a strength of compassion equal to that of all the Buddhas, the Thus



Come Ones. Second, I was united below with all living beings in the six paths, and I gained a kind regard for all living being equally.” The Guanyin Bodhisattva’s cultivation is incredible, which is the best way for us to learn, to recite, and to repent. We have to learn to how to cultivate at every moment. No killing, no stealing, no sexual conduct, and no lying. Diminish the greediness, anger, and silliness, and develop all the good conducts. Convert all the bad conducts into good conducts.

I roughly discuss Buddhism today. If we practice Buddhism very sincerely, then there will be some response. We have to respect ourselves. Finally, I would like to tell you a story. In the Qing Dynasty, during the years of Emperor Kanshi, Master Yuan Tong was the chair of ShiYu Monastery. One day, a monk (from Tibet) with yellow dress came, Emperor Kanshi respected him very much, and asked Yuan Tong to treat him well. “He is neither a monk nor a man. He is a frog-like person, who tries to play Buddhist power to show magic,” Yuan Tong said. Once, it had a drought for a long time. Emperor Kanshi asked the yellow monk to pray for rain, it suddenly rained. Therefore, Kanshi admired him very much. “It was the urine of a frog, but not rain,” Yuan Tong said. He then used an experiment to verify that it was the frog’s urine, but not real rain. We have to be careful to verify the difference between Buddha and demon. In the Shurangama Sutra, there are 50 demons. We have to use our wisdom and intelligence to tell the difference. Otherwise, we will go to a demon’s way, not a Bodhisattva’s way. Be aware and cautious ! (to be continued)

現在與大眾隨便閒談。開示二字。愧不敢當。因為虛雲連自己都未明白。豈敢謬教他人。佛教開示。場合很多。如叢林坐香。班首輪流開示。觀音七念佛七等亦復如是。但拜懺不同打七。禮懺須五體投地。三業清淨。不能加以雜言亂語。故懺壇上不說開示。禮懺時須觀著“能禮所禮性空寂。感應道交難思議。我今頂禮觀音前。感應道交自實現。”以能禮之心。禮所禮之佛。諦觀能禮之心。現在未來過去三世了不可得。一切空寂。則如來藏本有體性。自然發露。故金剛經云。“若以色見我。以音聲求我。是人行邪道。不能見如來。若見諸相非相。即見如來。”都是雙遮雙照的意思。空非空。色非色。即真空真色。我們大家都是佛子。處此水深火熱之中。不逢治世。所遇的不是炸彈就是飛機。真屬不幸。但不幸中還是幸福。何也。佛子的本來勾當。所謂“一鉢千家飯。孤身萬里遊。”可是現在亦有些行不通了。我們此時祇好放下一切。檢點身心。以身為苦本。心為罪源。若不及今力自修持。更待何時。一失人身。萬劫不復。放下妄想。心本如如。不從外得。能精勤修持。何患生死不了。所以儒家亦云。“自天子以至于庶人。一是皆以修身為本。”現在人心不古。不知政教之關係。于政以治身。教以治心的意義。完全不懂。最近達識之士。多知目前大劫。非政教合一。不足以救苦息災。如此次政府元首及各院部當局發心啟建護國息災大悲道場即此意也。從前法會是常造的。什麼十輪金剛法會等等。我也記不得許多。可是用心各有不同。如西藏喇嘛在中原弘法者。近來甚多。而政府特別加以崇敬。其意甚遠。是否政府特別信仰。不得而知。惟對於中原青衣僧徒。則時加種種壓迫。毀廟逐僧。不一而足。本來青黃二教。均佛弟子。後人以居華東者。在日本為東密。居華西者。在西藏為藏密。近年密教。在中國風行一時。以為

特長處。能發種種神通變化。可是閒時不燒香。急時抱佛腳。是不成的。虛雲化食人間。中外地方。差不多都到過。我是凡夫。沒有神通。不會變化。所以不敢吃肉。亦不敢過分用度。一般不明佛法者。未忘名利。求通求變。存此妄想。非邪即魔。須知佛法是在自己心內。不可心外取法。神通屬用功之過程。豈可立心希求。有此用心。豈能契無住真理。此類人們。佛謂之可憐憫者。現在幾位大心菩薩。發愿為國息災。修大悲懺法。邀虛雲來此主持。我們大家要精誠一致。當自己事來做。護國息災功德。此是人人應當做的。我們拜懺。稱揚聖號。最靈感的觀音。於此土最有緣。但心若不誠。亦不能感應。如誠心稱名。觀音無不尋聲救苦。楞嚴經二十五聖。惟觀音菩薩妙證圓通。文云。“彼佛教我從聞思修。入三摩地。初于聞中。入流忘所。所入既寂。動靜二相。了然不生。”一者十方諸佛同一慈力。二者十方眾生同一悲仰。觀音有大無畏。三十二應列為第一。又云“此方真教體。清淨在音聞。”念六十二億恆沙法王子聖號。與念觀音一聲相等。這部大悲懺。是四明法智大師所修。其悲願不可思議。其感應力亦不可思議。載籍甚詳。不可忽也。朝于斯。夕于斯。五體投地。三業清淨。能斷殺盜淫貪瞋癡。變十惡為十善。便符懺法妙理。並須發四大宏願。將他人香花。莊嚴自己福慧。何樂而不為。說是假。行是真。今天將佛法大概說一說。彼既丈夫我亦然。自尊自貴。自然感應。最後講一段故事你們聽聽。清代康熙帝時。元通和尚主持西域寺。一日有黃衣僧來。帝甚崇之。命師招待。師云。彼非僧亦非人。是一青蛙精。但神通廣大。時適久旱。帝乃命其求雨。雨果降。帝敬之愈甚。元通和尚曰。可將雨水取來。是青蛙尿耳。試之果然。邪正乃分。故楞嚴經五十種陰魔。均須識取。不然被其所轉。走入魔道了。請大眾留心。(未完待續)

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## THE SCHOLARSHIPS OF HAI HUNG FOUNDATION

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Hai Hung Foundation is a non-profit organization established in Virginia, USA in 2000. In each summer, the Board of Directors (formed by three directors) and the Committee (formed by four PhDs) evaluate all the applications based on four criteria: statements of academic goals and objectives, transcripts, financial statements, references, and decide the recipients and awards. We have awarded scholarships to 124 university/college students in financial need in Virginia, USA and Guandong, China, since 2000. The recipients in Fredericksburg, Virginia are listed as follows.

1. 2001: Mohamed Chakhad, Jennifer E. Hendrick, Dawn Zbell, Joshua Hickland, Robert M. Worster III, Jessica Pellegnno, Christopher J. Barkley.
2. 2002: Erik C. Johnston, Evangeline W. Cornwell, Mary B. Ramsey, Matthew D.

Welz, James F. Pierce, Jaime A. Miller.

3. 2003: Robyn L. Fielder, Kristen R. Payne, Jason B. Echols, Lindsay N. Briggs, Jennifer Golladay, Elizabeth M. Griffiths.
4. 2004: Damian Watson, Robyn L. Fielder, Kristen R. Payne, Pamela Medley, Cara A. Campbell, Daniel Bowers.
5. 2005: Graham Richardson, Mahvash Mujahid, Kathryn Astley, Gina Marie Vitale, Emily Lovins, Adele Chapin, Laura Titus.
6. 2006: Karena Jordan Carlson, Mahvash Mujahid, Gustavo Ramallo, Erin Leach-Kemon, Erin P. Keegan, Jay Sinha, Karin Anne Curtis.
7. 2007: Amanda Macdonald, Morgan Jones, Jonathan Stallings, Laura Mandeville, Lindsay D'Adamo, Melisa A. Shepherd, Gustavo Ramallo.
8. 2008: Jonathan Stallings, Lindsay D'Adamo, Fiona Cobb, Jillian Brodie, Caitlin Poteet, Stephine Rzepka, Sarah Jane Marshall.
9. 2009: Amy Sams, Carolyn Hanoach, Rachel Covington, Virginia Osella, Justin Anderson, Farrah Tek, Mirey Elias.

(detach)

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其余引桥采用30米至80米不等的预应力混凝土连续箱梁结构。非通航孔分北、中、南引桥3大块，其中海上部分桥梁长32公里。



**Hangzhou Bay Bridge was started on November 14, 2003 and was open to traffic on May 1, 2008. The total cost is estimated 14 billion Chinese Yen.**

杭州灣跨海大橋於2003年11月14日開工，2008年5月1日正式通車，  
總投資約140億人民幣。



**The platform of Hangzhou Bay Bridge is for service and tourism**  
**杭州灣跨海大橋的海中平台是交通服務平台也是旅遊休閒台**

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