

The End of the Dynasty

11.1 WU TINGFANG ON CHINA'S PROGRESS, 1908

In the following document, the then Chinese ambassador to the United States, Wu Tingfang (1842–1922), a reform-minded professional diplomat, discusses the policies adopted by the Qing government on the eve of the Republican revolution. Wu had grown up in Singapore and worked as a journalist and lawyer in Hong Kong before joining the Chinese government. His optimistic summary of the accomplishments of the reform movement was deliberately one-sided and made a powerful case for a China advancing peaceably toward a new sociopolitical system. There is no sense in the document that reform was a dead letter and that other more powerful forces were now stirring in Chinese political life. Still, Wu Tingfang was not one to be marooned by shifting political currents. When domestic politics brought about a drastic change in Wu's own professional identity after the 1911 Revolution, he emerged as the new republic's chief representative in negotiations with Qing authorities for the Manchu abdication.

The tenth and final meeting of THE CIVIC FORUM for the season of 1907–1908 was held on the evening of May 5, in Carnegie Hall. His Excellency Dr. Wu Ting-fang, Chinese minister to the United States, was the speaker of the evening. An audience of nearly 1,000 was present, and the interest was unflagging. General Stewart L. Woodford, formerly United States minister at the court of Spain, presided at the meeting.

THE AWAKENING OF CHINA

The mere mentioning of this subject—"The Awakening of China"—is sufficient to make my countrymen thrill with pleasure and flush with pride. China, the country which made the dying Missionary, the famous Xavier, exclaim in 1552, "O Rock, Rock, when wilt thou open?" is at last, indeed, opened, and changes are taking place in that hoary Empire, which bid fair to constitute the miracle of the Twentieth Century.

China has been dubbed "The Sick Man of the Far East," "The Sleeping Lion," "The Tottering Empire"; and other names more or less picturesque and complimentary have been bestowed upon her. With some people it is the conviction that China has only a historical interest, that her glory is of the past,—that the leopard may change its spots, but China remains forever in her ruts, the same yesterday, to-day and to-morrow.

But while this gloomy picture of the state of affairs might have been partly true of China of a few decades ago, it is no longer true now. The "Sick Man" is rapidly convalescing, the "Sleeping Lion" is awake, and the hoary and tottering Empire has had new blood injected into her system. China is moving, and she is moving with a rapidity difficult for one who has not personally witnessed the wonderful changes to understand and realize....

First and foremost, is the spread of education—and by this I mean the diffusion of general knowledge, knowledge of men and of affairs of the world. It is a far cry from the time when high officials in Peking, to whom the wonderful performance of the Morse telegraph apparatus was shown and explained, expressed simply their opinion that China got along without it for four thousand years; to the present day when every official residence and department in Peking is connected by the telephone and every provincial yamen, or administrative office, is supplied with the telegraph service.

Repeated defeats at the hands of the foreign powers soon convinced our people of the futility of matching bows and arrows against modern guns and explosives, while our wooden junks went down before the onslaught of armored cruisers and battleships like wheat before the scythe. The inability of our former so-called modern army and navy to encounter those of other nations demonstrated to us clearly that modern weapons of war without the properly trained men to handle them and without scientific leaders to direct and control are of no more value than bows and arrows and wooden junks.

For several years there was loud and threatening talk of doing violence to the integrity of the Empire, and one work actually appeared under the ominous and unfortunate title of "The Breakup of China." No sooner did books and newspapers containing discussions of this subject appear than they were translated into our language, and the wild rumors of impending violence filled the minds of the people with indignation and alarm, impelling them, one may say,

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CHAPTER 11

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at the point of the bayonet to devise ways and means whereby national danger might be averted. Proofs and incidents were not lacking to warn our people that all were *not* brothers within the four seas.

Students poured into foreign countries by the hundreds, and particularly those that went to Japan devoted a large part of their time to the editing of magazines and the translation of books, a veritable flood of literature thus pouring back to their fatherland, and reaching every nook and corner of the Empire. Some of this literature, flowing from the pens of young men flushed with the new learning and burning with patriotism, was naturally somewhat violent in tone and made sensational reading, but it produced its effect on our people, who needed something unusual to wake them out of their lethargy.

Nor must I omit to mention the services of the missionary body, particularly the American branch of it, whose indefatigable efforts in the establishment of educational institutions and in the diffusion of literature of general knowledge, formed a part of the leaven which has leavened the whole Empire of China. The onward movement derived great impetus and received much encouragement from the successes of our island neighbor, Japan. They cry was that what Japan could do, China by adopting similar reforms and taking similar steps can and will do. . . .

The earnest desire of the Imperial Government to promote the welfare of its people is strikingly illustrated in its recent decrees, in which (the promulgation of) a constitution was promised and the system of local government encouraged. With the development of self-government in our country, and the establishment of municipalities, the masses have become more interested in local administration—in such questions as improvement and widening of streets, maintenance of houses and surroundings, an efficient police system; and as the standard of education in self-government is raised, a similar and wider interest is taken in national affairs. By Imperial command, self-government bureaus have been established in every provincial center, and a large number of translators are rendering into our language the constitution and the laws of different nations. Perhaps the time for a parliament has not arrived, but the Government is broad-minded enough to listen more and more to the voice of the people, and measures are being adopted which will in the near future lead to the formation of a representative assembly. . . .

The anxiety of young men and women to acquire a modern education in schools at home and abroad, and the joyful sacrifice on the part of parents and elders of luxuries and comforts, to which they have been accustomed for years, in order that the younger generation may receive a liberal education, costing ten or twenty times more than the old method, affords a sight unparalleled in our history. Female education, very much neglected in the past, is recognized as work of the first importance, and the position of women is approaching, though at present slowly, the ideal of that in the West.

A movement of striking significance, on account of the remarkable success

it has met, is that started by the Anti-Foot-Binding Society. Foot-binding, originally only intended to check the feet of young women from attaining abnormal and disfiguring size, grew into a most horrible custom, through the perverted ideas of beauty, until it became the exception rather than the rule for women to possess a pair of natural feet. I could never bring myself to see the beauty of human feet, compressed and arbitrarily shaped by artificial means, and from my boyhood I always expressed my strong condemnation of the absurd fashion. I remember I agitated in my early days the question by exposing the absurdity and cruelty of the practice, and with a view of its gradual discontinuance I endeavored to persuade my friends and relatives to join with me in forming a league pledging ourselves to prohibit the compression of our daughters' feet. But to my dismay I could not induce anyone to become a member of my proposed association. It was, therefore, with genuine pleasure and agreeable surprise that some years ago I learned that an anti-foot-binding society was organized by a few foreign ladies, whose object was to accomplish the same thing that I had previously aimed to do. Though the instrumentality of public meetings, pamphlets and leaflets, which were supported by official proclamations and Imperial decrees, the people in a short time have been awakened to the folly and injuriousness of the custom and the appeal has met with a response that must be gratifying to all the people who would hold their bodies as sacred. To-day, one walks the streets of the larger cities and hardly ever sees a girl of ten or under with bound feet, and ladies of middle age, whose extremities have been cramped for a score of years, deem it their patriotic duty to liberate themselves from their bondage. Recently the work of the committee of that society has been handed over to a group of prominent Chinese gentlemen, who, it was believed, could better advance the interests of the society now that it has passed its period of infancy.

Another popular movement, which has given great joy to all friends and well wishers of China, has been the efforts for the suppression of opium. No event in China has given more and better evidence of the hopeful vitality and the solid moral character of our people than the enthusiastic and energetic manner in which the vice of opium smoking is being attacked. On the part of the Government, the highest officials in Peking have been suspended from office for not curing themselves of the habit, creating a sensation in mandarin-dom. Decrees and proclamations have been issued commanding an annual decrease in the cultivation of the poppy, the closing of public opium dens, the registration of smokers, and other measures which will result in the wiping out of the national curse in eight or ten years. Only a few days ago, I received by cable two Imperial Decrees issued on the 7th and 10th of last month which strengthen the growing conviction that my Government is thoroughly in earnest in its efforts to suppress the opium habit. By the first decree Prince Kung and three other high officials in Peking have been appointed members of an Imperial Commission whose duty is to find out and to see that all officials addicted to

the use of the drug in Peking and in all the provinces are cured of the habit, and that in case any opium-smoking official should be discovered, he and his superior for failing to report the same should be both punished. The second commands that all the members of the diplomatic and consular corps abroad must give up their noxious pipe at once, while those too old in age or too inveterate in the use of the drug to do so must retire from the service. Our people in foreign countries are also urged to exert themselves in putting an end to the use of opium. But the more encouraging feature is the attitude of the people towards the opium question. A few years ago, opium smoking was no more condemned than cigars or cigarettes, and it was the fashion for giddy youths to sleep and eat with the deadly drug. To-day, an opium smoker confesses his habit with shame, and all society regards him as more or less an outcast. And it is this healthful change in public opinion that will liberate my country from the chain of the opium devil. At the recent closing of the opium dens in the important cities, the students turned out *en masse*, with their flags and banners and musical instruments, celebrating the occasion as if it were a victory in war, and so earnest were the people in their efforts to suppress the evil that the very keepers of the dens themselves gathered together their vile instruments of smoking and made a huge bonfire of them. . . .

What does this awakening of China mean to the world? To my mind, it means, in the first place, true and lasting peace in the Far East. The moment China becomes strong enough after her awakening to maintain her sovereign rights and protect herself from aggression, the Far Eastern question will have been solved. Again, the awakening of China means the development of commerce, and the day is not distant when the Pacific Ocean will rival the Atlantic with the number of ships that sail on its surface. The world will then witness an expansion of trade never before known in its history, and this trade will also be a safeguard in the interests of universal peace.

11.3 ZOU RONG ON REVOLUTION, 1903

Zou Rong (1885–1905) grew up in a well-to-do merchant's family in Sichuan. He resisted pressures to prepare for the imperial examinations

and at an early age took part in political activities in local schools that twice resulted in his dismissal.

In the fall of 1902, Zou registered for classes at Japan's Dobun Shoin, a preparatory school for Chinese and Korean students desirous of pursuing studies in Japanese universities or specialized schools. During this year abroad, he read Rousseau's *Social Contract*, Montesquieu's *Spirit of Laws*, Carlyle's *French Revolution*, some Herbert Spencer, and other sociopolitical works. In Japan, Zou became acquainted with members of Sun Yat-sen's *Xingshonghui* (Revive China Association) and other revolutionary expatriates; he often spoke out against the Manchu regime. In 1903, he returned to China, carrying the manuscript of *The Revolutionary Army* (Geming jun) in his valise. The book was published in Shanghai in May 1903 and became an immediate success. It was the most widely circulated revolutionary pamphlet of its time; tens of thousands of copies were reprinted and circulated in China and in overseas communities.

Zou Rong was arrested by the police of the International Settlement in Shanghai soon after the publication of his tract and died in prison, at the age of 21, in April 1905. In later years, he was regarded as a revolutionary martyr and was honored by both the Guomindang and the Communist Party.

ON REVOLUTION

Revolution is a universal rule of evolution. Revolution is a universal principle of the world. Revolution is the essence of a transitional period of struggle for survival. Revolution follows nature and corresponds to the nature of man. Revolution eliminates what is corrupt and holds on to what is good. Revolution is to advance from savagery to civilization. Revolution is to eradicate slavery and become the master. . . . I have heard that the English Revolution of 1688, the American Revolution of 1775, and the French Revolution of 1870 were all revolutions that followed nature and corresponded to the nature of man. They were all revolutions designed to eliminate what was corrupt and hold on to what is good and to advance from savagery to civilization. They were all revolutions to eradicate slavery and become the master. The individual was sacrificed to save the world; the nobility was sacrificed to benefit the common people and to allow everyone to enjoy the happiness of equality and freedom.

THE YANGZHOU AND JIADING MASSACRES

Before I finished reading the *Yangzhou shiriji* [Diary of ten days at Yangzhou] and the *Jiading tuchengji* [The massacre of the city of Jiading], I began crying spontaneously. Let me say these words to my fellow countrymen: Do the ten days of Yangzhou and the three massacres of Jiading represent the entire picture

of how the Manchu bandits slaughtered the Han people in a prefecture and a county? The accounts in these two books merely mention two cases. Just imagine, at that time they unleashed their army to burn and loot and also issued their hair-cutting decree; wherever the horsemen of the Manchu bandits struck, the massacres and looting must have been ten times worse than in these two places. If the infamous cases of Yangzhou and Jiading occurred, there must have been thousands of other Yangzhou and Jiadings. Whenever I think of this, my heart is moved:

On the second day of the month, it is said that the Qing army established new officials and clerks in the prefectures and counties and then set up signboards to calm the people and prevent them from panicking. They also instructed the monks in all of the temples to burn the piles of corpses. There were also a number of women hiding in the temples and some of them died of fear or hunger. If the register for the corpses burned is consulted, it can be seen that in eight days more than eight hundred bodies were destroyed. No count was made of those who threw themselves into wells or rivers or hung themselves.

Let me inform my countrymen: When the Manchu bandits came through the passes into China, weren't the people they slaughtered our ancestral grandfathers and their uncles and brothers? Were not the women raped by the Manchu bandits the wives, daughters, and sisters of our ancestral grandfathers? The *Book of Rites* says: "One must not share the same heaven with the murderer of one's father and brothers." Even a small child knows this! Therefore, when a son cannot take revenge for his murdered father or brother, he must pass this responsibility to his own son, and his own son should pass it to his son and onward to future generations. Thus, a forebear's feud is, in fact, the feud of one's own father and elder brothers. If one does not avenge the feud of his father and elder brothers but, rather, serves those who are the object of the feud while talking about filial piety and brotherly love day in and day out, I cannot understand where filial piety and brotherly love are to be found. If the spirits of our ancestors exist, they certainly cannot lie still in the underworld.

ON REVOLUTIONARY EDUCATION

If there is to be great construction, there must be destruction. For great destruction, there must first be construction. This has been an immutable and fixed principle through the ages. The revolution we are carrying on today is a revolution to destroy in order to permit construction. However, to implement destruction we should be able to construct. This was put very well by the great hero of Italian nation-building, Mazzini, who said: "Revolution and education must be carried out together." Before all of you, my countrymen, I cry out: Revolutionary education! Moreover, there must be education before the revolution and education after the revolution. . . .

CHINESE TRAITORS

Zeng Guofan, Zuo Zongtang, and Li Hongzhang were posthumously honored as Dukes Wenzheng, Wenxiang, and Wenzhong by the emperor of the great Qing dynasty. They were revered by the worthies of their time as the three heroes of the Restoration. Their ennoblement and appointment as ministers was envied by mediocre and vulgar people. They were endlessly worshipped and held up as models by later examination scholars. But I have heard that the German Prime Minister Bismarck scolded Li Hongzhang saying: "We Europeans see merit in the pacification of alien races. I have never heard of claiming merit for the slaughter of one's own people." Oh! How I wish I could raise Zeng and Zou from the underworld to hear these words. How I wish I could bring back all the Chinese traitors who lived before Zeng and Zou to hear this. How I wish I could bring together all future Chinese traitors, from those officials with full authority to the petty officials and clerks, to hear this. Zeng, Zou, and Li all claimed that they were well-read and could be compared to the sages of the past. And yet, they mercilessly slaughtered their countrymen and served as the most loyal and submissive slaves of the Manchus. . . . There is no one to compare them to. They were even worse than Li Zicheng and Zhang Zianzhong. Li and Zhang were responsible for murdering their own people and helped bring about the Manchus' conquest of China. But Li and Zhang were not learned and they were also forced to do as they did by the corrupt politics of the Ming. I can still forgive them. Zeng, Zuo, and Li were clearly aware that they belonged to the Han race. They slaughtered their own people to win noble titles for their wives and sons and permitted the Manchus to master China for a second time. I can think of no excuse that will allow me to forgive them.

ON REVOLUTIONARY INDEPENDENCE

I am a young person with little learning or refinement. I cannot really discuss the great significance of revolutionary independence but, timidly and with trepidation, I have conscientiously tried to copy the meaning of American revolutionary independence. Prostrating myself before my most respected and beloved four hundred million exalted Han Chinese countrymen, I list the following proposals for your consideration and action:

1. China belongs to the Chinese. Our countrymen should all recognize that this is the China of the Han race.
2. We will not permit any alien race to tamper with the slightest right of our China.
3. All responsibility to obey the Manchus is abolished.
4. Let us overthrow the barbaric government established by the Manchu people in Beijing [Peking].

5. Drive out Manchus who live in China or kill them to take revenge.
6. Kill the emperor set up by the Manchus in order to assure that in perpetuity there will never be another despotic monarch.
7. Oppose foreigners and Chinese who interfere with our Chinese revolutionary independence.
8. Set up a central government as the central mechanism for the entire country.
9. Divide the country into provinces and cast votes to elect a general provincial representative. From the general provincial representatives of all provinces cast votes to elect a provisional president as representative of the entire nation. Also select a vice-president. Various prefectures and counties will also elect legislators.
10. Everyone in the country, male or female, will be a citizen.
11. All men in the country will have an obligation to perform military service.
12. Everyone will have an obligation to pay national taxes.
13. All people should be loyal to the newly founded nation.
14. All citizens of the nation, male or female, will be equal and there will be no distinction between high and low, noble and base.
15. Everyone will have inalienable natural rights.
16. Life, liberty, and the pursuit of happiness are all heaven-bestowed rights.
17. Such freedoms as the freedom of speech, thought, and publication cannot be violated.
18. Everyone's individual rights should be protected. The establishment of the government should occur through public agreement and the government will fully employ its power to protect the rights of the people.
19. Whenever the government violates the rights of the people, the people should be able to make a revolution to overthrow the old government in order to satisfy their hopes for peace and happiness. When the people have attained peace and happiness, they should be able through public discussion to rearrange rights and set up a new government. That is also a right that the people should possess.

THE GOVERNMENT TO BE ESTABLISHED
AFTER THE REVOLUTION

When revolutionary independence is accomplished, people will not be satisfied if there is still the bitterness of a despotic system. This is the reason we must change the national polity of the past.

1. The government will be named the Republic of China.
2. The Republic of China will be a free and independent nation.

3. This free and independent nation should enjoy equal rights with other great nations in international affairs like the declaration of war, peace negotiations, signing treaties, commercial agreements, and all necessary affairs of state.
4. The constitution will be modeled on the American constitution and will conform to China's situation.
5. Laws for self-governance should all follow American laws for self-governance.
6. Any matter involving the whole populace or an individual, diplomatic negotiations, and the domestic division of government should all follow the American model.

11.4 TONGMENG HUI REVOLUTIONARY PROCLAMATION, 1907

By 1905, nearly ten thousand Chinese students, most of them studying law or military subjects, were enrolled in Japanese institutions of higher learning. Confronted with the dramatic proof of Japan's success as a modernizing nation, many Chinese students felt great disillusionment with the Qing government's haphazard steps toward reform. The political activism of these students was stimulated by the presence of a community of mature revolutionaries, like Sun Yat-sen, who had been forced to seek asylum in Japan following violent protests mounted against the Qing state.

In the fall of 1905, the merger of radical student groups established the *Zhonghua Tongmeng hui* (Chinese Alliance Association) with Sun Yat-sen as its leader. With its headquarters in Tokyo and branches in the Chinese communities of Singapore, Saigon, Vancouver, San Francisco, and Chicago, the *Tongmeng hui* probably comprised some one thousand members in its first year of existence (1905-1906).

The document that follows was a proclamation by the *Tongmeng hui* published a year after its founding that was designed to establish its position as a "Military Government" in exile. As in many other *Tongmeng hui* writings, the major motif here was anti-Manchuism; the political program, with its stress on a three-stage passage from military to constitutional government and equalization of land rights, was visionary but vague. In later years there would indeed be a long period of military "tutelage" but it would occur in a far less orderly way and with different results than any of the authors of this proclamation envisaged.

A PUBLIC DECLARATION

Since the beginning of China as a nation, we Chinese have governed our own country despite occasional interruptions. When China was occasionally occupied

by a foreign race, our ancestors could always in the end drive these foreigners out, restore the fatherland, and preserve China for future generations of Chinese. Today when we raise the righteous standard of revolt in order to expel an alien race that has been occupying China, we are doing no more than our ancestors have done or expected us to do. Justice is so much on our side that all Chinese, once familiarizing themselves with our stand, will have no doubt about the righteousness of our cause.

There is a difference, however, between our revolution and the revolutions of our ancestors. The purpose of past revolutions, such as those conducted by the Mings and the Taipings, was to restore China to the Chinese, and nothing else. We, on the other hand, strive not only to expel the ruling aliens and thus restore China to the Chinese but also to change basically the political and economic structure of our country. While we cannot describe in detail this new political and economic structure since so much is involved, the basic principle behind it is liberty, equality, and fraternity. The revolutions of yesterday were revolutions by and for the heroes; our revolution, on the other hand, is a revolution by and for the people. In a people's revolution everyone who believes in the principles of liberty, equality, and fraternity has an obligation to participate in it, and the Military Government is merely the means whereby he can fulfill this revolutionary obligation. In short, the responsibility of the people and the responsibility of the Military Government are one and the same, and the accomplishments of the Military Government are also the accomplishments of the people. Only when they cooperate fully with each other can our revolutionary goal be attained.

At this juncture we wish to express candidly and fully how to make our revolution today and how to govern our country tomorrow.

1. *Expulsion of the Manchus from China.* The Manchus of today were known as the Eastern Barbarians *Tung hu* during bygone years. Toward the end of the Ming dynasty they repeatedly invaded our border areas and caused great difficulties. Then, taking advantage of the chaotic situation in China, they marched southward and forcibly occupied our country. They compelled all Chinese to become their slaves, and those who did not wish to subjugate themselves were slaughtered, numbering millions. In fact, we Chinese have not had a country for the past two hundred and sixty years. Now that the day has finally arrived when the brutal and evil rule by the Manchus must come to an end, we do not expect much resistance when our righteous army begins to move. We shall quickly overthrow the Manchu government so as to restore the sovereignty of China to the Chinese. All the soldiers on the Manchu side, whether they are Manchus or Chinese, will be pardoned despite their past crimes if they express repentance and surrender. If they choose to resist the people's army, they will be killed without mercy. The same can be also said about the Chinese who have collaborated with the Manchu government as traitors.

2. *Restoration of China to the Chinese.* China belongs to the Chinese who have the right to govern themselves. After the Manchus are expelled from China, we will have a national government of our own. Those who choose to follow the example of Shih Ching-t'ang and Wu San-kuei will be crushed.

3. *Establishment of a Republic.* Since one of the principles of our revolution is equality, we intend to establish a republic when we succeed in overthrowing the Manchu regime. In a republic all citizens will have the right to participate in the government, the president of the republic will be elected by the people, and the parliament will have deputies elected by and responsible to their respective constituents. A constitution of the Chinese Republic will then be formulated, to be observed by all Chinese. Anyone who entertains the thought of becoming an emperor will be crushed without mercy.

4. *Equalization of landownership.* The social and economic structure of China must be so reconstructed that the fruits of labor will be shared by all Chinese on an equal basis. Every tract of land in China must be assessed to determine its fair value in monetary terms, and this value belongs of course, to the landowner. Any added value, which results from social progress after the revolution, will, however, belong to the nation as a whole and must be shared by all Chinese. The ultimate goal of a responsible society is the guarantee of a satisfactory livelihood for all of its members and everyone, whomever he happens to be, shall have his own means of support, via gainful employment or some other source. Anyone who attempts to monopolize the livelihood of others will be ostracized.

To attain the four goals as outlined above, we propose a procedure of three stages. The first stage is that of a military rule. During this stage when people all over China are responding to our righteous uprising and when all the territories are only recently freed from the Manchu control, we should strive for harmony and cooperation among all Chinese, so that jointly we can face our common enemy. It is essential that during this period of chaos and disturbance both the people and the army must be subject to military rule. While the revolutionary army is fighting in the front, people in the rear must supply it with what it needs and must not do anything that would affect adversely its security or its capacity to complete successfully its mission. In areas that have been recently taken over by the revolutionary army, local governments will be administered by the military command which shall see to it that all the political and social abuses of the past will be eliminated. By political abuses are meant governmental oppression, bureaucratic corruption, extortion by the police, marshals, and other law-enforcement personnel, cruelty in punishment, excessive taxation, and the wearing of pigtails as a symbol of submission to the Manchu government. By social abuses are meant the ownership of domestic slaves, the

cruel custom of foot-binding, the smoking of poisonous opium, and the belief in geomancy and other superstitions that are an impediment to modern progress. All these abuses must be eliminated when the Manchu influence in China is eliminated.

The stage of military rule should not last for more than three years. After a district has succeeded in attaining the goals prescribed for the stage of military rule, military rule will come to an end, and the second stage, the stage of provisional constitution, will then begin. After a district has entered the second stage, a provisional constitution will have been proclaimed and put in force, since by then the military command would have already handed over the power of government to the people of that district. The people then govern themselves by electing as their representatives deputies in the district council as well as all the executive officials. The rights and obligations of the Military Government toward the people and the people's rights and obligations toward the Military Government will be prescribed in the provisional constitution and must be observed by the Military Government, the district council, and the people in the district. The party that violates the provisional constitution shall be held responsible for the redress of its action. Six years after the nation has been pacified, a constitution will be proclaimed to replace the provisional constitution as described above, and then nation then formally enters the third or final stage, the stage of constitutional rule. The Military Government relinquishes its executive power, including its control over the nation's armed forces and hands this power to the people's representatives. The President of China will be popularly elected; so will all members of the Parliament. All policies to be pursued by the nation must be in conformity with the letter and spirit of the proclaimed constitution.

In short, during the first stage the Military Government, in cooperation with the people, will eradicate all the abuses of the past; with the arrival of the second stage the Military Government will hand over local administration to the people while reserving for itself the right of jurisdiction over all matters that concern the nation as a whole; during the third or final stage the Military Government will cease to exist and all governmental power will be invested in organs as prescribed in a national constitution. This orderly procedure is necessary because our people need time to acquaint themselves with the idea of liberty and equality. Liberty and equality are the basis on which the Republic of China rests.

To the attainment of the four goals and the implementation of the three stages, as outlined above, the Military Government will dedicate itself on behalf of all the people in the nation. It will do so with loyalty, faith, and total determination. We firmly believe that all our brethren will join us in performing the difficult task ahead, so we can accomplish a great deed together. The brilliant achievements of China have been known throughout the world, and only recently has she suffered numerous difficulties. We shall overcome these difficulties and march forward. The harder the task is, the harder we shall work.

On this day of restoring China to her own people, we urge everyone to step forward and to do the best he can. As the descendants of Huang-ti, we shall regard one another as brothers and sisters and assist each other regardless of the difficulty of the circumstances. Whatever our station in society is, rich or poor, we are all equal in our determination to safeguard the security of China as a nation and to preserve the Chinese people as a race. We shall do so with one heart and one mind. When our soldiers are willing to sacrifice their lives and when everyone else is sparing no effort for the attainment of our noble goals, the revolution will succeed and the Republic of China will be established. Let each and every one of the 400 million people do his very best.